

Strategies for Strengthening Religious Studies to Improve Mosque Jama'ah Competence

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Abstract

This study aims to analyze the strategy for strengthening religious studies to enhance the competence of jama'ah at Assalam Mosque, Sukarame District, Bandar Lampung. The mosque plays a vital role not only as a place of worship but also as a center for Islamic community development. In facing modern challenges, strengthening religious studies is essential to equip jama'ah with applicable religious knowledge and attitudes. A qualitative descriptive approach was employed, involving interviews, observations, and data analysis from ustadz (religious teachers), mosque administrators, and jama'ah. The findings reveal that the strengthening strategy includes the preparation of relevant and tiered study materials, interactive delivery methods, and the utilization of digital technology to broaden access and increase jama'ah participation. Furthermore, community building through social activities and psychological motivation significantly enhances jama'ah engagement. Indicators of success include improved practical religious understanding, positive behavioral changes, and active participation in religious and social activities. The study concludes that an adaptive and sustainable strategy effectively increases jama'ah competence and strengthens the mosque's role as a center for community development. These findings are expected to serve as a reference for developing religious studies in other mosques with similar characteristics.

Keywords: Community Religious Development, Islamic Education, Jama'ah Competence, Mosque-Based Learning, Religious Education Strategy.

1. Introduction

In the context of increasingly rapid developments, mosques are no longer understood merely as places of worship, but as centers for strengthening knowledge and fostering religious competence of the community. By regulation, mosques have been recognized by the state as one of the institutions that provide non-formal education for the Islamic community (Hanifah Salsabila et al., 2022). Some of the legal bases include Law Number 20 of 2003 concerning the National Education System which recognizes non-formal educational pathways outside of formal education, and are strengthened through Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education and Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education. These regulations affirm that non-formal religious educational institutions based on mosques, such as Madrasah Diniyah Takmiliyah, Al-Qur'an Education Parks and Majelis Taklim, are legally recognized as part of the national education system that provides religious guidance, Qur'an learning, and strengthening the religious character of the community (Rarasati et al., 2022).

Strengthening the competence of the jama'ah in the field of religious knowledge is a strategic need to address various challenges, ranging from the flow of globalization, changes



in lifestyle, to the rapid influence of information technology (Bouchouk & Ayaz, 2024). This competency includes a deep understanding of Islamic teachings, worship skills, and the ability to actualize religious values in daily social interactions. Efforts to improve the competence of the jama'ah are closely related to the success of the strategy to strengthen religious studies organized by the mosque. A relevant strategy must be able to adapt the theme, learning methods, and the use of contextual media to the needs and characteristics of the jama'ah which are now increasingly heterogeneous. The use of interactive learning, collaboration with various parties, integration of information technology, and strengthening the capacity of the management are some important aspects in developing this strategy (Ferdiansyah & Irfan, 2021; Latip & Faisal, 2021).

The existence of the Assalam Mosque in Sukarama District, Korpri Jaya, Bandar Lampung, which is located in the middle of an urban area with a very diverse jama'ah typology, presents its own challenges in optimizing religious studies. Based on the results of initial observations at the Assalam Mosque, Korpri Jaya, Sukarama, Bandar Lampung, the author observes the importance of assessing the level of religious competence of the jama'ah as a whole not only from the aspect of their participation in studies, but further from the quality of religious understanding, practical abilities in carrying out worship, to the application of Islamic values in daily life. Therefore, the formulation of the problem raised in this study is focused on how the picture of the competence of the jama'ah of Assalam Mosque in three main dimensions. First, to what extent their understanding of Islamic teachings obtained through studies at the mosque. Second, to what extent the practical ability of the jama'ah in applying the guidance of worship correctly and third, how the behavior and habits of the jama'ah reflect the internalization and application of Islamic values in everyday social life. By highlighting these three aspects, the study aims to find out whether the competence of the jama'ah has been well formed or still needs further strengthening in accordance with the dynamics and challenges of today's urban society.

Previous studies have generally highlighted the role of mosques in fostering community development, the influence of religious studies on jama'ah behavior, and the identification of factors inhibiting jama'ah participation in religious activities. For example, a study by Hirobbi Malik Maolana (Maulana, 2023) examined the strategies of administrators in fostering youth interest in Islamic studies. Here, the focus is on fostering active participation in religious study activities at the mosque, such as regular religious study sessions and character development.

Although this study addresses the issue of participation by a specific group (youth), it does not specifically analyze an adaptive strategy model for enhancing the competence of a broader and more heterogeneous jama'ah. However, very few studies specifically discuss how strategies for strengthening religious studies can be designed and implemented practically and innovatively according to the needs and characteristics of jama'ahs in a complex and diverse urban environment. The lack of research examining contextual, adaptive, and applicable strategies for enhancing jama'ah competency amidst the challenges of modernization and the flow of digital information is a gap that has not been widely addressed. Therefore, this study focuses on formulating and analyzing a relevant and effective strategy for strengthening religious studies at the Assalam Mosque, thereby becoming a differentiator and new contribution in efforts to optimize the development of jama'ah competency in the mosque, especially in facing the challenges of today's urban society. By identifying existing problems, needs, and challenges, this study is expected to provide an applicable and adaptive strategy model, not only for the Assalam Mosque but also as a reference for other mosques with similar characteristics. Through this research, it is hoped that the mosque can play a more optimal role in improving the religious quality and social competence of its jama'ah in the modern era.

2. Literature Review

2.1. Strategy

Strategy is a plan about what an organization wants to achieve in the future and how to achieve it. Tripomo & Udan (2005) translates this definition as follows: "strategy is a plan that explains what an organization wants to achieve or become in the future (direction) and the method to achieve the desired state (route)." Armstrong (2009) notes that there are three understandings of strategy. First, strategy is a statement of intent that explains how to achieve goals, and pays close attention to the allocation of important company resources in the long term and the adjustment of resources to the external environment. Second, strategy is a perspective that addresses critical issues or success factors, where strategic decisions focus on having a significant and sustainable impact on the behavior and success of the organization. Third, strategy is related to goal setting (strategic goals) and resource allocation or adjustment with opportunities (resource-based strategy) to achieve strategic fit between strategic goals and its resource base.

Strategy can also be understood as a collection of crucial choices for planning and implementing a series of action plans and allocation of important resources in achieving basic goals and objectives, taking into account sustainable ideal competitive, comparative, and synergistic advantages, as an overall long-term direction, scope, and perspective that is appropriate for an individual or organization. In this case, the strategy of strengthening religious studies is a systematic plan that aims to improve the quality, effectiveness, and sustainability of the learning process and understanding of religion in the mosque or religious institution environment. Allah SWT has said in the Qur'an ordering his people to always have a strategy. In QS al-Anfal verse 60:

يَعْلَمُهُمُ اللَّهُ تَعْلَمُونَهُمْ لَا دُونَهُمْ مَنْ وَآخَرِينَ وَعَدُوَكُمْ اللَّهُ عَدُوٌّ بِهِ تَرْهَبُونَ الْخَيْلَ رِبَاطٍ وَمِنْ قُوَّةٍ مِّنْ اسْتَطْعْتُمْ مَا لَهُمْ وَأَعْدُوا تُظْلَمُونَ لَا وَأَنْتُمْ إِلَيْكُمْ يُوفِّ اللَّهُ سَبِيلًا فِي شَيْءٍ مِّنْ تُنْفِقُوا وَمَا

"And prepare to face them whatever strength you can and from horses tethered for battle (with that preparation) you will frighten the enemies of Allah, your enemies and those other than them whom you do not know; while Allah knows. Whatever you spend in the way of Allah will surely be adequately repaid to you and you will not be wronged." (QS Al-Anfal: 60)

The verse commands Muslims to prepare all their strengths to face enemies and challenges. In the context of strengthening religious studies, this means the need for a mature and comprehensive strategy to equip the jama'ah with strong religious knowledge, so that they are ready to face modern challenges, such as radicalism, intolerance, and religious disinformation. This verse teaches the principle of a maximum preparation strategy according to the capabilities and conditions of the times. During the time of the Prophet, military strength in the form of cavalry was a symbol of the main force that was effective in frightening the enemy. However, in the modern era, the strategy for strengthening religious studies must adapt to technological developments and current da'wah needs. First, the use of technology and digital media is part of the "strength" that Muslims must prepare. Information and communication technology is a strategic means to disseminate religious knowledge widely and effectively, reaching jama'ahs in various places without geographical limitations. Digital media such as online platforms, learning applications, and social media become "modern troops"

that can strengthen religious studies, improve jama'ah competence, and anticipate the negative impact of the flow of misinformation. Second, developing a religious studies curriculum that is relevant to the challenges of the times is part of the adaptation strategy.

Religious studies should not only focus on classical texts, but should also accommodate contemporary issues such as pluralism, digital ethics, religious moderation, and modern socio-cultural challenges. Thus, the jama'ah is equipped with critical thinking skills and a moderate attitude that is in accordance with current realities, so that they are able to face various forms of ideological and social "enemies" that may not be directly visible. Third, this strategy also includes mental and spiritual preparation of the jama'ah to be strong in facing the challenges of the times, as this verse emphasizes the importance of the strength of faith that is integrated with physical strength and war strategy. Strengthening the study of religious knowledge is the main foundation in building the mental and spiritual resilience of the jama'ah so that they are not easily influenced by destructive ideologies. QS Al-Anfal verse 60 teaches that the strategy for strengthening the study of religious knowledge must be adaptive and comprehensive, utilizing modern technology and developing contextual learning materials so that the jama'ah has strong competencies and is ready to face the challenges of the times.

2.2. Strengthening

Fundamentally, reinforcement refers to the effort to strengthen something initially weak so that it can become stronger. This strengthening process arises from a state of weakness, which requires action to achieve strength. According to Ferster (1964), reinforcement is a response to positive behavior that can increase the likelihood of that behavior being repeated. Reinforcement can be understood as a form of appreciation that is not always material; it can also be given in the form of words, a smile, a nod, or a touch.

2.3. Islamic religious studies

The terminology of Islamic Studies or Islamic Studies, in its etymological meaning (language) is a translation of the term Dirasah Islamiyah in Arabic, which in Islamic studies in Europe is called Islamic Studies. Thus, Islamic Studies (Islamic Studies) literally (language) can be stated as "the study of matters relating to the Islamic religion" or can be stated as "an effort to study matters relating to the Islamic religion". In short, Islamic Studies or Islamic Studies can be interpreted linguistically as "the study of matters concerning the Islamic religion". Of course, the understanding of Islamic Studies or Islamic Studies with this kind of linguistic meaning is still very general, and therefore it is important to carry out a terminological or terminological meaning regarding the term Islamic Studies or Islamic Studies itself. From various definitions, a broad understanding can be taken about the strategy for strengthening the study of religious knowledge, which is a systematic approach that includes various methods to improve the quality of religion, both in terms of theoretical understanding and practical implementation of each individual.

2.4. Jama'ah Competence

Competence is the work ability of each individual which includes aspects of knowledge, skills, and work attitudes in accordance with the expected standards. Another definition states that competence is something related to the abilities and skills of individuals to achieve the expected results. Based on this definition, several important things related to competence include knowledge, attitudes, understanding, values, talents or abilities, and interests. Competence can also be interpreted as an individual character that can be measured and determined to show certain behavior and work performance in a person. In terms of language, jama'ah comes from Arabic which means gathering. Jama'ah according to the term can be

interpreted as the implementation of worship together led by an imam. For example, prayer jama'ahs, Hajj jama'ahs, and others.

Gathering (*al-tajammu'*), is an important reality to strengthen the Islamic religion in the lives of the people. In terms of language, the mosque is an *isim makan* from the words *sajada-yasjudu-sujudan*, which means a place of prostration in order to worship Allah SWT. or a place to perform prayers. Indeed, prostrating or performing prayers can be done anywhere as long as there is no prohibition, as stated in the words of the Prophet Muhammad SAW.

"... the whole earth has been made for me as a place of prostration (mosque) and its land can be used for purification."

Assalam Mosque is a mosque located in Sukarame sub-district, the Korpri area where this mosque is one of the mosques used for the worship process by the local community, this mosque can be said to be quite strategic because it is located on the side of the road and student housing so that activities can be said to be quite busy. From various explanations, a conceptual definition can be drawn that the competence of the jama'ah of the Assalam Mosque is something that includes the abilities and qualities possessed by the jama'ah in carrying out their roles and functions as part of an active and productive mosque community. This competence is not only related to aspects of worship rituals such as jama'ah prayer and recitation, but also includes understanding of religious knowledge, social awareness, and involvement in various community development and empowerment activities organized by the Assalam Mosque.

3. Methods

This study uses a qualitative method with a descriptive approach, which aims to understand in depth the strategy for strengthening religious studies applied at the Assalam Mosque, as well as its contribution in improving the competence of the jama'ah. The qualitative approach was chosen because the research theme is related to social and religious aspects that are complex and contextual, thus requiring the exploration of narratives and direct experiences of the relevant informants. Data were collected through in-depth interviews conducted purposively with five key informants, namely the mosque secretary as the administrative manager, the head of the takmir as the operational policy maker, a religious teacher as the presenter of the study, and two jama'ah representing the general jama'ah group. The purposive sampling technique was chosen to ensure that the informants involved truly have relevant roles and experiences and are able to describe the dynamics of religious studies in the mosque comprehensively. In addition to interviews, participant observation was also conducted directly during study activities at the mosque to capture the context of implementation and natural social interactions.

4. Results and Discussion

4.1. History of the founding of the Assalam Mosque, Korpri Raya, Sukarame, Bandar Lampung

The Assalam Mosque, located in Korpri Jaya, Sukarame, is one of the important centers of religious and social activities for the local community. The history of the establishment of this mosque not only reflects its physical development, but also contains profound religious and social values. This historical writing is based on the results of interviews with Mr. Umaidhy Haska Putra, S.Kom, as the secretary of the mosque, as well as information regarding

the management of the takmir led by Mr. H. Harsono, S.Kep. The Assalam Mosque was founded in September 2019. The establishment of this mosque began with a land endowment given by a community figure known as Mbah Dilan. Waqf in Islam is a form of social worship that is highly recommended, namely channeling wealth or assets for the public interest and the sustainability of rewards for the giver (QS. Al-Baqarah: 261). The land donated by Mbah Dilan was originally a fertile and productive rice field. The transformation of the land's function from agricultural land to a place of worship marked a significant social and spiritual change for the Korpri Jaya community.

Mbah Dilan himself was a native who used to live in the area currently known as Harapan Jaya Village. Although the area experienced expansion and he moved to the Waydadi Baru area, his attachment to the waqf land remained strong. This demonstrates the religious and social values inherent in the traditions of the local community. Based on information from Mr. Umaidhy Haska Putra, S.Kom, the mosque secretary, the process of building the Assalam Mosque began with a proposal to local residents to build a mosque on the waqf land. This proposal received a positive response and high enthusiasm from the community. As a form of collective responsibility, a construction committee was formed to coordinate all activities related to the construction, from fundraising to the implementation of physical work. The funds collected came from voluntary donations from the local community. Although the funds were not large, transparent management and a spirit of mutual cooperation made the construction process run smoothly.

One of the initial stages was filling and filling the rice fields with soil from the Cakar Ayam area to make the land level and sturdy for the construction of the mosque building. This process lasted for approximately three years, reflecting the community's patience and perseverance in realizing their shared ideals. After the mosque was completed and began operating in 2021, the construction committee was officially disbanded and replaced by a newly formed mosque committee. This committee is tasked with managing and maintaining the mosque so that it can function optimally as a center for worship and religious activities. The current chairman of the mosque committee is Mr. H. Harsono, S.Kep, who leads with a vision of strengthening the mosque's role in the spiritual and social development of the community. According to Mr. Umaidhy, the committee is not only responsible for the smooth implementation of worship, but also initiates various programs for religious studies, religious education, and social activities. This is in accordance with the function of the mosque in Islam as a center for community development and the development of knowledge.

4.2. Strategies for Strengthening Religious Studies to Improve Jama'ah Competence

The findings of this study indicate that the strategy of strengthening religious studies carried out by ustadz plays a crucial role in improving the competence of the jama'ah in the social environment of the community in improving their competence. In contrast to formal environments that have a structured curriculum, strategies in the community must be more adaptive, participatory, and relevant to the reality of the jama'ah's daily lives. The strategy of strengthening religious studies carried out by ustadz at the Assalam Mosque to improve the competence of the jama'ah in the social environment after being analyzed shows the results of the study.

a. Jama'ah Needs-Based Study (Content Relevance)

The management of study materials at the Assalam Mosque is based on in-depth interviews with the ustadz, who emphasized that the theme development follows the jama'ah's real needs, not just routine.

In his explanation, the ustadz stated, *"I myself provide materials based on various needs of the jama'ah in the past, such as the most basic jurisprudence of prayer, taharoh. Once that's done, I relate it to current issues, for example, the jurisprudence of muamalah."*

Furthermore, the theme identification process often uses informal surveys and discussions with jama'ah representatives to identify the most relevant issues, so that the material taught is not only rigid theory but also touches on current problems such as online buying and selling and social media ethics in Islam. Learning segmentation is also clear, ranging from beginners, adolescents, to practical women's study groups, which according to the ustadz is done so

"I can monitor the development of the jama'ah's understanding at various levels."

This tiered approach, as emphasized in the interview results, strengthens the success of knowledge transfer and strengthens the jama'ah's competencies. This supports the results of the study by Azifa et al. (2025) which highlights the importance of needs-based curriculum innovation, even though its implementation in other places is often still stagnant.

b. Study Delivery Method (Methodological Innovation)

The method of delivering the study was also reflected in the results of the interview with the ustadz.

He said, *"For that reason, I created a lecture method that is not one-way; the question-and-answer method was created to get direct feedback from the jama'ah. Sometimes there are those who do not understand, only after the discussion session immediately understand."*

The ustadz implemented active dialogue, questions and answers, worship simulations, and shared inspiring stories from the Prophet's sirah and explanations from the book of Shamail Muhammad. This response is in line with the results of observations that showed that the jama'ah became more confident in asking questions and discussing.

Ms. Sunariyah, one of the jama'ah, said in an interview that, *"I feel more understanding because there is a question-and-answer session. Previously I did not dare to ask, but now the ustadz opens the space for discussion."*

This pattern has been proven to stimulate interest in learning and accelerate understanding of worship practices. The effectiveness of this participatory method is strengthened by a study by Schnabel (2023), who found that group discussions and questions and answers better promote mastery of the material, although implementation in other mosques still encounters resistance (Rahma, 2025).

c. Utilization of Digital Technology and Media (Digital Outreach)

In terms of technology utilization, interviews with religious teachers emphasized that, *"Online-based study sessions are important; busy jama'ah can still participate via Instagram or WhatsApp. Young people are involved in creating da'wah content so they feel they have a role to play."* The jama'ah's technical staff actively distributes study materials in the form of videos, infographics, and quotes, as well as managing discussion forums and distributing schedules via WhatsApp groups. Researchers noted that this innovation not only overcomes the barrier of physical presence but also builds an active learning community in the digital world, where youth participation is significant. This fact supports the findings of the Indonesian Journal of Educational Research that digital media is effective as a bridge to strengthen religious literacy in modern society.

d. Community Building

In the dimension of community formation, interviews with ustadz and takmir administrators stated:

"We program mutual cooperation, Friday Blessings, blood donations so that the jama'ah gets to know each other and cares for each other. Teenagers are also involved, so they feel like they are part of the social da'wah movement."

The results of interviews with marbot and jama'ah also confirmed that involvement in social activities builds familiarity and facilitates the instilling of Islamic values in daily life. Respondent Mr. Arif as marbot said,

"After frequently participating in mutual cooperation and Friday Blessings events, the atmosphere of togetherness is more felt in the mosque environment", an experience that significantly strengthens solidarity and social integration, according to Mohamed (2023) i's analysis of the social role of mosques.

e. Providing Motivation and Positive Reinforcement

The motivational strengthening aspect is clearly demonstrated in interviews with ustadz who routinely employ a personal approach,

"If there are jama'ah whose attendance starts to decline, I ask about the obstacles and invite them to talk outside of the study. For those who are diligent and start to show positive changes, I give them praise to encourage them."

Similarly, Mrs. Sunariyah admitted, "I'm more enthusiastic because the ustadz often praises me, without discrimination."

This psychological strategy makes all jama'ah, from teenagers, adults, and even mothers, feel appreciated and an important part of the learning process, and has been proven to prevent boredom and build a sense of togetherness. This pattern aligns with research on digital-era mosque management training (Muhamad et al., 2019) which emphasizes the importance of appreciation-based emotional support in community education.

4.3. Indicators of Success of the Strategy for Strengthening Jama'ah Competence at the Assalam Mosque

a. Interview Results with Ustadz

In an interview with the ustadz at the Assalam Mosque, several indicators of the success of the strategy for strengthening the jama'ah's competence were applied in the study of religious knowledge. The ustadz explained that one of the most important signs of success is an increase in religious understanding that is not only theoretical, but also applicable in everyday life. This is seen from changes in the behavior of the jama'ah who increasingly reflect noble morals, such as politeness, honesty, and concern for others and the surrounding environment. The ustadz also explained the consistency of the jama'ah in carrying out worship, especially increasing attendance and reverence in jama'ah prayers, as well as awareness to carry out sunnah worship independently without coercion. Furthermore, the ustadz emphasized that the jama'ah's practical understanding of Islamic laws in everyday life, such as procedures for purification and basic muamalah, is another important indicator that shows the success of the study.

Jama'ah who are able to answer simple questions and apply the teachings in real actions show that the study provided is effective and relevant to their needs. In addition to aspects of understanding and worship, the ustadz also highlighted the active participation of the jama'ah in various religious and social activities at the mosque as an indicator of success. The increase in the number of jama'ah who regularly attend the study, their enthusiasm in discussions, and involvement in event committees such as the Prophet's Birthday, Eid al-Adha, and social activities such as collecting alms and cleaning work, reflect the success of the study strengthening strategy. The ustadz added that personal da'wah initiatives from the jama'ah, such as inviting others to do good and reminding them of the truth politely in the surrounding

environment, are also real signs that the jama'ah's competence is increasing. In the context of social contribution, the ustadz said that success can also be measured by the jama'ah's ability to resolve social problems in an Islamic manner, become wise mediators, and provide solutions that are in accordance with religious values. Jama'ah who are motivated to develop themselves and their environment positively, and contribute significantly to the progress of the community, demonstrate that strengthening the study has had a broad impact not only on individuals, but also on the surrounding community. Finally, the ustadz emphasized the importance of jama'ah feedback as an indicator of success. Through direct dialogue, jama'ah conveyed their impressions and benefits from the study, as well as the obstacles they faced in implementing the teachings in their daily lives. This serves as evaluation material to continuously improve and develop study strategies to be more effective and appropriate to the needs of the jama'ah. Thus, the indicators of success obtained from this interview reflect aspects of knowledge, attitudes, behavior, social participation, and reflection of the jama'ah as a whole.

b. Interview Results with the Jama'ah

The researcher conducted a direct interview with Mr. Arif, the caretaker of the Assalam Mosque, to explore his views and experiences on the strategy of strengthening the weekly religious studies on the religious competence, behavior, and social awareness of the jama'ah. When asked about the changes that occurred after participating in the regular studies, Mr. Arif explained that in terms of religious competence, he observed an increase in religious understanding and insight among the jama'ah, including himself. Although the changes occurred gradually and were not always immediately felt significantly, the regular studies made a positive contribution in enriching religious knowledge and understanding.

He stated, *"After participating in the studies, I personally and other members of the jama'ah gained additional knowledge and understanding, albeit little by little. This shows that regular studies make a positive contribution to improving our religious competence."*

In addition, regarding social awareness, Mr. Arif explained that the community, including himself, in the mosque environment has been able to apply the values of social awareness in real life. This is evident from the active participation of the jama'ah in various social activities such as mutual cooperation to clean the mosque and the surrounding environment, as well as the implementation of the Friday blessing program which is regularly carried out to help the underprivileged.

He explained, *"The community here is very active in social activities such as mutual cooperation to clean the mosque and its surrounding environment, as well as the Friday blessing activities that are regularly carried out. These activities demonstrate a high level of social awareness and a strong spirit of togetherness among the jama'ah's social awareness and practices"*.

In addition, the researcher also interviewed a female jama'ah member of the Assalam Mosque, one of whom was Mrs. Sunariyah. The interview with Mrs. Sunariyah revealed that one of the strategies implemented by the ustadz at the Assalam Mosque is providing direct feedback and praise to the jama'ah. According to Mrs. Sunariyah, this approach really motivated her to be more active in participating in the study. She felt free to ask questions without any distance or fear, thanks to the psychological approach applied by the ustadz. This allowed Mrs. Sunariyah to slowly be able to apply the material presented, such as the procedure for ablution which she had not previously understood in depth.

She stated, *"Because I am a layperson, it turns out there are new ways that I understand, and that greatly increases my knowledge."*

In addition, Ms. Sunariyah has also begun practicing the principles of noble character in her daily life, such as in neighborly etiquette and socializing. She appreciates that the religious teacher does not only provide one type of study, but also differentiates material between those who have not yet understood it, and opens up discussion through a question-and-answer session. According to her, this approach is very effective and has provided significant benefits for her. This statement emphasizes the importance of feedback strategies and a personal approach in improving the understanding and implementation of religious teachings among the jama'ah.

Based on the results of interviews with the religious teacher at the Assalam Mosque, the success of the strategy of strengthening religious studies in improving the competence of the jama'ah is evident from various interrelated indicators. The teacher explained that increasing religious understanding that is not only theoretical but also applicable in daily life is a major sign of success. This is reflected in changes in the behavior of the jama'ah who increasingly demonstrate noble morals, such as politeness, honesty, and concern for others and the surrounding environment. The jama'ah's consistency in carrying out worship, especially attendance and reverence in jama'ah prayers and awareness of carrying out sunnah worship independently, is also an important indicator that confirms the effectiveness of the study.

Furthermore, the jama'ah's practical understanding of Islamic law in daily life, such as purification procedures and basic transactions, demonstrates that the study material provided is relevant and easy to apply. The jama'ah's active participation in various religious and social activities, such as collecting alms, mutual cooperation, and organizing religious events, further strengthens the strategy's success. The jama'ah's personal da'wah initiatives, which encourage others to do good and remind them of the truth in a polite manner, also demonstrate an increase in the jama'ah's competence and social role in society. The jama'ah's perspective, as expressed by Mr. Arif, the caretaker of the Assalam Mosque, corroborates these findings. He observed a gradual increase in religious understanding and insight, as well as the application of tangible values of social concern in daily life through active participation in the mosque's social activities. This confirms that regular study sessions are not only a means of improving religious competence but also strengthen the jama'ah's social awareness.

An interview with Ms. Sunariyah adds an important dimension to understanding the success of the study-strengthening strategy. She stated that the direct feedback and praise from the ustadz greatly motivated her to continue. more active and confident in participating in the study. The applied psychological approach makes it feel comfortable to ask questions and discuss without fear or distance, so that the material presented can be gradually applied in daily life, such as the procedure for ablution and the implementation of noble morals. A personal approach and differentiation of material according to the level of understanding of the jama'ah are also considered very effective and beneficial for improving competence.

Seeing these findings, it is very important for the Assalam Mosque to continue to maintain and develop strategies to strengthen the study by prioritizing a personal and psychological approach that can maintain the motivation of the jama'ah. The preparation of contextual and tiered study materials needs to be continuously carried out so that learning can reach various levels of understanding and age segments effectively. In addition, increasing interactive discussion spaces and involvement of the jama'ah in social activities must continue to be facilitated so that the competence of the jama'ah is not only cognitive, but also applicable in social life. Regular evaluation and feedback from the jama'ah need to be an integral part in developing the study strategy to remain relevant and responsive to the needs of the jama'ah. Thus, it is hoped that the quality of the competence of the Assalam Mosque jama'ah will not only be maintained but will continue to improve sustainably, so that the jama'ah can become

a knowledgeable generation, have good morals, and contribute positively to the wider community.

5. Conclusion

This study specifically highlights the strategy for strengthening religious studies at the Assalam Mosque, Sukaramé, Bandar Lampung, which was designed adaptively and systematically. Through the preparation of relevant and tiered study materials, the application of interactive learning methods, and the use of digital technology, the mosque was able to increase participation, understanding, and implementation of religious values in the lives of the jama'ah. Strengthening through social activities and psychological motivation also proved significant in building the competence and positive behavior of the jama'ah. The findings of this study provide a theoretical contribution to the development of community-based Islamic education and prove that innovative study strengthening strategies can be a model for developing da'wah curriculum in other mosques with similar characteristics.

From a practical perspective, the results of this study are expected to encourage mosque administrators to continue to innovate in adjusting study materials, optimizing the use of technology, and expanding jama'ah involvement in social programs. However, this study has limitations in scope, namely at one mosque location and a qualitative descriptive approach. Therefore, it is recommended for future research to conduct comparative studies in various types of mosques, quantitative tests, and explore more deeply the role of gender and the development of technology-based da'wah strategies more broadly. It is hoped that the results of this research can serve as a reference and encourage the development of jama'ah competencies and strengthen the role of mosques as centers of learning and empowerment of the Islamic community in the modern era.

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