Organizational Communication of Miftahul Jannah Raya Badan Kenaziran Masjid (BKM) in Management of in Mosque Padang Lawas Regency

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Abstract

This study aims to analyze (1) organizational communication of the nazirite agency of the Miftahul Jannah grand mosque in the management of mosque in Padang Lawas regency, (2) communication activities of the mosque's nazirite agency (BKM) in the Miftahul Jannah Grand Mosque in Padang Lawas Regency, (3) communication barriers to the organization of the mosque nazir mosque (BKM) Raya Miftahul Jannah in the management of mosque in the district of Padang Lawas. This researcher uses a qualitative approach method. Data collecniques used are interviews, documentation, field notes. The information consisted of the chairman of the miftahul jannah mosque, the secretary of the miftahul jannah mosque, the advisor of the miftahul jannah mosque, the mifthaul jannah mosque staff. The results of the study are the first organizational communication interaction format, interpersonal communication, interpersonal communication goals, interpersonal relationships, small group communication, public communication, organizational communication climate, mosque management. Second, the communication activies of the BKM organization are very effective with this communication among BKM. By referring to the ideas, ideas and creativity possessed by organizational communication activities, by maintaining the cohesiveness of fellow BKM in any case. Activities used are formal communication success factors, organizational communication flows. Third, communication barriers of the BKM organization in managing the mosque. The obstacle is not too communication, BKM is very effective, and in terms of mosque facilities, it is supported by the surrounding community.

I. Introduction

Managing a mosque requires management knowledge and skills, mosque administrators (takmir) must be able to adapt to changing times. Management is present in every human activity, whether at home, at the office, in the factory, at school, not least in the grand mosque. In relation to the management of mosques that can be functioned optimally, there are three areas of development that must be carried out in the mosque, namely: Idaroh, Ri'ayah, Imarah.

Badan Kenaziran Masjid (BKM) certainly has opinions, ideas, ideas, hopes and desires for the achievement of a beautiful mosque. It must be well communicated among fellow (BKM) in order to form the same perception about how the grand mosque should be built according to its beauty. Inside the Miftahul Jannah mosque, there is very effective communication. A good communication process must be supported by good and correct

organizational communication and carried out for the common interest in community and organizational life (BKM).

The mosque as one of the centers of development and development of Islamic society occupies an important role in the process of social change, especially in developing the spiritual aspect. The mosque is a symbol of strength for the community that cannot be separated from life and the mosque is also a symbol of existence, both in terms of quality and quantity of Islamic society.

Managers who are able to manage mosque activities thoroughly and responsibly. The administrators in question are found in almost every mosque, with Badan Kenaziran Masjid (BKM). In order for the mosque's tasks to run properly, as well as to be trustworthy and responsible, then the articles of association and household budgets are drawn up which will directly become the policy and legal basis for the administrators of Badan Kenaziran Masjid (BKM) in carrying out mosque duties as a whole, including service and welfare.

The Miftahul Jannah Grand Mosque was founded in 1932, one of the mosques in Padang Lawas Regency is the Miftahul Jannah Grand Mosque in Padang Lawas Regency which has long been used by Muslims as a center for worship activities and a center for education and da'wah activities for the people of Padang Lawas Regency in general. The construction of the mosque has undergone several restorations from boards to concrete until now. This phenomenon is even more interesting that this mosque was originally a grand mosque at the sub-district level and with the expansion into Padang Lawas district, the mosque became a grand mosque located in Sibuhuan, the capital city of Padang Lawas district. The mosque is located in the middle of the city and next to the Sibuhuan market which is the center of community economic activity.

II. Review of Literature

2.1 Definition of Organizational Communication
a. Organizational Communication

Organizational communication is the sender and recipient of various organizational messages in formal and informal groups in an organization. The bigger and more complex the organization is, the more complex the communication process will be. Communication can be formal and informal. Formal communication is communication that is approved by the organization itself and is oriented towards the interests of the organization. While informal communication is communication that is socially approved. Orientation is not on the organization but rather on its individual members (Wiryanto, 2004). One factor that is considered to affect employee performance is organizational Commitment (Edward, 2020). Affective commitment came from emotional or psychological attachment with the organization (Syakur, 2020).

There are various opinions regarding what is meant by an organization. Organization is a rational coordination of activities of a number of people to achieve several goals through the division of work and functions through the hierarchy of authority and responsibility (Arni, 2009). An organization is a group of people who are organized and have a common goal or goal.

b. Organizational Communication Interaction Format

The format of organizational communication interactions can be divided into 3 categories, namely interpersonal communication, small group communication and public communication.

1. Interpersonal communication, communication from oneself. From each of us there are communication components such as source, message, receiver and feedback channels.
2. Small group communication, such as in meetings, conferences and communication in work groups.
3. Public communication, to inform a large number of people about the organization.

c. Organizational Communication Climate

Communication climate there is a circular relationship between organizational climate and communication. Communication behavior leads to development, while organizational climate is influenced by the various ways in which organizational members behave and communicate.

Research conducted shows that the communication climate is broader than employees' perceptions of the quality of relationships and communication within the organization as well as the level of influence and involvement. State five important dimensions of the communication climate:

1. Supportiness, or subordinates observe that their communication relationship with superiors helps them build and maintain a sense of self-worth and importance.
2. Participation makes decisions.
3. Trustworthy, trustworthy and keep secrets.
4. Openness and candor.
5. High performance goals, at which performance goals are clearly communicated to members of the organization.

d. Organizational Communication Satisfaction

Organizational communication satisfaction is all levels of satisfaction an employee perceives the overall communication environment. This concept of satisfaction enriches the idea of communication climate. Climate includes the satisfaction of organizational members with the available information. Communication satisfaction is a function of what a person gets with what is expected, and is valued as something satisfying, even though the communication is not effective according to certain standards.

The term communication or in English 'Communications' comes from the Latin 'Communication', sourced from 'communis' which means the same. Sama here is in the same sense of meaning. The similarity of meaning here regarding something that is communicated. Because communication will take place as long as there is a common meaning of what is being said or communicated. So that the conversation is communicative if both parties, namely the communicator and the communicant, understand the language of the message being conveyed. Communication is a systematic effort to formulate firmly the principles of information delivery and the formation of opinions and attitudes.

e. Organizational Communication Activities

In principle, the organization is an institution formed through a communication process. After the organization is formed, the communication process is the dominant activity. Primary communication is the process of conveying one's thoughts or feelings to others by using symbols (symbols) as media. Secondary communication is the process of delivering messages by one person to another by using means as a second medium after using the symbol as the first medium in general, speaking among the public.

f. Organizational Communication Barriers

In communicating there are obstacles that can interfere with the delivery of messages within the organization, these barriers are divided into three namely: technical barriers, semantic barriers, and behavioral barriers.

1. Technical barriers are obstacles caused by various factors, such as the lack of the necessary facilities in the communication process, mastery of inappropriate communication techniques and methods and physical conditions that do not allow the communication process to occur.
2. Semantic barriers are obstacles caused by errors in interpreting, errors in providing understanding of the language (words, sentences, codes) used in the communication process.
3. Behavioral barriers are caused by various forms of attitude or behavior, both from communicators and communicants.

Obstacles are things that hinder its implementation existing activities or agendas are not free from problems, both related to BKM and related to visitors to the grand mosque.

2.2 Mosque Management

The mosque is the best place, the servants prostrate to Allah. That prayer, dhikr, prayer, and other worship. In addition, as in the time of the Prophet Muhammad, mosques functioned more widely. Not only for the sake of worship, but for social and other interests. Therefore, the mosque must really be managed properly. Managing a mosque today requires knowledge and good management skills. Mosque administrators must be able to adapt to the ripples of the times. Thus, the worshipers can work in the mosque safely and solemnly. Mosques also have social values that are expected by capable people as a means to improve and unite the people wisely, a series of religious activities aimed at being able to follow the social that exists in society.

The success or failure of the management of a mosque, is very dependent on the management of the BKM mosque, very much depends on the management that is formed and the system applied in the organization. As a simple example in this thesis, the composition of the mosque management is presented.

a. Mutual Understanding

Every manager thirst has an attitude of mutual understanding, by realizing what the different functions and positions of each. They are prohibited from interfering with each other's affairs and authority, and are not allowed to hinder each other. If a manager is absent and unable to carry out his duties with full understanding, another administrator replaces him.

b. Mutual Help

Managers also needhave a sense of helping or trying to help each other. The practice of helping is first about work problems. So the administrators who have difficulty must help each other in doing their tasks, the other administrators try to help and help if there are problems in the organization, the impact of the delay in carrying out tasks will certainly be felt by the entire management.

c. Advice

Fellow mosque managerRaya also needs to advise each other. Because administrators who make mistakes and mistakes in carrying out their duties must advise each other, they must gladly accept reprimands and suggestions from other administrators.

First of all the mosque organization or breaking is to define the specialization of roles. Say by appointing someone as a prayer priest who has full responsibility as a prayer priest.

This step will move quite a bit forward with the appointment of one person as a preacher, and another individual. The simple management system is a good one to form a mosque management body or one that meets the requirements. The organization can be called, for example: The presence of a definitive institution is at least the assumption that the mosque or langgar is only used for Friday worship. If the management body includes local teachers. Besides being able to handle administrative matters, he can also help the field of education as an enlightener or teacher.

Being a mosque administrator is not an easy job. Duties and responsibilities are quite heavy. Never mind that he does not get adequate salary and compensation, he must be willing to sacrifice his time and energy. As chosen and trusted properly and responsibly. It is not an exaggeration if the mosque administrator should be a person who has a spirit of devotion and sincerity.

1. Maintaining the Mosque

Mosques as places of worship facing Allah need to be maintained properly. Buildings and rooms are cared for so they are not dirty and damaged. The mosque caretaker cleans up any dirty parts and repairs any damage. Mosque equipment, such as loudspeakers, mats, drum pulpits, are also maintained to be durable and usable.

2. Organizing Activities

All activities carried out in the mosque are the duties and responsibilities of the BKM mosque management to regulate it. Both worship activities and other activities.

InIn a mosque there are two most important elements, namely the administrator and the congregation of the mosque. Mosque administrators are those who are trusted by the congregation to manage the mosque, while mosque congregations are people who always attend congregational prayers at the mosque in addition to worship activities, the congregation has other activities that are beneficial to its people.

2.3 Mosque Manager

Mosque administrators are those who are trusted by the congregation to manage the mosque. Mosque administrators are those who accept the trust of the congregation to lead and manage the mosque properly. The administrators are elected people who have good morals, so that the congregation can respect them and will be willing to help carry out activities for BKM.

Mosque administrators always approach the community so that they can copyg open to each other, so that they are able to relate closely and easily carry out BKM activities together.

III. Research Methods

This type of research is descriptive qualitative research that uses a scientific background with the intention of interpreting the phenomena that occur and is carried out by involving various existing methods (Anggiato, 2018). And the descriptive qualitative method is a qualitative depiction of facts, data, or material objects that are not in the form of a series of numbers, but in the form of language expressions or interviews (whatever the form is) through precise and systematic interpretation (Wibowo, 2011).

IV. Discussion

4.1 Communication Interaction Format of Badan Kenaziran Masjid (BKM) in the management of the Grand Mosque in Padang Lawas Regency

Outline organizational communication has made maximum efforts in terms of the format of interaction in the mosque. They carry out daily activities in the BKM work program, the communication can be divided into three categories: interpersonal communication, small group communication and public communication.

The first is interpersonal communication, namely the process of exchanging information between one person and another can be directly known. Within us, there are communication components such as source, message, and receiver and feedback channels. Interpersonal communication is forming a relationship with another person or usually between two people who can directly know the opposite.

The purpose of interpersonal communication is to find oneself. When we engage in interpersonal encounters with others, we learn a lot about ourselves and others. Interpersonal communication gives us the opportunity to talk about what we like or about ourselves.

Interpersonal trust and openness are often said that the relationship between superiors and subordinates isAh the heart of managing its activities. For this relationship to be successful there must be trust and openness between superiors and subordinates. The implications of trust in interpersonal relationships among superiors and subordinates are enormous.

Effective interpersonal relationships as follows:
a. Meet each other personally
b. Empathize appropriately with other individuals in communicating
c. Respect each other, be positive with others
d. Live each other's experiences seriously, accept and empathize with each other
e. Feeling of mutual openness and a supportive climate and reducing the tendency to disrupt meaning
f. Displays trusting behavior and reinforces feelings of security towards others.

The purpose of small group communication is that it can be used tovarious tasks or to solve problems. But all of these goals can be categorized into two, namely personal goals and task-related goals.

The first characteristic of small groups is that it facilitates first friendly meetings. Group personality, when a group of people come together they form their own identity which makes the group personality. Third, cohesiveness is the attraction of group members to each other and their desire to unite. Fourth, commitment to the task, the group that is closely related to commitment is motivation. Fifth, the size of the group, looks quite simple but the size of the group has several important branches within the group. Sixth, group norms, group norms are the rules and guidelines used by the group itself. Seventh, interdependent on each other.

Public communication has a certain role in the organization that is no less important than the other two communications. Public communication is the exchange of messages with a number of people within the organization or outside the organization face to face or through the media.

The general purpose of public communication is primarily to provide information to a large number of people about the organization for example about the organization's activities and activitiesorganizational output. The importance of public communication in organizations must relate to the external environment, especially with agencies that affect the life of the organization itself. There are several types of public communication in organizations,

namely: orientation presentations, presentations for certain job training, status reports, reports to the board of directors, general meetings.

The classical theoretical division or structure is based on two theories, first, the scientific theory of management developed which emphasizes the division of labor to get maximum results at the most efficient cost possible. Second, the theory of bureaucracy that has been developed emphasizes that each theory will be discussed briefly before entering the classical theory.

On the scientific theory of management organizational management on the principles as follows:

a. Division of work
b. Authority and responsibility
c. Unity of command
d. Unity of direction
e. The interest of each subordinate to the interest
f. Reasonable payment
g. Centralization
h. Order
i. similarity

Theory of human relations as members of the organization is the core of social organization, Humans are involved in organizational behavior. For example, organizational members who decide what role will be performed and how it will be done.This theory of human relations is the core of social organization in individuals and social relations in rejecting the principles of classical structural theory in organizations. Humans are social creatures who need a person or group of people to integrate. The main element in the integration process is communication. Communication as a liaison between individuals with other individuals. Communication can be done in groups referred to as organizational communication.

Organizational climate as a concept that reflects the content and strength of the general values, norms, attitudes, behavior and feelings of members of a social system. Communication climate communication behavior leads to the development of climate, among organizational climates. Organizational climate is influenced by the various ways in which organizational members behave and communicate. A climate of fraternal communication encourages organizational members to communicate openly, relaxed, and friendly with other members.

The steps towards career development are as follows:

a. The organization creates a long-term plan that outlines specific objectives.
b. Organizations determine workforce requirements from projected goals and objectives.
c. The organization makes a workforce analysis of the personnel who now determine the availability of human resources in the organization.
d. The organization calculates the difference between existing and required human resources in each of the main job categories.
e. The organization determines the education needed to advance personnel to fill required job categories or begins researching externally to fill required jobs.
f. The organization receives applications and interviews, screens and prepares lists that are ready to assist and plan career development according to the needs of the organization and the needs of employee advancement.

The organization of the Miftahul Jannah mosque in Padang Lawas district has made maximum efforts in terms of management. Organizational management at the Miftahul Jannah mosque is done in a modern way. Because in its implementation, three organizational aspects are applied as follows:

1. Idara: the development of a mosque in or in an organization and administration in the mosque.
2. Emirate: mosque management related to developing and empowering mosques as centers of worship and social activities.
3. Riayah: the administrators strive to maintain, maintain and develop the physical and facilities of the mosque, including maintaining the comfort of the mosque.

The grand mosque organization with its various policies, including financial matters that must be managed transparently, so that the the congregation can follow the development of the mosque well. A mosque that is felt as a common property and its benefits are felt maximally by the congregation will get strong support, good in terms of development and funding.

The finance of the grand mosque is a factor that has a large enough influence on improving the function of the mosque to serve the people. Money is like blood to the body. Even a little lack of blood causes illness, even cell death to total death. The opportunity for the grand mosque to raise funds from the community is actually quite large, of course, mosque administrators can be creative in exploring the potential of people's funds.

The administrators must be committed to having a good attitude and sticking to the spirit of jihad. The administrators must be willing to sacrifice their time, energy and thoughts to advance the mosque.

Islamic communication is that Islamic communication is more focused on the system is compared with a different philosophical (theoretical) background from a non-Muslim perspective. With other systems of Islamic communication based on the Koran and Hadith. If Islamic communication is a way of communicating that is Islamic in nature (not contrary to Islamic teachings). In the end, there was a convergence (meeting) between the notion of Islamic communication and Islamic communication. Communication in the word of Islamic communication is the implementation (how to carry out) Islamic communication. In the Qur'an Surah An-Nur verse 43 Allah says as follows:

An-Nur ayat 43 Allah Swt berfirman sebagai berikut:

$$\text{أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِنْ جِبَالٍ فِيهَا}$$

Meaning: do you not see that Allah carries the clouds, then collects them between (the parts), then overlaps them, then you see rain coming out of their gaps and Allah also sends down ice grains from the sky, (ie) from mountains. mountains, then he inflicts (granules) of ice on whom he wills and turns away from whom he wills. The glint of the cloud's lightning nearly lost sight.

Surah An-Nur 43 above as interpreted by Imam Ibn Kathir. as a manifestation and omnipotence of Allah SWT in regulating this universe. Imam Alauddin Ali bin Muhammad al-Baghdadi explained that the letter an-Nur verse 43 as a form of order in the work system shown by Allah SWT. To be a lesson for every human who pays attention.

4.2 Communication Activities of Badan Kenaziran Masjid (BKM) Raya Miftahul Jannah in Padang Lawas Regency

Communication flow is a flow or network of information dissemination that occurs within an organization. The flow of communication shows the pattern of managing information to continuously and continuously create, display, send and receive and evaluate messages or information. One of the phenomena in organizational management efforts is how

to create information, then convey it to all parts of the organization, and how to receive and interpret information that enters the organization. There is also vertical communication, which is the flow of communication by involving parties who hierarchically have different levels of structure. For example, communication between management and staff, between leadership and subordinates, between division heads and sub-sections. Meanwhile, downward vertical communication takes place when people at the management level send messages to their subordinates.

Horizontal communication is side communication, horizontal communication, Vertical communication flow is a communication process involving parties who are hierarchically different from other people. The vertical flow of communication is downwards when people at the management or organizational level send messages to their subordinates so that plans can be implemented.

Simultaneous communication flow is a process of disseminating information that allows all targets/objectives to receive information from the source simultaneously or simultaneously. With the development of communication technology, the task of simultaneously disseminating information has become easier.

a. The Function of the Flow of Communication from Top to Bottom
- Giving or storing work instructions (job instructions)
- An explanation from the leadership about why a task needs to be carried out (job retionnale)
- Submission of information regarding applicable regulations (procedures and practices)
- Providing motivation to employees to work better.

b. Organizational Communication Activities at the Miftahul Jannah Mosque in Padang Lawas District
Communications carried out in mAsjid Raya Miftahul Jannah is a formal communication process in which messages are conveyed by utilizing formal channels. In formal communication have ideas and information in the organizational structure. Formal communication is the process of formally conveying information so that the handling is also carried out officially.

c. Able to Work Collaboratively with the Community
The BKM program for the Miftahul Jannah Grand Mosque is not only a collaboration, but the community wants to help the shortage of the Miftahul Jannah Grand Mosque in order to achieve the same goal, namely the progress of the mosque towards Icon.

The primary communication process is a communication process where a communicator conveys a message directly to the communicant without using the media. Primary communication is generally delivered interpersonally and has an important role in increasing communication activities within the organization.

From the explanation above, in the functioning of the mosque, we must have programs so that the grand mosque runs as it is closed.

d. The Program of the Naziriteship of the Miftahul Jannah Grand Mosque in Padang Lawas Regency
1. Daily work program is to pray regularly.
2. Weekly and monthly program every Maghrib prayer there are recitation activities.
3. The annual program of completing the Koran, dhikr and tabliq Akbar.
4. Semester program held like a competition.

e. The Purpose of Communication of the BKM Organization of Badan Kenaziran Masjid in District of Padang Lawas

The purpose of organizational communication is a channel for implementing and receiving change mechanism administrators. There are four purposes of communication as follows:

1. Complete individual tasks within the organization
2. Responsible for organizational tasks
3. Making organizational change through innovation and creative decisions
4. Ensuring the organization continues to run as it should through policy making, implementation, directives and ongoing interaction.

That goal can detect the importance of communication not only to ensure the running of the organization, but also the life of the organization. The purpose of organizational communication is to facilitate, implement and expedite the running of the organization. Communication within the organization aims to partially or fully coordinate the tasks and functions that have been divided according to their respective jobs. Without communication, the tasks that have been divided between each will not run well.

Every message conveyed in organizational communication has a certain reason why it is sent and received by certain people in the organizational communication. Communication within the organization requires a clear understanding and activity of the needs of the people in the organization, this is necessary for the organization to run efficiently and effectively.

4.3 Barriers to Organizational Communication of Badan Kenaziran Masjid (BKM) Raya Miftahul Jannah in the Management of Padang Lawas Regency

Barriers to communication between BKM organizations in managing the Miftahul Jannah mosque in Padang Lawas district. Programs carried out by institutions or organizations do not always run smoothly, over time they will experience obstacles. Barriers can be interpreted as obstacles or obstacles experienced. Communication barriers, one of which will depend on the amount of communication barriers that occur. The communication role strategy is a communication planner management to achieve the desired communication effect.

a. Technical Barriers

Limited communication facilities and equipment. The technology side is getting less and less with the presence of new opinions in the field of advances in communication and information technology, so that communication channels are reliable and efficient as communication media. Types of technical barriers to communication are: no clear work plan or procedure, lack of information or explanation. In this regard, the form of obstacles that are human in nature.

b. The Organizational Structure of BKM Miftahul Jannah Mosque in Padang Lawas District

The structure of the mosque management is a work structure that shows the relationship between the administrators. There is a division of labor as well as the integration of these different functions or activities, the existence of authority, lines of assignment and reports. Building restoration or repair activities are included in a special program. The organizational structure in general can be described in a sketch called an organizational chart, which is a picture of the organizational structure, which contains lines connecting boxes arranged by lines of affirmation of authority or hierarchy. The duties of the mosque BKM are as follows:

1. Maintaining the mosque
2. Organize activities

At the stage of formulating the steps of problem solving, a formula is usually developed if a systematic pattern will be formed in a good and clear activity or program. Making a program is usually formulated when a set of activities are interdependent and directed towards the achievement of these goals.

Every Muslim is taught to be a useful personality is one of the characteristics that must be possessed by a Muslim. A Muslim is commanded to benefit others. This is part of the implementation of the compassionate concept of Islam.

Mosque Raya Miftahul Jannah uses the concept of verbal communication method, which is a common type of communication used to exchange communication information. Verbal communication is delivered orally or directly. Verbal communication is usually more accurate and timely. The words used in verbal communication are usually to express a person's concepts, ideas, thoughts, and emotions and reduce certain objects obtained through the process of observation or remembrance.

How to tell messages from communicators to communicants can be done in many ways or methods. This depends on the various levels of knowledge, education, socio-cultural and background of communication so that the communicator can find out what method or method he wants to use so that the message conveyed is the problem and target. In the world of communication, the method of delivery can be seen from two aspects, namely according to the way of implementation, which is merely looking at communication in terms of its implementation by releasing attention in terms of statements or the form and intent of the message.

According to the implementation of the communication method, it is realized in the form of a method redundancy that is how to influence the audience by repeating the message to the audience. Repeated messages attract attention. In addition, the audience will remember the message that has been delivered repeatedly. Communicators can get the opportunity to correct errors in the previous delivery, the canalizing method, in this method the communicator first knows the audience and starts conveying the idea of something with personality.

V. Conclusion

Based on research that has been carried out by researchers at the Miftahul Jannah Grand Mosque in Padang Lawas Regency regarding the organizational communication of the Miftahul Jannah Mosque (BKM) organization in Padang Lawas Regency, the researchers conclude as follows:

1. The interaction formats are: Interpersonal communication is the process of exchanging information between one person or between two or more people, this interpersonal communication has the purpose of classifying interpersonal communication, interpersonal relations, organizational communication theory, organizational communication climate, and mosque management. Through the prepared program, it is hoped that it will run smoothly as desired by the community and BKM.

2. Communication activities of the BKM mosque nazirah organization in Padang Lawas district. There are several activities, namely: communication flow is a flow or network of information dissemination that occurs within an organization. The communication carried out at the Miftahul Jannah Grand Mosque is a formal communication whose process is to convey messages by utilizing formal channels. Able to work together with the community, and invite visitors to maintain the cleanliness of the Miftahul Jannah Grand Mosque environment.

3. The obstacles faced by BKM organizational communication in managing the Miftahul Jannah mosque in Padang Lawas district were not found problems that could not be

solved in the program. Programs carried out by institutions or organizations do not always run smoothly, technical obstacles, limitations of mosque facilities and equipment.

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