



## INSTITUTIONALIZING MODERATE DAKWAH: A STUDY OF MOSQUE MANAGEMENT AT AN-NUR, ROKAN HILIR

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### Abstract

*This study aims to examine the management strategies of the Mosque Prosperity Board in promoting Dakwah Wasathiyah (moderate Islamic preaching) at An-Nur Mosque in Bagan Sinembah District, Rokan Hilir Regency. The research focuses on understanding how planning, organizing, mobilizing, and evaluating processes are carried out in alignment with the principles of moderate da'wah. A qualitative approach was employed, with data gathered through observation, interviews, and documentation. The primary source was the chairman of An-Nur Mosque Prosperity Board, supported by secondary sources including journals and mosque congregants. The findings indicate that Mosque Prosperity Board management effectively implements Dakwah Wasathiyah through strategic planning such as preacher capacity building, thematic study programs, and collaborative outreach. Organizational structure includes specialized teams and advisory councils, while mobilization efforts involve religious moderation training, interfaith dialogue, social activities, and partnerships with external institutions. Annual evaluations ensure the propagation of tolerant, socially just, and harmonious messages. Although the study is limited to one mosque and relies on qualitative insights, it offers a valuable model for applying moderate Islamic principles through institutional mosque management.*

### Introduction

Mosques serve as central institutions for Muslim communities, playing a strategic role in social development and community empowerment. In Indonesia's diverse sociocultural landscape, the role of the mosque extends beyond religious rituals to encompass social engagement, education, and preaching (*dakwah*). One form of *dakwah* that is particularly relevant to Indonesia's pluralistic context is *Dakwah Wasathiyah*, or moderate preaching (Arianto, 2021). *Dakwah Wasathiyah* promotes the values of moderation, tolerance, and balance in Islam. This concept aligns with the Islamic principle of *rahmatan lil 'alamin*—a mercy to all creation—and resonates with the inclusive



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character of Indonesian society. The effective implementation of *Dakwah Wasathiyah* requires sound management, particularly in the context of mosque governance (Tiana, 2021).

Within *Dakwah Wasathiyah*, the principle of balance in Islamic teachings is embodied through several key characteristics. First is *tawasuth* or moderation, which emphasizes the middle path in religious understanding and practice. This approach avoids extremism—whether in excess or deficiency—and is grounded in authentic sources and a well-balanced perspective. Second is *tawazun*, the principle of balance. In Islam, *tawazun* is a foundational value that governs all aspects of a Muslim's life, including the balance between worldly affairs and the hereafter. It calls for wise use of resources, refraining from excessive pursuit of worldly pleasures, and maintaining religious obligations. This balance reflects Islam's view that worldly life is a field of preparation for the afterlife. Muslims are therefore encouraged to strive for worldly success while remaining mindful of their ultimate spiritual goals. Such balance is maintained by adhering to Allah's commands, avoiding His prohibitions, and showing kindness toward others and the environment.

The third principle, *i'tidal*, stresses justice and proportionality in all areas of life. This principle calls for the proper placement of rights and responsibilities, ensuring harmony and fairness. It seeks to prevent injustice and societal harm by aligning actions with Islamic values without excess or negligence. The fourth is *tasamuh*, or tolerance. *Tasamuh* is not merely passive acceptance of differences, but an active effort to build mutual understanding across individuals and communities. In a religious context, tolerance means respecting each person's right to practice their faith without coercion or discrimination. It also involves a willingness to learn about other beliefs and religious practices, fostering constructive dialogue and mutual respect. More importantly, *tasamuh* plays a vital role in preventing conflict and violence that may arise from identity-based differences. By upholding tolerance, societies can establish safe spaces for peaceful coexistence. Tolerance also contributes to building inclusive communities in which individuals are accepted and respected regardless of their background (Ghazali, 2016).

Lastly, *syura* or *musyawarah* (consultation) is a key principle in Islam that goes beyond mere recommendation; it serves as a deeply rooted mechanism for decision-making. In social contexts, *syura* plays a vital role in resolving conflicts between individuals or groups. Through open and honest dialogue, diverse perspectives can be expressed and considered, allowing for the development of solutions that are not only just but also acceptable to all parties involved. In political life, *syura* is essential for public policy-making. Leaders are expected to include diverse societal elements in the decision-making process so that policies reflect the aspirations and needs of the broader population. In the legal domain, *syura* also holds significant relevance. Within the Islamic judicial system, consultation can serve as a means of resolving disputes or legal disagreements. Judges and legal stakeholders may engage in *musyawarah* to determine the most just outcomes aligned with the principles of *shari'ah*. More broadly, *syura* can be applied across various aspects of life, from family decision-making to organizational governance. Within families, for example, consultation can guide decisions affecting all members, while in community organizations, it can inform the development of work programs and policies (Tiana, 2021).

It has long been acknowledged that violent forms of *dakwah*, whether physical or psychological, have had a significantly negative impact on the image of Islam. Such actions are often associated with radical groups that claim to act in the name of religion, leading to societal fragmentation and undermining national unity built upon diversity. The rise of

extremism in Indonesia reveals a troubling tendency among some groups to quickly judge, condemn, and exclude others—often labeling fellow Muslims as heretical or even non-believers. Alarmingly, these groups frequently distort religious texts, misrepresenting Islamic teachings that fundamentally emphasize compassion, tolerance, and peace. If these negative trends continue unchecked, not only will national unity be at risk, but the core message of Islam as a mercy to all creation (*rahmatan lil 'alamin*) will be further distorted and misunderstood by the wider public (Musyafak & Nisa, 2021).

Extremist acts of terror are frequently perpetrated against fellow Muslims who hold differing views. In some cases, lives have been taken under the misguided justification of *jihad*. However, Islam teaches that every individual who has professed the *shahadah* (declaration of faith) is entitled to protection—including their life, property, and dignity. Such acts of violence directly contradict Islam's emphasis on peace, justice, and compassion. True *jihad* is not an arbitrary physical confrontation; it is a sincere struggle to uphold righteousness and defend the faith in accordance with legitimate religious guidance (Said, 2018).

The true teachings of Islam have often been misappropriated by both far-right and far-left extremist groups. In response, Muslim scholars and intellectuals have revived the concept of *Dakwah Wasathiyyah*—a preaching model that represents Islam as a religion of universal mercy. In practice, understandings of Islamic moderation vary among scholars (Waston et al., 2023). However, *Wasathiyyah* is not a vague or indecisive stance. It does not imply passive neutrality or excessive gentleness. Rather, moderation in Islam is rooted in justice and balance, representing a sound, objective, and proportionate understanding of all aspects of life (Darman, 2022).

The revival of *Dakwah Wasathiyyah* aims to guide Muslims back to the true teachings of Islam. Through this approach, Islam is reintroduced as a faith of compassion for all creation. Moderation is thus not a sign of weakness or ambiguity; it is firmly grounded in principles of fairness and harmony (Mokodompit, 2022; Nur & Lubis, 2015). By embracing this concept, Muslims are encouraged to adopt a clear, objective, and measured perspective in all areas of life. The implementation of *Dakwah Wasathiyyah* in daily life is envisioned as a means to avoid both far-right and far-left extremism, and to present Islam accurately to the wider community (Marwal & Ilyas, 2024). This approach aims to foster public understanding that Islam is a peaceful and tolerant religion. Moderation in Islam is emphasized as a key to fostering a harmonious society (Novianto, 2022). With a proper understanding of moderation, Muslims can positively contribute to social life, exemplify ethical conduct, and demonstrate that Islam upholds the highest standards of humanity and inclusion (Nurrochin, 2021).

Allah SWT declares in the Qur'an, Surah Al-Baqarah (2:143): *"And thus We have made you a just and balanced nation that you may be witnesses over mankind and that the Messenger may be a witness over you."*. The Badan Kesejahteraan Masjid (BKM), or Mosque Prosperity Board, as the institution responsible for managing mosque affairs, plays a critical role in realizing the concept of *Dakwah Wasathiyyah* (moderate preaching). Effective and efficient Mosque Prosperity Board management supports the development of mosque programs that reflect the values of Islamic moderation. However, in practice, the implementation of *Dakwah Wasathiyyah* within Indonesian mosques continues to face various challenges and limitations (Armanda & Faridah, 2024).

Managing *Dakwah Wasathiyyah* also demands innovative approaches that respond to contemporary challenges—such as leveraging digital technologies in outreach efforts to engage millennial audiences and address the changing dynamics of society (Safitri, 2022). Good management practices within Mosque Prosperity Board can foster broader

awareness regarding the importance of religious moderation, particularly through *Wasathiyyah*-based Islamic education that balances religious values with modern societal needs (Batubara et al., 2024).

According to Terry and Rue (2019), management is defined as a work process involving the coordination and direction of a group of people to achieve organizational goals. In practice, management functions as a systematic effort to organize, coordinate, and optimize available resources to accomplish objectives efficiently and effectively. This process is known as administration, and the individual tasked with carrying out these responsibilities is referred to as a manager. A manager's duties include not only formulating strategies and directing teams, but also making decisions, solving problems, and ensuring that all organizational elements operate in alignment with the established vision and mission.

Similarly, Nurhikmah (2024) define management as a series of actions that include planning, organizing, actuating, and controlling. These steps are essential for guiding and coordinating the efforts of organizational members through the strategic use of resources. Effective implementation of management practices ensures that goals are achieved in a systematic and structured manner. Planning sets the strategic direction; organizing aligns resources for efficiency; actuating motivates and directs members toward optimal performance; and controlling ensures that activities proceed according to plan, enabling timely identification and resolution of obstacles.

The management of Mosque Prosperity Board holds significant importance in supporting the dissemination of moderate *dakwah* or *Wasathiyyah*. This approach emphasizes balance, moderation, and tolerance in conveying Islamic values. Amid the growing challenges of radicalism and rapid social change, effective Mosque Prosperity Board governance becomes a key factor in aligning religious outreach with the evolving needs of modern society. Effective Mosque Prosperity Board management involves comprehensive planning, organizing, execution, and oversight of *dakwah* initiatives. It includes efforts to communicate Islamic messages that are both balanced and socially relevant—such as promoting religious moderation and enhancing the welfare of the Muslim community. Research indicates that strong mosque management can foster synergy between *dakwah* and social welfare, ultimately reinforcing the values of Islamic moderation within society (Hamriani, 2013).

Based on the aforementioned background, the research problem formulated is how does the management carried out by Mosque Prosperity Board facilitate the effective implementation of Dakwah Wasathiyyah, and what specific challenges and innovative strategies are employed in addressing contemporary societal dynamics within mosque programs?

## **Method**

This study employs observation, interviews, and document analysis as its primary data collection methods. Observation was conducted by examining the management practices of the Mosque Prosperity Board in realizing *Dakwah Wasathiyyah* at An-Nur Mosque, located in Bagan Sinembah District, Rokan Hilir Regency. The primary data source consisted of interviews with Ahmad Bukhori Siregar, S.H., the chairman of Mosque Prosperity Board at An-Nur Mosque in Bagan Sinembah. Secondary data were obtained from various relevant journals and books that support the subject of this study.

This study employs a library research method, which involves the systematic review of relevant literature (Zed, 2008). The primary data sources are the Qur'an and Hadith, which are regarded as authoritative and authentic within Islamic scholarship. These

sources are considered beyond doubt in terms of their truth, based on the belief that Allah, the Creator of life, possesses complete knowledge of His creations. The authenticity and purity of the Qur'an are guaranteed by Allah, as affirmed in Surah Al-Hijr verse 9, and the Hadith is also validated in Surah An-Najm verses 3–4 (Mahmudin, 2021). In addition to these primary sources, supporting data were drawn from relevant books, journals, and scholarly articles to enrich the discussion with contemporary perspectives. These materials were carefully reviewed and cited to extract meaningful information, which then formed the basis for the study's conclusions.

## Results and Discussion

### ***The History of An-Nur Mosque, Bagan Sinembah District, Rokan Hilir Regency***

Based on an interview conducted on Thursday, October 10, 2024, at 16:00 WIB with Ahmad Bukhori Siregar, S.H., the head of the Mosque Prosperity Board of Masjid Raya An-Nur Bagan Sinembah, it was revealed that the mosque was established during the administrative period of Bengkalis Regency, prior to the formation of Rokan Hilir Regency and the creation of Kubu District. The mosque, measuring 20 by 30 meters, is recognized as the first Islamic place of worship in the area. It was built on waqf land donated by Ibu Sinin—although other accounts claim the land originated from PT Kura or Pak Syahdan Nasution, a local benefactor.

The construction of the mosque was carried out through communal efforts (*gotong royong*) by local residents, driven by the collective need for a central place of worship. The initiative was led by community figures such as H. Saidi, the late H. Yusuf Harahap, and other local leaders whose names may not all be recorded. The mosque has always embraced diversity, serving not only those who follow Ahlussunnah Wal Jamaah but also accommodating members of Muhammadiyah, Nahdlatul Ulama, and various local traditional Islamic schools of thought. The mosque's administration, under Mosque Prosperity Board, maintains an inclusive stance, welcoming diverse Islamic perspectives to foster shared knowledge and religious understanding.

Ahmad Bukhori Siregar, S.H., emphasized that the Mosque Prosperity Board of An-Nur Mosque upholds the mission of *Dakwah Wasathiyah*, with the aim of strengthening values of tolerance and unity, especially within Bagan Sinembah's multicultural society. The programs organized by the mosque are designed to unite congregants from different backgrounds by promoting tolerance in the practice of religion. One of the mosque's key roles is to counter the spread of extremist ideologies by promoting *Wasathiyah*—a balanced and just interpretation of Islam. As described by Quraish Shihab, *Wasathiyah* denotes an Islamic worldview that avoids both far-right and far-left extremes, thus preserving social harmony (Putri & Fadlullah, 2022).

According to Bukhori, Mosque Prosperity Board firmly adheres to the mission of *Dakwah Wasathiyah*, which has contributed to the prevention of ethnic and sectarian conflict within the mosque. The leadership remains committed to public welfare and upholding national unity. Although there are occasional efforts by certain individuals to incite division based on religion or ethnicity, Mosque Prosperity Board responds with patience and proactive engagement. Conflicts are resolved through *musyawarah* (consultation) involving local community leaders, religious organizations such as Bagan Batu Hijrah and Nahdlatul Ulama, educators, and representatives from the Indonesian National Police (POLRI) and military (TNI), to ensure that differences in religious interpretation do not escalate into cultural conflict. An-Nur Mosque maintains an open-door policy for anyone wishing to contribute to religious knowledge, provided that such

teachings are in line with Islamic principles and national values. The mosque regularly hosts scholars from organizations such as Sahabat Nahdlatul Ulama and Muhammadiyah, and invites religious leaders for discussions on maintaining religious harmony, provided that these dialogues adhere to Islamic teachings and support societal unity.

Mosque Prosperity Board of An-Nur Mosque demonstrates a clear understanding of *Dakwah Wasathiyah*, embracing a moderate approach that is highly relevant for maintaining peace and harmony within the Muslim community in Bagan Sinembah. This approach supports a contextualized application of Islam that resonates with contemporary realities, making Islamic teachings more accessible and applicable to younger generations and the broader society in Bagan Sinembah.

### ***Mosque Prosperity Board of An-Nur Mosque Planning in Realizing Dakwah Wasathiyah***

*Dakwah* planning is a strategic process involving the formulation of goals, targets, and methods to effectively deliver religious messages. It is structured systematically with future challenges and opportunities in mind. An effective *dakwah* strategy requires thoughtful consideration and innovative ideas to ensure that its messages are well-received by the broader community. The success of *dakwah* efforts depends not only on a well-developed plan but also on the involvement of key supporting elements, including competent human resources, the strategic use of technology, and relevant communication media (Kurniawan & Fachran Haikal, 2024). In an interview conducted on Thursday, October 10, 2024, at 16:00 WIB, Ahmad Bukhori Siregar, S.H., Chairman of the Mosque Prosperity Board of Masjid Raya An-Nur Bagan Sinembah, emphasized the central role of Mosque Prosperity Board in ensuring the effectiveness of all mosque activities. He explained that proper planning—both concise and efficient—is essential for achieving the objectives of *Dakwah Wasathiyah*. A clear objective must be established as the foundational step in the development of Mosque Prosperity Board within the An-Nur Mosque community. The goal is to transform An-Nur Mosque into not only a proud center of worship for Muslims but also a hub for *dakwah* efforts in the Bagan Sinembah area. This includes fostering harmonious social relations, creating a conducive environment aligned with Qur'anic teachings and the Sunnah of the Prophet Muhammad SAW, and maintaining the cleanliness and order of the mosque and its facilities. Through proper planning, Mosque Prosperity Board can develop programs that support religious worship and *dakwah* activities while also strengthening the values of moderation and tolerance in Islam (*Wasathiyah*). These programs are expected to provide tangible benefits to the surrounding community and encourage the active participation of mosque administrators in managing the mosque as a center for religious and social development (Armanda & Faridah, 2024).

In developing plans, it is essential to understand both internal organizational conditions and external community dynamics, as they relate to future projections. Mosque Prosperity Board of An-Nur Mosque routinely assesses the social context before initiating programs, with board members often conducting direct field observations. According to the chairman, the planning process includes the following basic stages:

a. Short-Term Planning

For a one-year planning horizon, Mosque Prosperity Board of An-Nur Mosque focuses on inclusive programs that embrace all segments of the Bagan Sinembah community, including:

- Capacity Building for Preachers and Mosque Prosperity Board Administrators

Conducting specialized training to enhance the understanding of *Dakwah Wasathiyah* among preachers and mosque leaders to promote moderation in their messages.

- Thematic Religious Studies  
Hosting weekly or regular studies focused on themes such as tolerance, harmony, and balanced perspectives in dealing with differences.
- *Dakwah* Campaigns  
Disseminating *Wasathiyah* messages to the Bagan Sinembah public in a positive and educational manner.
- Collaborative Approaches  
Establishing partnerships with community leaders, religious organizations (e.g., Nahdlatul Ulama, Muhammadiyah, Bagan Batu Hijrah), the Indonesian National Police (POLRI), and the military (TNI) to reinforce the message of moderation.
- Community Social Activities  
Organizing activities such as community service programs that cultivate unity and tolerance among residents.

b. Long-Term Planning  
For a five-year strategic horizon, Mosque Prosperity Board of An-Nur Mosque focuses on long-term sustainability of *Dakwah Wasathiyah* through the following initiatives:

- Development of a Moderate *Dakwah* Curriculum  
Designing a structured curriculum that prioritizes *Wasathiyah* values to be used in regular religious teaching at the mosque.
- Youth Leadership Training  
Organizing leadership and mentoring programs for the younger generation to become champions of *Dakwah Wasathiyah*, thereby nurturing a culturally aware and moderate community.
- Integrated *Dakwah* Ecosystem Development  
Establishing a comprehensive network of *dakwah* centers, from the mosque to community activity hubs, to foster a culture of tolerance.
- Mosque Library Development  
Providing access to books and educational materials on *Dakwah Wasathiyah*, tolerance, and moderation for public use.

These planning efforts aim to build a peaceful and inclusive society in Bagan Sinembah, one that lives in harmony based on the principles of *Dakwah Wasathiyah*, which emphasize the balance between spiritual, social, and humanitarian values. In this way, Mosque Prosperity Board of An-Nur Mosque is not merely an organizer of religious activities but a leading force in shaping a balanced, tolerant, and harmonious Muslim community over the long term.

#### ***Organizational Structure of the Mosque Prosperity Board of An-Nur Mosque in Realizing Dakwah Wasathiyah***

In the dissemination of religious teachings, the role of organizational structure is crucial. Through this process, a clear organizational framework can be established, allowing for the strategic distribution of authority and responsibilities. At its core, an organization is a collaborative platform in which individuals work together toward common goals, with member interactions aligned to achieve shared objectives. To ensure the effective implementation of religious outreach, efficient management is necessary to

facilitate structured and integrated workflows that enhance goal attainment. A well-functioning organizational system not only ensures systematic propagation of religious teachings but also optimizes their positive impact on the community. Effective management also promotes strong coordination among stakeholders, ensuring each individual's role is clearly defined and aligned with the organization's vision and mission. In the context of religious outreach, a structured and well-managed organization serves as a foundational pillar (Hamriani, 2013).

Organizing emphasizes the need for structured, orderly, and systematic execution of duties. Within An-Nur Mosque, the Mosque Prosperity Board leadership plays a key role in hosting religious studies centered on tolerance and moderation. These sessions are regularly conducted under the supervision of the Mosque Prosperity Board. Oloan Afandi Siregar, head of the religious affairs division, serves as a liaison between the Mosque Prosperity Board, government bodies, and social institutions, fostering partnerships and securing support for *Wasathiyah*-based religious and social programs. The secretary is tasked with coordinating with *da'i* (Islamic preachers) and inviting speakers from Nahdlatul Ulama, Muhammadiyah, and other Islamic organizations to participate in weekly study sessions. The treasurer is responsible for funding these events and managing logistical needs, including meals for speakers and attendees, and arranging for sound systems when necessary.

An-Nur Mosque's Mosque Prosperity Board also includes an Advisory Council. While this council does not hold executive authority, it plays a critical role in offering guidance to ensure that *dakwah* remains within the principles of *Wasathiyah*, steering clear of extremism. This guidance is essential for keeping the mosque's religious discourse centered on peace, respect for diversity, and constructive interfaith dialogue. Under the advice of the council, Mosque Prosperity Board efforts are better positioned to foster harmony across different community groups, helping to minimize social tensions and build bridges across societal divides.

The establishment of a specialized team within the Mosque Prosperity Board is considered a strategic move to strengthen its role in guiding and educating the local Muslim population. One of the core responsibilities of this team is to organize regular Islamic learning sessions. These forums aim to equip members with a deeper understanding of Islamic teachings, both doctrinally and ethically. Through these efforts, it is hoped that the Bagan Sinembah community will develop not only broader religious knowledge but also the ability to embody Islamic values in everyday life. This growing awareness is expected to enhance personal development through faith, encouraging individuals to focus on their own spiritual growth without infringing on others' beliefs or practices.

When widely adopted, such principles can nurture social harmony, justice, and peaceful coexistence within a diverse society. Thus, the formation of this special team is not merely an addition to the organizational structure, it is a vital instrument for building a more religious, tolerant, and harmonious community.

### ***Movement of the Mosque Prosperity Board of An-Nur Mosque in Realizing Dakwah Wasathiyah***

The Mosque Prosperity Board of An-Nur Mosque in Bagan Sinembah holds *subuh* (dawn) study sessions twice a week, specifically on Fridays and Sundays. These sessions form a central part of the BKM's approach to implementing *Dakwah Wasathiyah* by opening the mosque to a variety of preachers (*da'i*) and Islamic organizations, including Nahdlatul Ulama, Muhammadiyah, and others, to educate, engage, and guide the Muslim

community toward greater tolerance and unity. Mosque Prosperity Board fosters an environment of inclusivity, welcoming anyone seeking to practice Islam, attend the mosque, and engage with individuals of differing opinions or beliefs. Reflecting the Prophet Muhammad SAW's teachings on maintaining ties of brotherhood regardless of ethnic or religious differences, the BKM remains open to all who wish to participate in *dakwah*, as long as it aligns with Islamic teachings and upholds national unity. Its implementation strategy includes several focused initiatives:

a. Training and the Promotion of Moderate Religious Understanding

The Mosque Prosperity Board of An-Nur Mosque conducts routine *subuh* study sessions on Fridays and Sundays, alongside special training to enhance the quality of Friday sermons (*khutbah*). These trainings focus on delivering sermons aligned with *Dakwah Wasathiyah*, addressing relevant themes and contemporary issues while emphasizing values such as tolerance, moderation, and unity. Religious discussions are framed within the principles of *Wasathiyah* to foster an inclusive understanding of Islam and prevent extremism. Sermons and study materials are delivered using accessible language and inclusive approaches that avoid division, while promoting compassion, empathy, and understanding.

b. Interfaith Dialogue

The mosque organizes interfaith forums to strengthen relationships among diverse religious communities. These dialogues include figures from Nahdlatul Ulama, Muhammadiyah, Bagan Batu Hijrah, the military (TNI), the police (POLRI), and the general public. They serve as a platform to discuss contemporary religious and societal issues, promote tolerance, build mutual understanding, and mitigate potential conflicts arising from differences in belief.

c. Social and Humanitarian Activities

Social programs such as financial support for orphans—totaling IDR 150 million annually in three distributions of IDR 50 million—and assistance for underprivileged groups demonstrate the mosque's commitment to the Islamic principle of *rahmatan lil alamin* (mercy to all creation). These initiatives reflect the compassionate and socially responsible face of Islam and are integral to the practice of *Dakwah Wasathiyah*.

d. Community Development

The Mosque Prosperity Board of An-Nur Mosque supports the formation of community-based groups like Bagan Batu Hijrah that are committed to *Wasathiyah* values. These groups organize social activities involving various societal elements, aiming to foster stronger intercommunal harmony and shared values.

e. Organizational Collaboration

The Mosque Prosperity Board of An-Nur Mosque actively collaborates with religious and social organizations such as Nahdlatul Ulama, Muhammadiyah, Bagan Batu Hijrah, TNI, POLRI, and other Islamic institutions to strengthen the network of *Dakwah Wasathiyah*. These partnerships reinforce the mosque's commitment to tolerance and inclusivity, further establishing it as a model for moderate religious outreach.

Through these initiatives, the Mosque Prosperity Board of An-Nur Mosque demonstrates its commitment to making the mosque not only a center of worship but also a dynamic hub for moderate Islamic education and social transformation. Its work represents a

significant contribution to building a tolerant, peaceful, and spiritually vibrant community in Bagan Sinembah.

In the dissemination of religious teachings, the role of organizational structure is crucial. Through this process, a clear organizational framework can be established, allowing for the strategic distribution of authority and responsibilities. At its core, an organization is a collaborative platform in which individuals work together toward common goals, with member interactions aligned to achieve shared objectives. To ensure the effective implementation of religious outreach, efficient management is necessary to facilitate structured and integrated workflows that enhance goal attainment. A well-functioning organizational system not only ensures systematic propagation of religious teachings but also optimizes their positive impact on the community. Effective management also promotes strong coordination among stakeholders, ensuring each individual's role is clearly defined and aligned with the organization's vision and mission. In the context of religious outreach, a structured and well-managed organization serves as a foundational pillar (Hamriani, 2013).

### ***Supervision and Evaluation by the Mosque Prosperity Board of An-Nur Mosque in Implementing Dakwah Wasathiyah***

Supervision and evaluation are regarded as critical elements in ensuring that an organization operates in alignment with its planned objectives. By establishing clear standards and fostering effective communication networks, organizations can achieve coordination and coherence across all activities in pursuit of their goals. Planning serves as a fundamental reference point for supervision, functioning as a benchmark to assess the success of program implementation. Within the context of the Mosque Prosperity Board of An-Nur Mosque, an institution entrusted with the management of mosque activities, direction and mobilization are essential to ensure that each member understands and performs their responsibilities effectively. Control mechanisms are vital to confirm that all initiatives align with the original plans. Sound management enables organizations to function more efficiently and effectively while achieving their intended outcomes.

The role of the Mosque Prosperity Board of An-Nur Mosque includes monitoring and evaluating the effectiveness of *Dakwah Wasathiyah* programs. Through this oversight, they assess how well the initiatives—from planning to execution—have been carried out. Such evaluation not only informs future improvements in *dakwah* activities but also ensures that the teachings remain rooted in Islamic moderation. The Mosque Prosperity Board actively promotes congregational harmony through regular evaluations aimed at preventing potential conflicts. One of their primary strategies involves identifying and addressing differences in religious interpretation that could lead to division within the community. When divergent views arise and pose a threat to unity, Mosque Prosperity Board responds promptly and wisely, providing objective, fair, and peace-oriented explanations rooted in Islamic teachings. These efforts are carried out through open dialogue, religious study forums, and persuasive approaches to encourage mutual respect in the face of differences.

Thus, the mosque serves not only as a place of worship but also as a center for community development that fosters unity and tolerance in social life. As part of their efforts to sustain congregational harmony, the Mosque Prosperity Board of An-Nur Mosque conducts proactive, annual evaluations—typically held mid-year or toward the end of the year. These evaluations aim to enhance the quality of *dakwah*, strengthen

*ukhuwah* (brotherhood), and cultivate a socially harmonious environment, thereby supporting the effective realization of *Dakwah Wasathiyah* objectives.

According to the chairman of the Mosque Prosperity Board of An-Nur Mosque, these evaluations also serve to encourage religious leaders and groups to engage in open discussions on religious understanding and scholarly knowledge. The process aims to foster humility and broaden perspectives. With the support of various stakeholders, *Dakwah Wasathiyah* programs at An-Nur Mosque have been implemented effectively, with no reports of negative outcomes. On the contrary, all programs have proceeded smoothly and have had a positive impact on the surrounding community.

## Conclusion

This study has demonstrated that the management of the Mosque Prosperity Board at An-Nur Mosque in Bagan Sinembah District effectively supports the implementation of *Dakwah Wasathiyah* through a structured approach encompassing planning, organizing, mobilizing, and evaluating. These functions are carried out with a clear commitment to promoting religious moderation, social harmony, and community welfare. The Mosque Prosperity Board initiatives, such as capacity building for preachers, thematic Islamic studies, interfaith dialogues, and social engagement, reflect an adaptive and strategic management model that aligns with the evolving needs of society. The research highlights that successful realization of *Dakwah Wasathiyah* requires not only strong institutional governance but also innovative methods responsive to contemporary challenges, including technological integration and inter-organizational collaboration.

However, this study is limited by its focus on a single mosque and reliance on qualitative data, which may not fully capture broader trends across different regions. Future research is encouraged to conduct comparative studies across multiple mosques and integrate quantitative methods to assess the broader impact of the Mosque Prosperity Board initiatives. Moreover, ongoing evaluation and capacity development within mosque institutions remain essential to sustaining the values of moderation in an increasingly dynamic socio-religious context.

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