



BUILDING THE BROTHERHOOD OF THE MUSLIM COMMUNITY THROUGH MOSQUE SYIAR MANAGEMENT

SUBAIDI¹, SUKARMAN¹, MUHAMMAD KHOIRUDDIN¹, MUHAMMAD RIFQI ROSDANI¹,
ABDULAZIZ KALUPAE², ABDULRAHMAN SAMA-ALEE²,
MAHAMADAREE WAENO², NOORSAFUAN CHE NOH³

- 1 Universitas Islam Nahdlatul Ulama Jepara, Jl. Taman Siswa, Pekeng, Kauman, Tahunan, Kec. Tahunan, Kabupaten Jepara, Jawa Tengah 59451, Indonesia
E-Mail: subaidi@unisnu.ac.id, pakar@unisnu.ac.id, muhammad.khoiruddin@unisnu.ac.id, 4roosdhani@gmail.com
- 2 Fatoni Universiti, 135/8 Moo 3, Tambon Khao Tum Chau Thanh Daerah Pattani 94160 Thailand
e-Mail: kalupae68@gmail.com, abd. rahman@ftu.ac.th, m.waeno@ftu.ac.th
- 3 Universiti Sultan Zainal Abidin, Kampus Gong Badak, 21300 Kuala Nerus, Terengganu, Malaysia
e-Mail: noorsafuancn@unisza.edu.my

Correspondent Email: subaidi@unisnu.ac.id

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Abstract: This study aims to understand how mosque dakwah management can build the ukhuwah (brotherhood) of Muslims at Darul Huda and Darul Faizin Mosques in Pattani, Thailand. The research uses a qualitative approach with a case study method. Data collection techniques include observation, interviews, and documentation. The collected data are then analyzed using descriptive qualitative methods through data organization, data reduction, data presentation, and drawing conclusions. The results show that structured and active dakwah management at both mosques successfully strengthens the bonds of brotherhood among Muslims through various religious and social activities. This study emphasizes the important role of mosques as centers of dakwah in building ukhuwah and reinforcing the solidarity of the Muslim community in Pattani, Thailand.

Keywords: Building Islamic Brotherhood, Mosque Dakwah Management



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INTRODUCTION

Pattani, a region in southern Thailand, is an area with a Muslim majority population that is rich in Islamic history and culture. Mosques in Pattani, such as Darul Huda Mosque (Husni, 2025) and Darul Faizin (Nasir, 2025), are not only places of worship but also social and da'wah centers that unite the local Muslim community (Kalupae, 2025). These mosques play a strategic role as a medium for spreading Islam and are an important vehicle for building ukhuwah or

brotherhood among Muslims in a diverse society that faces complex socio-political challenges (Yusuf, 2025). Mosques are important institutions in the lives of Muslims, serving as places of worship and centers of devotion to Allah (Muhammad, 2024).

Through organized and effective syiar management, mosques can optimize their function in strengthening the bonds of ukhuwah among congregations. Building ukhuwah not only has an impact on spiritual development, but also encourages social solidarity, resolves local conflicts, and strengthens the sense of togetherness among Muslims (Thahe, 2025). Case studies at the Darul Huda and Darul Faizin mosques in Pattani provide a concrete illustration of how mosque outreach management can be an important instrument in strengthening brotherhood while overcoming the challenges of diversity and tension in this region.

The Darul Huda and Darul Faizin mosques serve as centers of worship and centers for the propagation of Islam in the Pattani region, which has a diverse Muslim community and faces significant socio-political challenges. The management of propagation implemented in these two mosques includes religious activities, education, social activities, and strengthening the solidarity of the congregation to build ukhuwah (brotherhood) between individuals (Kalupae, 2025).

The congregations of these two mosques demonstrate high loyalty in attending religious activities, which are maintained through effective schedule and human resource management, including dedicated administrators and preachers. The implementation of good syiar management is related to regular recitation programs, da'wah cadre training, and social programs that involve all levels of the local Muslim community (Imam, 2025).

This means that the approach to managing the outreach of the Darul Huda and Darul Faizin Pattani Mosques has succeeded in making the mosque a strong center of ukhuwah (brotherhood), not just a place of worship, but a forum for fostering social relations and solidarity among Muslims in a multi-ethnic region with a history of conflict. This is in line with the concept that mosque management, or mosque administration, is broadly divided into two parts, namely (1) physical management of the mosque and (2) functional management of the mosque (Tenrigau, 2018).

The effectiveness of mosque management can be seen from the consistency of well-planned da'wah and social programs, providing space for positive interaction between congregations, so that ukhuwah (brotherhood) can be built naturally and sustainably. As stated by Basd (2009) Based on the foundation of monotheism, principles emerged that became values for human life, including the principle of brotherhood or ukhuwwah (Santika et al., 2019).

The existence of mosques as organized centers of preaching optimizes their functions of da'wah, social control, and moral strengthening of Muslims, which has a positive impact on maintaining social stability and minimizing friction between groups in the Pattani region. This means that optimizing these roles and functions is not easy in this context and requires managerial skills and time commitment from mosque administrators. A mosque is not merely a center for worship activities for its congregation; it is also expected to serve as a hub for social and other activities (Trinaningsih Rambe, Mustapa Khamal Rokan, 2024).

This study shows that adaptive and contextual mosque management can be an effective model in building Islamic brotherhood in areas with high social and political complexity.

Methods

This research uses a qualitative approach with a case study method. Case studies were chosen because they allow for an in-depth examination of the phenomenon of mosque outreach management in building Islamic brotherhood in two locations, namely the Darul Huda Mosque and the Darul Faizin Mosque in Pattani, Thailand. This approach is suitable for understanding the processes, strategies, and impacts of outreach management in specific social and religious contexts.

The research was conducted at Darul Huda Mosque and Darul Faizin Mosque, located in Pattani, Thailand. These two mosques were chosen as case study locations because they are centers of religious and social activities for Muslims in the region.

Data collection techniques include: observation, meaning that researchers directly observe mosque activities and programs, congregational interactions, management, and activities that support the formation of *ukhuwwah* (brotherhood) among the congregation in the mosque environment; interviews, which are conducted with mosque administrators, religious leaders, and congregants to obtain data related to management and efforts to build *ukhuwwah* among Muslims; Then documentation, which means collecting documentary data in the form of archives, activity reports, photos, and *da'wah* materials used in mosque outreach.

The collected data were analyzed using qualitative descriptive methods. The analysis process included data organization, data reduction, data presentation, and conclusion drawing, which enabled an in-depth understanding of the role of *syiar* management in building *ukhuwwah* among Muslims in both mosques.

RESULT AND DISCUSSION

1. Darul Huda Mosque, Pattani

Based on the researcher's observations from September 16, 2025, until completion at the Darul Huda Mosque, the following data was obtained:

“Maghrib time, one of the maghrib adhan officers recites the maghrib adhan as usual, then the congregation, before performing the obligatory prayer by forming neat and orderly rows, generally perform the *qabliyah* sunnah prayer first. Then, those who had performed the sunnah prayer remained silent (in *i'tikaf*) while waiting for the imam to arrive (Observation, September 16 2025).

It is understandable that the results of these observations describe organized mosque management practices, where the call to prayer, as a symbol of prayer time, is sounded regularly, and worshippers perform the *qabliyah* sunnah prayer before the obligatory maghrib prayer, and these activities are part of the mosque's activities. Therefore, experts such as muezzins are needed in the dissemination of Islamic religious activities as callers in the dissemination of Islamic religious activities (Puspitasari et al., 2022).

This pattern shows that worship activities are organized neatly, giving worshippers space to improve the quality of their worship and deepen their spirituality before obligatory prayers. In other words, one of the functions of a mosque is as a place to perform congregational prayers (Andea et al., 2021).

It can be stated emphatically that the mosque is a symbol of devotion to Allah SWT, congregating in orderly rows. An egalitarian attitude and behaviour can be felt, togetherness and Islamic brotherhood are clear, and a feeling of mutual love among fellow Muslims is well established. Here, the spirit of Islam and the unity of the congregation become evident (Nurjanah & Zulkarnaen, 2022).

Then, performing the *qabliyah* sunnah prayer and engaging in i'tikaf activities while waiting for the imam are part of strengthening solidarity and social closeness among worshipers. Waiting calmly in the mosque helps build strong bonds of *ukhuwah*, strengthens a sense of togetherness, and fosters an atmosphere of family and spiritual tranquillity in the Darul Huda Mosque environment. This reflects mosque management that not only focuses on ritual aspects but also on managing time and space to support the formation of harmonious social relationships among Muslims. This means that the dissemination of Islamic teachings can be done anywhere and anytime by utilizing the media provided by the mosque management (Puspitasari et al., 2022).

In other words, one of the functions of a mosque, apart from being a place for Muslims to deepen their faith, is also a means of worship in deepening and understanding Islamic knowledge, a means of harmony among the people, and at the same time a form of preaching from the mosque (Rahmat Hidayat, 2020).

In the context of the Pattani region, which has a complex social and political history, managing mosque outreach in this way is very important in building and maintaining moderate and inclusive brotherhood among Muslims. This activity is not only about performing worship but also serves as a means of uniting and strengthening a peaceful community amid the diversity of the Pattani region. Muslims understand that mosques are one of the points where Islamic civilization was first introduced and institutionalized in the Islamic world (Puasa, 2023).

Thus, mosque management involving the management of adhan times, *qabliyah* sunnah prayers, and activities such as waiting for the imam collectively can be seen as an effective strategy for building *ukhuwwah* (brotherhood) among Muslims at the Darul Huda and Darul Faizin Pattani Mosques in Thailand, which are rich in social and religious values.

The results of observations after the Maghrib prayer congregation at the Darul Huda Mosque in Pattani yielded the following data:

After the imam led the Maghrib prayer, he then turned to face the congregation to perform the ritual of recitation and prayer. he then gave a sermon and advice to the congregation for approximately 7 minutes. The points of his sermon included encouraging mosque members to strengthen brotherhood or *ukhuwwah* among themselves, including *ukhuwwah diniyah* (religious brotherhood), *ukhuwwah basyariyah/insaniyah* (human brotherhood), and *ukhuwwah wathaniyah* (national brotherhood) (Observation, September 16, 2025).

The results of the observation show that the imam of the Darul Huda Pattani Mosque in Thailand carries out his duties in a structured and effective manner in leading worship and guiding the congregation. After leading the Maghrib prayer, the imam continues with wirid and prayers, which strengthen the spiritual atmosphere and the congregation's devotion.

The lecture and sermon, which lasted about 7 minutes, emphasized the importance of strengthening brotherhood (*ukhuwwah*) in various dimensions, including: *ukhuwwah diniyah*, which is strengthening brotherhood in a religious context, strengthening faith and charity; *ukhuwwah basyariyah* or *insaniyah*, which is maintaining human relations and mutual respect among fellow human beings; and *ukhuwwah wathaniyah*, which is strengthening a sense of nationality and love for the homeland in the mosque environment (Subaidi, 2023).

This message is relevant and very useful for building social harmony in the mosque and its surroundings. The imam's approach of combining worship rituals with religious social guidance demonstrates the role of the mosque as both a spiritual center and a center for community development.

Then, in relation to building *ukhuwwah* among Muslims, an interview with a member of the mosque congregation named Yusuf (58 years old), an alumnus of Egypt, said the following:

"The solidarity of the Darul Huda Mosque congregation is indeed an example for other mosque congregations in the Pattani area...yes...as proof that they generally practice the message of the Qur'an, which is the word of Allah SWT and the words of the Prophet Muhammad SAW. That all Muslims are brothers, as stated in QS. Al Hujurat verse 10. So, they are harmonious and united with one another " (Interview, September 16, 2025).

It is understandable that QS. Al Hujurat verse 10 states that believers are brothers because of their shared faith. Therefore, Allah commands us to improve relationships and reconcile disputes between fellow believers and to fear Allah to obtain His mercy. This verse emphasizes the importance of unity, harmony, and peace among fellow Muslims as a cohesive and harmonious unity based on the bond of faith, not based on ethnicity or other groups. In other words, this situation will give birth to Muslims with noble character as a reflection of their faith and worship (Nor Dalilah Zakaria & Raihanah Azahari, 2022). The message that needs to be noted and realized is that the Muslim community is a united brotherhood that must always be harmonious and united, constantly striving to improve and maintain relationships to remain harmonious to attain the mercy of Allah SWT.

To realize the mosque's mission, the following results were obtained from an interview with the mosque's imam, Ustadz Dr. Haji Abdulaziz Kalupae:

"The mosque is regularly filled with worshippers performing their obligatory prayers, followed by Quranic studies after Maghrib until Isha prayers. Then, after Fajr prayers throughout the month, there are Quranic interpretation classes attended by mosque worshippers and the wider community. These Tafsir sessions are delivered by myself (Dr. Haji Abdulaziz Kalupae) and Prof. Dr. Haji Ismail Luthfi, who is the Vice Rector of Fatoni University in Thailand. The topic of the Tafsir study session changes frequently, but the core message is that Muslims must become a united community, meaning a single community that must not be divided so that Muslims can be strong and united, especially in developing Islamic da'wah" (Kalupae, 2025).

It is understandable that the message of *ummatan wahidah* from Tuan Guru Ismail Luthfi is a call to foster brotherhood and unity among Muslims based on moderate and peaceful Islamic values, following the example of the Prophet Muhammad, and promoting noble character in preaching and living together in diversity. This message also reflects efforts to build social harmony and tolerance in a diverse society, such as in Southern Thailand, where Fatoni University operates. He then disseminated this message when conducting academic studies in mosques, including the Darul Huda Mosque.

Therefore, it is appropriate to say that religion is the right thing to provide moral orientation. Religious adherents find the basic orientation of life in their religion, but religion requires ethical skills to provide orientation rather than mere indoctrination (Nawawi et al., 2017).

"During the researcher's visit to Tuan Guru's residence, he clearly stated that '*Ummatan Wahidah*' calls for the unity of Muslims as a whole and harmonious entity. In his view, Indonesia is a true reflection of the concept of *Ummatan Wahidah* because it has succeeded in uniting various ethnicities, tribes, and languages into one strong nation with a Muslim majority" (Luthfi, 2025).

This is in line with Subaidi (2023) research that several behaviors reflect an attitude of tolerance in human life, one of which is creating a harmonious atmosphere among fellow citizens (Subaidi & Pd, 2023). In other words, conceptually, moral/character education in Indonesia aims to develop values that shape the character of the nation, namely Pancasila, in building the attitudes of citizens who love peace, are creative, independent, and able to live side by side with other nations in harmony (Evi Fatimatur Rusydiyah, 2015).

2. Darul Faizin Mosque, Pattani, Thailand

The results of observations at the Darul Faizin Mosque revealed the following data:

"The time for Maghrib prayer had arrived, and the residents gathered at the mosque to perform congregational prayer. However, before that, one of them recited the Maghrib call to prayer. After the call to prayer, they performed the sunnah *tahiyyatal masjid* prayer, while others performed the sunnah *qabliyah* maghrib prayer. Then the muezzin sounded the *qamat* as a sign that the prayer was about to begin, and the imam took his position at the front to start the congregational prayer. After the congregational prayer, the imam turned to face the congregation while reciting the *wirid* slowly/silently (Observation, September 18, 2025).

It is understandable that activities at the Darul Faizin Mosque show that Maghrib prayers are performed regularly and in accordance with Islamic procedures. The congregation arrives on time after hearing the call to prayer, performing the sunnah *tahiyyatul masjid* and *qabliyah* Maghrib prayers as a prelude to the obligatory prayers. The *muezzin* sounds the

iqamah as a sign that the prayer is about to begin, then the imam leads the congregational prayer from the front. After the prayer, the imam recites the *wirid* slowly (*sirri*) facing the congregation, adding to the solemnity and strengthening the spiritual bond. This practice is an important part of the Darul Faizin mosque's mission as a center of worship and spiritual guidance for the surrounding community.

In other words, congregational prayers at the mosque are conducted in an orderly manner, beginning with the call to prayer, followed by sunnah prayers before the obligatory prayers, the obligatory congregational prayers, and ending with solemn recitations. This reflects the awareness and discipline of the congregation in performing worship according to Islamic teachings. This is a concrete manifestation of one of the functions of the mosque as a place of worship and the dissemination of Islamic education, as well as the optimization of the mosque's role in enhancing activities at the mosque (Trinaningsih Rambe, Mustapa Khamal Rokan, 2024).

Then, the results of an interview with one of the imams of the Darul Faizin Mosque revealed that:

"Our mosque holds two Tafsir and Hadith recitation events every month, inviting preachers or speakers from outside the country, sometimes from Malaysia, Brunei Darussalam, Indonesia, and also speakers from within the country such as Pattani, Songla, and Bangkok. These events can be held in person at the mosque, or online via a special link. One of the objectives is to strengthen the unity of the Muslim community through religious studies, which we are all obligated to undertake" (Ustadz Husni, 2025).

It can be understood that the Tafsir and Hadith recitation activities held twice a month at the Darul Faizin Mosque, with speakers from within and outside the country, are an effective strategy for strengthening Muslim unity. Consistent religious studies not only increase understanding and practice of Islamic teachings but also strengthen social relations between congregations from various backgrounds. This program also demonstrates the role of the mosque as a centre for education and consolidation of the Muslim community in Pattani, supporting *ukhuwah* Islamiyah (Islamic brotherhood) in the local and regional context.

Activities at this mosque have successfully fostered Islamic change as part of the duties and responsibilities of mosque study group members who prioritize *ukhuwwah* (brotherhood), *tasamuh* (tolerance), and solidarity (Hasanah, 2023).

One of the advantages of the Darul Faizin Pattani mosque is how it embraces all groups within Islam. This is one of the valuable assets for managing the planned religious study circles successfully. As a result, the religious study circles managed by the mosque provide broader knowledge and understanding of Islam. This is the realization of the program based on the concept of serving the mosque congregation. This is further complemented by an understanding of the congregation that joins (Abdullah Azzam, 2019).

Efforts to socialize this mosque's *majelis ta'lim* have recognized that there are many motives for using a medium, including cognitive needs (the need for information, knowledge, and understanding), affective needs (the need for emotions, feelings, and pleasure), integrative and personal needs (the need for credibility, stability, and status), social integrative needs (the

need for interaction with friends or family), and the need for stress relief (the need for entertainment). This shows that the social system has shifted from a traditional system to an information-centered system. Such conditions will certainly influence the formation of new value systems, knowledge, religion, traditions, and cultures (Rustandi, 2020).

This means that *ukhuwwah* among Muslims is a brotherhood that is based on faith in Allah and His Messenger. Therefore, *ukhuwwah* is not just a simple bond of brotherhood, but a bond of hearts and souls that unites Muslims as if they were siblings, even though they may have different ethnic backgrounds, tribes, or cultures.

This is explained in QS Al-Hujurat verse 10, which emphasizes that believers are brothers and sisters, so it is important for them to foster harmonious and peaceful relationships among fellow Muslims (Saifuddin, Tri Wahyudi Ramdhan, 2025).

Thus, *ukhuwah* brings a spirit of solidarity and unity among Muslims regardless of any worldly differences. This is in line with the concept of *ukhuwah*, which is part of the trilogy of *ukhuwah* consisting of *ukhuwah islāmiyah* (brotherhood among Muslims), *ukhuwah waṭāniyah* (national brotherhood), and *ukhuwah basyariyah* (human brotherhood). These three form the identity of a religious society and become complementary principles (Siti 'Arifah, Luluk Ifadah, Zaidatul Arifah, 2024).

This can be attributed to the function of religion. In fact, when religion is studied properly, it can serve as a counterbalance within a person because religion contains values that teach goodness, including tolerance, whether in the form of language, attitude, or communication with others (Murdiana & Sudiono, 2021).

Mosque management is an important means of building unity among Muslims. Mosques are not only places of worship but also centers for Islamic preaching and outreach that play a role in uniting the community through various programs and activities that strengthen social, religious, and cultural ties among congregations. This is also expected to shape future generations who are aware of the importance of tolerance and diversity and can live harmoniously in a multicultural society (Syahrul Kurdi, 2024).

With good management, mosque activities can be organized in a regular and comprehensive manner, covering religious activities such as studies, recitations, and preaching, as well as social and community activities that encourage people to get to know each other, respect (Maharany et al., 2023), and work together. This approach will strengthen Islamic *ukhuwah* based on Islamic values, expand community solidarity (Fahmi, 2024), and reduce conflict and division within society. Effective mosque management also means optimizing the role of imams, administrators, and congregations in organizing inclusive religious and social activities and educating the community to have a strong sense of *ukhuwah*.

This is also one way to improve communication and maintain intimacy or *ukhuwah* between congregations and others. Greeting someone also helps to break the ice in awkward situations. Greeting someone can be the first step in starting a conversation that creates better *ukhuwah*. In addition, an important thing that is often done in the community is to take the time to simply chat, share news, and exchange information. This can happen after ritual worship activities are completed (Saputri et al., 2021).

This activity encourages the creation of a community that is not only individually obedient but also able to live harmoniously and united as a solid and tolerant community of believers. Thus, mosque management as an organizational mechanism is key in building and

maintaining Islamic brotherhood in the context of togetherness, unity, and strong solidarity. This means that to avoid such conflicts, it is necessary to instil strong social solidarity within a diverse society. Social solidarity itself is a social group or unity of people living together (Putra & Amalih, 2023).

Building Islamic brotherhood through mosque management is a strategic effort that utilizes mosques as centers of preaching and togetherness, implementing Islamic values to strengthen brotherhood, maintain unity among Muslims, and foster social solidarity based on shared faith and beliefs. This is important for the creation of a strong, harmonious (Gole & Sudhiarsa, 2024), and tolerant Muslim community in a diverse society. Considering this phenomenon, the Darul Faizin Mosque has launched a series of programs as a social glue (Fajariyah et al., 2020) in the lives of the people of Pattani and its surroundings.

It can be understood in the Indonesian context that a moderate religious order is part of the nation's strategy in maintaining diversity. As a highly diverse nation, since its inception, the founders of the nation have succeeded in passing on a form of agreement in nationhood and statehood, namely the Unitary State of the Republic of Indonesia, which has proven successful in uniting all religious, ethnic, linguistic, and cultural groups (Nuruddin, 2023).

CONCLUSION

Effective management of mosque outreach can be a key means of strengthening ukhuwah, or brotherhood, among Muslims. Through various structured da'wah, educational, and social activities at the Darul Huda and Darul Faizin Mosques, the management of da'wah has succeeded in creating a space for togetherness that supports solidarity and cooperation among Muslims. This shows the importance of the role of mosques not only as places of worship, but also as centers for strengthening the social and spiritual networks of the Muslim community in Pattani, Thailand.

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