

Amanah in Construction Management the Construction of Islamic Prayer House

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Abstract. It is not easy to coordinate people with various desires and wishes from the sincere to the strings attached. The construction of places of worship for Muslims in Indonesia is participatory from the community itself. This makes the role of a concept of the nature of Amanah and the value of sincerity a very powerful force. Such circumstances invite curiosity and curiosity from the author to examine how about the application of construction management in the construction of an Islamic place of worship whether construction management is applied in the construction of places of worship for Muslims or there are other ways or other components in managing a building of places of worship. This research is a theoretical study of the concept of Amanah in the construction of Islamic places of worship, with this study expected to provide scientific contributions on project management on the construction of places of worship for Muslims in particular and the construction of places of social space in general. From observational studies and literature studies conducted it was concluded that the construction of places of worship still implements construction management only in its application adding the element of Amanah in all of them. In his study, a conclusion was drawn about how the role of the Amanah values could support the construction management process in the construction of places of worship.

Keywords: Construction Management, Amanah, Islamic Architecture

1 Introduction

Mosque (nonstandard form: mosque) is a house of worship for Muslims or Muslims. Mosque means a place of prostration, and other designations for mosques in Indonesia are musala, langgar or surau. The term is intended for mosques that are not used for Friday prayers, and are generally small in size. Besides being used as a place of worship, the mosque is also the center of life of the Muslim community. Activities celebrating holidays, discussions, religious studies, lectures and learning the Qur'an are often carried out at the mosque. Even in the history of Islam, mosques also play a role in social to social activities. (wikipedia, 2020) Mosque means a place of worship. The root word of the mosque is sajada where sajada means prostration or submission. The word mosque itself is rooted in Aramaic. The word masjid (m-s-g-d) is found in an inscription from the 5th century BC. The word masjid (m-s-g-d) means "holy pillar" or "place of worship" (wikipedia, 2020). The function of the mosque is as a center for worship, community development and community unity. (DMI, 2012) Many Muslim leaders after the death of the Prophet Muhammad, competed to build a mosque. The mosque is usually used as a gathering place for Muslims. Usually the development of the number of mosques in suburban areas, is greater than in urban areas.

The growth of mosques in Indonesia is very rapid according to data submitted by the Chairperson of the Indonesian Mosque Council (DMI), Jusuf Kalla, mentioning the number of mosques in Indonesia is currently experiencing remarkable progress. Nevertheless, he acknowledged data on the number of places of worship of Muslims in the country is still varied. Data The number of mosques in Indonesia only God knows even though the statistics are around 800 000 (inews.id, 2019).

This paper is a library study with a descriptive analysis approach regarding decision making in a mosque construction organization in relation to the construction management carried out by a chairperson. The problem is that with the development of a very significant mosque construction, it is necessary to have an organizational role in the process, so that the role of the mosque becomes a means of unifying the people, mosque development is usually funded by the funds of the people in its management handled by a committee consisting of a group of people with different backgrounds maybe even different interests. This is where the role of the organization is very important to be able to protect all these differences. Where is usually the organization of the committee building a non-profit mosque. So that in making decisions requires a strategy (wikipedia, 2020).

2 Literature Review

- a) Mohammad Holis, In the Construction of Community Donations Searching on the Highway explained the existence of the manifestation of public distrust towards the manager of the mosque construction. (Holis, 2017)
- b) Nurhayati Junaedi, In Factors Affecting the Level of Understanding of Decision Management by Construction Managers at the Implementation stage explained that there was a dominant factor in the level of decision understanding that was influenced by the implementation of an understanding of job descriptions, use of resources, field procedures, involving personnel in decision making. (Junaedi, 2015)

3 Results and Discussion

From 'Uthman bin 'Affan radhiallahu'anhu he said: Really I have heard the Prophet sallallahu'alaihi Wasallam said:

"Whoever builds a mosque because of Allah Ta'ala (expecting His face) then Allah will awaken him a house (palace) in Heaven"

This great hadith shows the magnitude and rewards for those who build mosques in the world with sincere intentions because they expect to meet with Allah Ta'ala and seek His good pleasure, so Imam An-Nawawi includes this hadith in the chapter: Primacy (great) and a suggestion to build a mosque. Some pearls of wisdom that we can learn from this hadith : (Abdulah Taslim LC., 2015).

The virtue in the above hadith is only for people who build mosques with sincere intentions because Allah is solely, not because they are seeking worldly retribution, either property, position, or praise and praise. Some of the scholars warned strongly about this, to the point that Imam Ibnul Jauzi said: "Whoever writes his name on the mosque he has built is far from sincerity." What is meant by the house (palace) in Heaven that Allah Ta'ala built for the person who built the mosque is certainly more beautiful, more spacious

and more noble than the houses in the world. Based on the word of Allah Ta'ala in a qudsi hadith: "I prepare for my righteous servants (pleasure / beauty in Paradise) that have never been seen by the eyes, heard by the ears and crossed in the hearts of men".

Some of the scholars explained that to get this priority there really must be a mosque that was built and erected, so it is not enough to just prepare land or building materials without trying to build the mosque. The virtue in this hadith also certainly does not apply to people who build mosques for bad purposes, such as dividing the Muslims, spreading heresy and heresy, as well as other bad goals. Allah Ta'ala says in the letter At Taubah 107-108.

بَلِّغُوا إِلَى الَّذِينَ يُكْفِرُوا بِالْحَقِّ آيَاتِنَا وَلِيَعْلَمَ الَّذِينَ لَا يَسْمَعُونَ سِرًّا وَلَا يُدْرِكُونَ الْبَصِيرَةَ إِنَّا نَحْنُ اللَّهُ الْغَنِيُّ الْغَنِيُّ
 وَإِنَّا نَحْنُ اللَّهُ الْغَنِيُّ الْغَنِيُّ
 [سورة التوبة، ٧٠-٨٠] طه
 بَلِّغُوا إِلَى الَّذِينَ يُكْفِرُوا بِالْحَقِّ آيَاتِنَا وَلِيَعْلَمَ الَّذِينَ لَا يَسْمَعُونَ سِرًّا وَلَا يُدْرِكُونَ الْبَصِيرَةَ إِنَّا نَحْنُ اللَّهُ الْغَنِيُّ الْغَنِيُّ

107. Dan (di antara orang-orang munafik itu) ada orang-orang yang mendirikan masjid untuk menimbulkan kemudharatan (pada orang-orang mukmin), untuk kekafiran dan untuk memecah belah antara orang-orang mukmin serta menunggu kedatangan orang-orang yang telah memerangi Allah dan Rasul-Nya sejak dahulu. Mereka Sesungguhnya bersumpah: "Kami tidak menghendaki selain kebaikan". Dan Allah menjadi saksi bahwa sesungguhnya mereka itu adalah pendusta (dalam sumpahnya)
108. Janganlah kamu bersembahyang dalam mesjid itu selama-lamanya. Sesungguhnya mesjid yang didirikan atas dasar takwa (mesjid Quba), sejak hari pertama adalah lebih patut kamu sholat di dalamnya. Di dalamnya mesjid itu ada orang-orang yang ingin membersihkan diri. Dan sesungguhnya Allah menyukai orang-orang yang bersih [At Tawbah,107-108].

From the description of the importance of the construction of a mosque, it is necessary to have a very strong canalization so that later it is avoided from things that are not cold like the slander and the like. To be able to avoid it all needed a tool or media that is a management in this case is construction management. Construction management is how resources involved in a project can be applied appropriately. Resources in construction projects are grouped in 5M (manpower, materials, mechines, money and methods). Management has been widely referred to as "the art of realizing work through other people". This definition implies that management achieves organizational goals through the arrangement of other people to carry out various jobs that are needed, or in other words do not do the work itself (adhyaksapersada, 2020).

In addition to management includes planning functions (determining what will be done), organizing (designing and assigning work groups), composing personnel (withdrawing, selecting, developing compensation and evaluating work performance), directing (motivating, leadership, integrity, and conflict management) and supervision. Interpreting management as art implies that it is a personal ability and skill. A process is a systematic way to do work. Management is defined as a process because all managers, regardless of their expertise or special skills. Must carry out certain activities that are interrelated to achieve the goals they want. The process consists of management activities, namely planning, organizing, directing and supervising.

Decision making on project management usually refers to the Project Management

Body of Knowledge (PMBOK), while the things that are usually done as a project manager based on PMBOK are as follows: (Azwir, 2020).

- a) When the decision was made
- b) This is like reaffirming the time factor in decision making. There is something interesting about when a decision was made. No matter how precise or inaccurate your decision is, a decision can be corrected and revised if it is made in the beginning. Conversely, if a decision as precise as anything is made so late, it will complicate its improvement.
- c) Be quiet and listen
- d) The best and sometimes it can be done is to be quiet and listen. Listen on various occasions to find out all the necessary needs. Listening can make and learn the situation so that you can immediately make a decision if you already study the surroundings.
- e) Don't just look at the skin.
- f) Once again, don't ever make a decision based on an assessment of the outer skin, you must also look at the inner skin. Dig up information about the problem as deep as possible.

In the case of organizational relationships the responsibility of the project manager is only based on relationships within the scope of the organizational structure, from the simplest organization to the more complex organizational system. The relationship in decision making is obviously very crucial because it involves a variety of other interests in projects that are profit in nature where it is clear that there is an employment contract that becomes the handle of a project manager or project leader, whereas in the construction of places of worship in this case the mosque usually takes more decision making the interests of the community or the community as a mosque user later. That is what makes decision making seem so slow and a lot of consideration.

Apart from management science in general, mosque or organization building organizations usually prioritize the nature of Amanah. on the application of management. (Muhammadiyah, 2017) Decision-making must prioritize security issues as outlined in a religious organization. According to Ahmad Musthafa Al-Maraghi, there are three kinds of mandates:

a) Trust towards Allah

Trust to God means that we must obey all commands and stay away from His prohibitions. Humans are creatures created by Allah and Allah is the Khaliq. The creator of everything in this world. That is why humans have the mandate of Allah to worship only Him. Humans must be trustworthy of all that God has bestowed upon humans. This is in line with God's Word:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ الَّذِي نَسَبُكُمْ بِهِ إِنَّ اللَّهَ هُوَ الرَّحْمَنُ الرَّحِيمُ ۚ
مَّا وَدَّعَىٰ رَبُّكَ أَيُّهَا الَّذِينَ آمَنُوا مَا كُنْتُمْ تَدْعُونَ ۚ لَقَدْ يَدْعُونَ إِلَىٰ شَيْءٍ بَاطِلٍ كَمَا دَعَوْا رَبَّكَ بِالْهَيْبَةِ فَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ بَاطِلِ الْأَعْيُنِ عَنِّي غَبِيصٌ وَهُوَ ظَالِمٌ لِّلْغَافِلِينَ ۚ
مَّا وَدَّعَىٰ رَبُّكَ أَيُّهَا الَّذِينَ آمَنُوا مَا كُنْتُمْ تَدْعُونَ ۚ لَقَدْ يَدْعُونَ إِلَىٰ شَيْءٍ بَاطِلٍ كَمَا دَعَوْا رَبَّكَ بِالْهَيْبَةِ فَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ بَاطِلِ الْأَعْيُنِ عَنِّي غَبِيصٌ وَهُوَ ظَالِمٌ لِّلْغَافِلِينَ ۚ

27. Hai orang-orang yang beriman, janganlah kamu mengkhianati Allah dan Rasul (Muhammad) dan (juga) janganlah kamu mengkhianati amanat-amanat yang dipercayakan kepadamu, sedang kamu mengetahui (QS. Al Anfal: 27)

b) Trust towards Human Fellow

Humans are individual beings as well as social beings. Trust towards fellow human beings means that humans have obligations that must be fulfilled as a consequence of themselves as part of the society in which they live. There are rights and obligations that must be carried out as self-socialization in the community to maintain harmonious relations between human beings relating to the order of social interaction (muamalah) or hablun min an-nas. Allah Taala said:

مَّا مَلَكَتْ أَيْمَانُكُمْ فَمَنْ بِكُمْ عَلَيْهِمْ كَمَا مَلَكَتْ أَيْمَانُكُمْ عَلَيْكُمْ ذَلِكَ بَرٌّ وَبِحَبْلِ اللَّهِ وَالنَّاسِ وَأَقْرَبُ وَتِلْكَ آيَاتُ اللَّهِ لِيُعَلِّمَ الْبَشَرَةَ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ

وَلَا تَقْرَبُوا مَالَهُمْ سُبُوًا أَوْ يَأْتُوا رَبَّهُمْ وَرَأْسًا وَلَا يَكُونُوا لَكُمْ حُرْمًا كَمَا كَانَ لِلَّذِينَ اتَّخَذُوا آلِهَةً مِّن دُونِ اللَّهِ قُلْ إِنَّمَا حُرْمَةٌ عَلَيْهِمْ إِمَّا تُبِينُونَ إِلَيْهَا أَيْمَانَكُمْ وَأَنَّ اللَّهَ يَسْمَعُ أَيْمَانَكُمْ وَمَا يُبِينُونَ إِلَيْهَا أَيْمَانَكُمْ سُبُوًا إِنَّ اللَّهَ يَعْلَمُ أَيْمَانَكُمْ وَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

58. Sesungguhnya Allah menyuruh kamu menyampaikan amanat kepada yang berhak menerimanya, dan (menyuruh kamu) apabila menetapkan hukum di antara manusia supaya kamu menetapkan dengan adil. Sesungguhnya Allah memberi pengajaran yang sebaik-baiknya kepadamu. Sesungguhnya Allah adalah Maha Mendengar lagi Maha Melihat (QS An-Nisa:58).

c) Trust in Yourself

Trust in yourself means that every individual has duties, obligations and responsibilities that must be completed alone. Allah SWT. said:

مَنْ أَمَرَ بِشَيْءٍ عَدُوًّا لِنَفْسِهِ فَاعْتَدُوا عَلَيْهِ إِنَّ اللَّهَ يَأْتِي النَّاسَ بظُهُورُهُمْ لَأَنظُرَ أَصْنَعُوا لِنَفْسِهِمْ إِنَّ اللَّهَ كَانَ عَلِيمًا نَّصِيرًا

8. Dan orang-orang yang memelihara amanat-amanat (yang dipikulnya) dan janjinya (Q.S. al- Mu'minin:8).

Based on the above verse, the nature of the mandate is inherent in every individual, every human being as a mukallaf in his capacity as a servant of God, individuals and social beings. The steps in making a decision in this case must consider the three things above so that no one is harmed either for himself or others. So it is very clear that in an organization project management committee of mosque construction that is put forward is the relationship between humans and their gods and humans and humans so that there arises a balance in the process of an organization.

4 Conclusion

In a conclusion there are things that need to be taken into consideration so that the decisions made can be accounted for in this case the responsibility is to the community itself and Allah SWT. Amanah is a separate strategy in construction management, because with safety the trust will be high so that public funds will continue to arrive which will ultimately affect the development process. Amanah is a process of faith which means that it can be learned and carried out by anyone and applied in the construction management process for any building that does not have to be a religious building.

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