

## **BEST PRACTICE COMMUNITY GUYUB COMMUNICATION IN THE CONSTRUCTION OF THE AL-HIJRAH MOSQUE IN CIMARENG VILLAGE, LEBAK WANGI WALANTAKA DISTRICT, SERANG CITY, BANTEN PROVINCE**

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### **Abstract**

The existence of the Al-Hijrah mosque is proof of how the community members amount 120 families, suddenly, unplanned, and with a relatively low level of education and a weak economy, were able to build a mosque at a total cost of around IDR 1.7 billion within six months by relying on local wisdom called Communication Guyub (collaborative, togetherness, mutual cooperation). First, communication uses online and offline media, with offline media being dominant. The main cause is because not all residents have smart phones and internet quota, especially those aged 40 years and over. Second, the area is small and the community system is entrenched, this is the reason why residents prefer to share information directly through daily life activities. This research aims to determine the methods/models of Guyub Communication practices and strategies for residents of the Cimareng neighborhood to produce a mosque worth IDR. 1.7 billion within six months in sudden, unplanned conditions and relatively limited conditions. It is hoped that the findings of this research can inspire and become a variant of other development strategies that improve the welfare of society. The research was conducted using qualitative methods and a situational leadership theory approach

**Keywords:** Best Practice, Guyub Communication, Participatory Development.

### **Introduction**

The existence of the mosque is very urgent for the continuation of worship and religious routines such as Friday prayer, five-hour prayer in jemaah, Tarawih, Sholat lebaran, study, giraffe, joint sacrifice, Basis service, place of discussion and gathering.

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Never imagined by the citizens of Cimareng when they did not have a mosque as the center of their activities. The limitations that citizens have do not limit the intention, determination and enthusiasm to keep the mosque in its surroundings. The citizen's statement is made by signing a letter of declaration of every citizen of adult age (minimum 17 years) both male and female as a willingness and joint commitment in intentions, attitudes, and actions that will influence and influence the process of construction of the mosque. The process of making statements is done democratically, in a closed room only witnessed by the head of RT 001 and 002. Of the 170 citizens present, 99.9% agreed and agreed, and only two disagreed. The presence of the citizens to gather is done through a whistle and door to door or when gathering together on various occasions. Small territory, filled with a total of 120 square meters and 68 houses with a system of affinity in marriage and household groups, greatly facilitates communication in the form of Guyub (Yuliana, 2017).

The existence of Al-Hijrah Mosque is proof of how citizens of a population of 120 BC suddenly, unplanned, and in conditions of poverty and weak economy were able to build a mosque with a total cost of Rs. 1.7 billion in six months by relying on local wisdom called Communication Guyub. Communication used using online and offline media, with offline domination. The main reason is because not all citizens have smart phones and internet quotas, especially for those aged 40 and over. The second reason is because of the small scope of the territory and the already rooted Guyub system so it is the reason citizens are more happy to share information directly through mass royong gotong as well as gotong royong scheduled during the construction of the mosque, both material and energy / non material studies, prayers joyful, gather at the post ronda, cooperate in the field, when gathered to buy vegetables, arisan, attending a ceremony of devotion, or helping activities related to devotion. The best and cheapest communication strategy in increasing public participation in the construction and development of the mosque is by word of mouth, as a means of sharing information, socialization, marketing, and also participants. This choice was considered successful because it was successful to involve all the actors of the community through its communication strategy. This is in direct contrast to the success of the construction of one of the communities that tried to create a system of private development by utilizing its communications, namely, the community of Walantaka City Attaang. Guyub's nature, communication and implementation in private development is centered on what is called the eight processions of destiny, and is supported to the maximum by social groups formed beyond destiny so that the definition of well-being is targeted by each individual. (Yuliana, 2017)

The two studies above show that the success of development always depends on the chosen communication policy and strategy. Participatory development involving all citizens must also justify the communication media as a local wisdom that has been agreed, used, and proven successful. The novelty of this research is: (1) the

discussion about the communication media used as a strategy is not only word of mouth, but has gone beyond it, which the researchers call Guyub communication as the local wisdom of the community; and (2) the communication Guyub that occurs involves little online media communication through the whatsapp app..

## **Method**

Case studies are used to investigate and understand an incident or problem that has occurred by collecting a variety of information that is then processed to find a solution so that the problem revealed can be solved. Susilo Rahardjo & Gudnanto (2010) explained that a case study is a method to understand an individual performed integratively and comprehensively in order to gain a deep understanding of the individual and the problems faced with the goals achieved.

## **Result and Discussion**

### **Mapping Public Preparedness as a Basic Choosing to Use Guyub Communication Strategy in the Construction of Al-Hijrah Mosque**

Emergency and emergency. The dispute over the land of the Waqaf Mosque and the decision of the citizens to establish the New Mosque two years ago, precisely 26 September 2021 the ground of the Baitul Muttaqin Mosque as the centre of worship of citizens of Cimareng Kelurahan Lebakwangi was sued by some parties of the family Waqif (pewaqaf) as the land recognized as family property, not waqaf. Formally legal weaknesses due to lack of land certificates make the public weaker to defend land or mosque buildings.

The heavy decision was taken jointly by the citizens to dismantle the land and the building of the mosque, and to plan to seek new land and build a new mosque. The plan was made after a week passed from the above events. A week spent by citizens to inventory their powers, both financially and financially. The decision is made by the direct vote of each citizen, which is made in writing, with name, and signature. The vote was taken at the Baitul Muttaqin Mosque (Old Mosque), witnessed by the RT Chief 001 (Eastern Red) and RT 002 (Western Red) as witnesses in both rooms. It is carried out as a form of secrecy and independence, without interference or intimidation of others. Of the 80 people present, only one person said he wanted to stay in the old mosque.

The result of this decision was then signed on the matrace by Mr. Mulyadi as the head of the DKM in the Old Mosque (Baitul Muttaqin), and two witnesses, namely, the Chairman of RT 001 Mr. Samsuri and the Chief RT 002 Mr. Wayut. The result of the decision was then informed to Lurah Lebakwangi and a copy of it was submitted as a validation file received directly by Lurah Libakwangi of the period, which is Lurah Armin. Map of the Non-Material and Material Strengths in the Purchase of Land and Construction of the Mosque. The joint decision continued by a vote to establish the

New Mosque on the new land becomes the power of citizens to plan maturely out of the inventory of the strengths, weaknesses, opportunities, and challenges so that the goal is achieved. Intensive communication has been carried out since September 26th at H. Moch. Misbach as the treasury of the old mosque. (Baitul Muttaqin). This core fighter is dominated by the old DKM manager (Mosjid Baitul Amaqin) who named himself Al-Hijrah Mosque fighter, because in it is a group of people considered to be opinion leaders by the local community, and people who are open and considered to understand and will fight against the changes that are taking place. The fighters of the Al-Hijrah Mosque consisted of the management of the DKM in the Old Mosque, the ustadhs, RT and RW, and public figures as well as youth renovators. A total of 15 people. The fighters conduct an analysis of the strengths, weaknesses, opportunities, and challenges of the drain of great change that must and is taking place. This is done to facilitate appropriate communication strategies and practices in order to the multiplication of Al-Hijrah Mosque through communication and participatory development.

Management of development and development requires a proper communication strategy as a channel of information delivery and its development. The same goes for the construction and management of a mosque. Development communication strategies that can be used are media use strategies, marketing, and even participatory.

Here are the results of an analysis and mapping of the strengths, weaknesses, opportunities and challenges that the fighters of Al-Hijrah Mosque are thinking of in dealing with the changes that are taking place.

#### 1. Mapping Non-Material Strength and the Law of Fiqih

The mapping of non-material powers encompasses the law of the establishment of the mosque as the basis of the power to act, the patterns of affinity, the system of marriage, the nature of guilt, desire, devotion, and social routines as well as religions such as studies, and arisan.

The fiqih law establishes a new mosque for the Kiyai/religious leaders. 8 The total number of Kiyas and/or religious leaders who are asked to give their opinion about the law establishing a new Mosque. The Kiyai came from outside the surroundings of Cimareng all. Two men from Nyapah, one from Kalodran, I from Lebak, a man from Pandeglang, two men from Ciomas, and one man from Serang. The main reinforcers of the citizens are Kiyai Mufasir and H. Thoif of Ciomas. Kiyai's view of the law can establish a new mosque with conditions that make the spirit of the people burn.

#### 2. Guyub's Law

Both nature and communication The citizens of the Cimareng Environment and the surrounding neighborhoods/ villages are famous for their living principles. Carrying together with one common goal, in alternate ways. The dominant example

is in ambition and payoff. It becomes a form of participatory development practice. There's a common purpose in this, this is a common goal for a group, not an individual. That's building a mosque.

- a. The collections of funds in the mosque and mosque. This joint objective will alternate with the interests of the construction of two mosques that are within the scope of the administrative area of the Mosque in Cimareng with the nature and communication of the Guyub that has become a characteristic of the citizens.
- b. Tandur padi is chosen to be an activity that is handed over to the mosque, because it is the first process of planting padi that is sent to others after the period of cultivation is completed. Mothers are always the mothers. One storey box is paid at the wholesale price of idr. 200,000 – 500,000, depending on the area of the storey.
- c. Interaction networks in the Kramat jati mother market and fund-raising in the Jakarta mother market. Domination as a pelvic worker and merchant in the mother market gives access to solidarity with the granting of funds given by the relationship. Everyone gathers from their own group of relationships, that is, the bullshit, the merchant, and the city. The total funds raised reached tens of millions of rupees.
- d. Networks of interaction in the markets of Rauyakni Fundraising in the parent market of Rau Attaang. A citizen has a profession as a barbeque trader in the Rau Attaang Market. The habit of each other's financial bonds makes the bonds between traders tight. Including during the construction of Al-Hijrah Mosque, the merchants raised funds to reach millions of rupees as a form of charity and caring, helping each other.
- e. The marriage system and the family group. Collective culture produces the principle of "must gather". Gathered in the definition of a family or gathering in general, that is, with many people from different villages, relatives, friends, neighbors, whether known or unknown.
- f. Gotong Royong Energy. Wet food merchants, land traders, farmers, construction workers, basin workers, and farmers make a lot of free time. This free time is used to royong royong during the rebirth process. There are three kinds of gotong royong energy uses that are specially scheduled in the construction of the mosque (pickets on assumption, building pickets, fund-raising pics on the street). Consumption pics specifically for mothers, royong gotong pics specially intended for men, both fathers and youth. Third pics are fund-raise pics in the street where the daily team is a combination of men and women. fathers, moms, youth, and adolescents. Specifically this picket, the daily team is made per block in one region. No combination of the three territories. It's intended for each team to arrange in an open manner about the technical practice.

- 1) Wood and bamboo as Finger Charity. The inventory of the goods needed by the development that the community owns is as follows:
  - a) The total number of bamboo bars needed in the entire construction, especially when casting the roof of the mosque is 2,500 - 3,000 bars. That amount is filled with a donation from the seven citizens who have bamboo trees ready for use.
  - b) Wood. The people of the neighborhood of the mosque, the eastern Cimareng and the southern Cimarang. This combination is intentional in order to create a sense of ownership for the construction of the mosque, and its own mosque. Neither in building, nor in function and role. It is this tightness that makes the building and the royalty vibrant, the spirit, the colour, the filling, the bonding, and the happiness.

### **The media and its operating system of the communication strategy chosen in the communication Guyub construction of Al-Hijrah Mosque**

Local Communication: Participatory Communication, Communication and Communication; Communication of the Thunder, Desire and Process, as well as Communication. Communication Public participation is the source of the goodwill or good faith, commitment, morality, and honesty of the communicator. The pure participation of society actually begins with the existence of communion, that is to say, communion in understanding or perceiving something, and communion in solving problems or difficulties. This common concept determines the process of communication.

Intensive communication continues to push citizens ahead of the new mosque's construction plan, and during the construction process. In order for communication to be understood and accepted jointly, it must be possible to have a role and to exchange and negotiate meaning in all parties and elements of communication, as the ultimate goal of various activities in society to create harmony and compatibility. It's not easy in this process, with low-educated communities, to seriously discuss new things in formal meetings with the presence of people who are considered to have economic, social, and family advantages. If you are invited to appear, but if you are asked for your opinion, more people choose to remain silent, trust people who are considered opinion leaders to them, without questioning, just believe and follow. This process during planning and development was much hindered because it took a long time, and the public silence to make an opinion became a separate challenge for opinion leaders who intended to jointly build an understanding, perception, absorption, and shared ownership of a meaning and outcome of every thing being talked about.

The need for leadership and authoritarian communication is very high needed to and produce a joint decision. The presence of the leader in directing the effect of

communications of contagious threats and communications plays a role in organizing the effects of the movement and the active involvement of citizens as perpetrators and beneficiaries.(Noor, 2020). Nevertheless, this type of society is the type of faithful or holding firmly and conducting it with full loyalty a decision claimed in the common name. The inability to express an opinion or to speak in public formally (in the forums of dissent, meetings, and so on) is a form of mistrust and self-incapacity as a result of educational, and economic considerations, also as a tribute and respect to those considered “capable, who should, who is clever, who has power, etc.). One way and as an attempt to establish passivity and direct interaction and communication on formal meetings with a new topic of discussion (the topic of making a new mosque because of a dispute/conflict that was decided in the near future and quickly / suddenly is something very new and never thought of before) was the formation of the Wa group “Cimareng United”. The media is expected to be one of the means of communication to communicate with each other and interact in mercy, share information, express opinions, suggestions, criticisms, discussions, and other related to the construction of the mosque in particular, and the conditions of the community in general.No face-to-face meetings to talk to the WAG, actually no communication and discussions became easier because people were more brave to express their thoughts and feelings. In fact, society is just as passive as formal direct communication. Reading in silence, listening in the silent, and attending in the quiet. Over-communication occurs face-to-face and in informal circumstances, both group and personal. For example, when gathering, in the public kitchen of the mosque, at the post of the ronda, the riungan, the arisan, the paGuyuban, the hajatan, the reading, the royong gotong, the house of neighbors/brothers, and others. That's where the power of participatory communication really takes place. Communication is a process in which there is two-way communication or dialogue that produces a common understanding of the message delivered.

Contagious tinnitus communication always occurs in a natural and unplanned atmosphere, non-formal, even though sometimes in a formal event or activity. For example, at meetings, and in the study, there are some individuals who are engaged in informal conversations. In the countryside like Cimareng, contagious thunderstorms are still above 90 percent off-line/face-to-face. Individuals or groups become communicators (although the position of communicators and communicators is very difficult to determine due to the strong dialogic and transactional nature that occurs) towards family, friends and colleagues. As a result, the family and marriage system that exists in Cimareng and its surroundings supports the communications process of this contagious thunderstorm growing strongly and rapidly, as well as the understanding of the meaning of a stimulus and the decision that occurs on a problem/problem.The influence of contagious rhythm is very high, because the psychological relationships and motivations of individuals influence each other's

psychological and motivation of other individuals involved and infected conversations conducted by and between family, friends, and colleagues who are bound in fraternity consciousness or territory/place. The original owner of the land that is now the Al-Hijrah Mosque is the Dukuh people. It's actually Cimareng. His brothers generally still live in Cimareng. Hearing the people's wish to build the mosque from his big family, Biju decided to sell his land to the citizens and also give a portion in the form of waqaf. And it's only two days after the people's decision to build a new mosque on new land. The same is true of the charity funds given to the big family by Father Jumroni in Cibonteng as a neighbor of the village. Giving tens of millions of rupees because his son and some of his brothers live in Cimareng. A society that enjoys gathering, meeting, always has endless talk material about individuals, groups, with all aspects of their lives. The unpleasant issue of the mosque, which was removed by the family of the ancient mosque guards, aroused a special sympathy from many communities and from many villages.

#### 1. Communication Guyub

Guyub according to the great dictionary of Indonesian is rukun, gathering. The life of the Guyub becomes a social network that forms cooperation to meet the needs of life, as well as the needs in the construction of the Al-Hijrah Mosque. The life and communication of Guyub as a social capital is part of the life, social network, norms, and beliefs that encourage participants to act together more effectively to common goals. Below are the forms of the media and the system of communication practices of the communication Guyub Al-Hijrah Mosque.

#### 2. Look at the face as the primary

Before having land to build, all the preparations were discussed at the house of H. Moch. Misbach as the secretary of the old DKM ( Mesjid Baitul Muttaqin). The participants of the public meeting came from the neighborhoods of the Mosque, Cimareng Etan (East), and Cimarang Idul. (Selatan). From all walks of life, both professions, ages, and genders are allowed to participate. They are: (1) Mr. Mulyadi; (2) Mr. Kosasih; (3) Mr. Ulum; (4) Mr. Nani; (5) Mr. Pardi; (6) Ustad Juned; (7) Ustad Samudi; (8) Ustad Mas Naya; (9) Ustad Midi; (10) Mr. Maman; (11) Mr. Sayuti; (12) Mr. Samsuri; (13) Ms. Ing; (14) Ms. Nina; (15) (warga). The rest are people who come and change both people and numbers.

Meetings are held almost every day, in these meetings although communication is still quite interactive and dialogue, because the participants are still comfortable to make a voice. This factor is due to a close meeting although open, but quite closed due to stinging, so the participants are not too many (about 15 - 20 ) people. Participants obtained from the withdrawal, without official invitation, and at times never specified. For issues that are urgent and important, they have to be discussed at that time and get results at that moment. A non-formal

meeting atmosphere, relaxed sitting in a chair or on the floor randomly creates an atmosphere like a relaxed conversation.

3. Letter

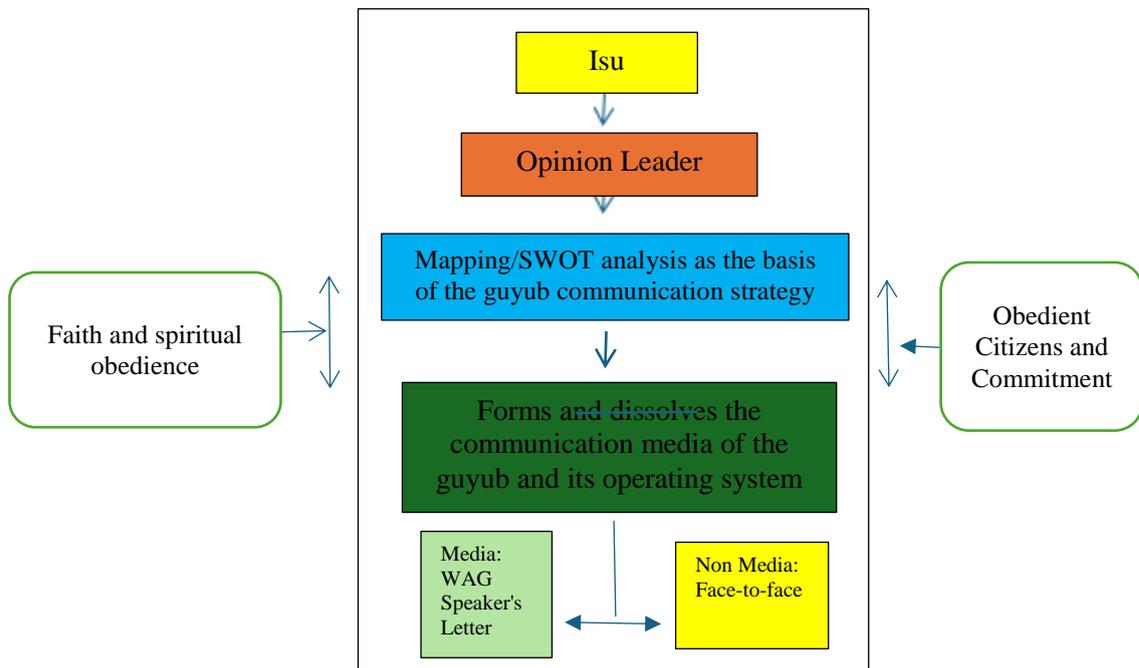
The letter is not much used in the communication process of the Guyub in the construction of the Al-Hijrah Mosque, because its emphasis is on face-to-face communication, gathering, and formal conversations. However, the media and other forms of communication complement, and strengthen the information carried out in the process of communication of Guyubs in the building of the al-hijrah mosque.

4. Mosque Speaker

The mosque speaker is the most effective means of communication to call for information that must be responded quickly by all citizens in a way of gathering. For again the main stable understanding is face-to-face, and Guyub communication.

**Communication Strategy Model Empowering Citizens' Participative Development in the Construction of Al-Hijrah Mosque Through Communication**

Guyub's Communications Selection Stage Strategy Model in Empowering the Participatory Development of Al-Hijrah Mosque



**Conclusion**

Communication Guyub successfully worked as a communication strategy and practice performance in the construction of participatory Al-Hijrah Mosque occurred because the first step is the presence of mapping public readiness as a basis of

commitment to choose to use communication strategy Guyub as the local wisdom capital of the community on Hajat and paGuyuban. This mapping includes: (1) the emergency and emergency conditions of conflict over land and the decision to make a new mosque newly located; (2) the existence of non-material and material mappings covering the spiritual forces, the laws of the Guyub, the harvesting of the workforce, the network of citizen interaction and communication, the collective cultural principle “What is important is gather, eat and eat is important gather”, the system of marriages and household groups and affinities, and finally gotong royong energy.

The second step is the presence of a Guyub communication medium with a working system that includes (1) local communication: participatory, joint, discourse, and authoritarian communication; (2) tular and tular communications; and (3) Guyub communications. Guyub's own communication consists of face-to-face communication as the main (meeting in a tent, prayer in the tent, study in the Tent, gathering in a Tent, assembling and clinging to a Tent and door to door communication), and media communications as supporting. (WAG, youtube, surat, dan speaker masjid). The result is a society with limited numbers, education, and economics, able to build a mosque with a total asset of 1.7 billion in six months without a proposal to the outside like other agencies and institutions. Further research is expected to focus on the dissemination of the principle of communication strategy of this Guyub on other forms of broader and untouched aspects as innovation. So that from various aspects can succeed for the well-being of citizens.

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