



Communication and Genealogical System of Mosque Imam: A Study in East Lombok and West Lombok, Indonesia

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Article History	Abstract
Received January 26, 2023	<i>Genealogy as a system is generally used to preserve a tradition, culture, thought, science, or power. However, in the Raudhatul Muttaqin Mosque Kotaraja East Lombok and Al-Bayani Mosque Gondang North Lombok, this system is actually used to determine the imam, which in Islam and the government there are no rules regarding the obligatory prayer imam from certain descendants. The purpose of the research is to identify how the descendants of Sheikh H. L. Abdurrahman and Amiq Sahabuddin communicate with the community in implementing the genealogical system of mosque imam in Kotaraja and Gondang. The research method used is a qualitative type of a case study and data were collected through observation, documentation, and interviews with the generations of Shaykh H. L. Abdurrahman and Amiq Sahabuddin as mosque imam, community leaders, and villagers. The study concluded that the main actors of persuasion to the community are the descendants of the imam who are supported by the power of the message, media, argumentation, psychological appeal, credibility, and legitimacy of the community. The persuasion process of the descendants of the imam displays convincing expressions and contains various values, both religious, customary, social, and educational values, so that the community can accept it well.</i>
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INTRODUCTION

This study is motivated by the large number of academics and non-academics who

continue interpreting communication in part and are fixated on Harold D. Laswell's theory of communicators model. Laswell, namely communicators, messages, media or



intermediaries, communicants, and impact, limiting the study's scope and making it challenging to expand (Teachman, McDonough, Macarthur et al. 2017). Even though these things are fundamentally inseparable from one another, if you dig deeper, you'll see that communication encompasses more than just sending messages. It also includes sharing stimuli to influence (persuasion) or form models of behavior and the behavior of others in carrying out an action in order to reach a common understanding or consensus (convention) between people (Buccino, Colage, Gobbi et al. 2016).

The determination of the prayer leader at Raudhatul Muttaqin Kotaraja Mosque in East Lombok and Al-Bayani Mosque in North Lombok, along with several alibis, is one of the actions that are the focus of this research. This is because the two mosques are among the oldest mosques on Lombok Island. The mosque is a cultural heritage site and one of the historical tourism areas in West Nusa Tenggara Province. The second explanation that is also important and interesting is that the prayer imam in the two mosques was chosen using the genealogical system or descent, namely the descendants of the family of Syaikh H. L. Abdurrahman in Kotaraja and the family of Amiq Sahabuddin in Gondang, who were the early pioneers of the mosque and qualified to become prayer imam.

In general, the term genealogical as a system is used to maintain the order of a tradition or culture, thought, science, or power (Ferrando 2016). But what if this method is used to select a mosque's imam? Why should that system serve as its foundation? As science and modernity have advanced, *'ulama*, *kyai*, *ustadz*, and educated individuals have emerged, so the system ought to have begun to shift and be evaluated if the goal is only to select the right imam. However, the fact that it is still carried out and maintained to this day demonstrates the significance of this action, which, if not carried out, will violate the local customs and cultural heritage. In addition to practice, the fundamental and essential aspect

of this research will be analyzed in terms of how the various parties involved contain and communicate with one another in order to reach agreement on the action's structure.

The communication of the descendants of Shaykh H. L. Abdurrahman and Amiq Sahabuddin in persuading the community regarding the application of these rules cannot be separated from the rules of the prayer leader who uses the genealogical system. The ability of a person (persuader) to provide recognition to others (persuaded) and instill beliefs and values in them by specifically stimulating their thoughts and actions is referred to as persuasive communication in the field of communication science (Cancela, Briñol and Petty 2021, Geurts, Pittens, Boland et al. 2022). Therefore, using a case study, the researcher is interested in finding out more about how the descendants of Sheikh H. L. Abdurrahman and Amiq Sahabuddin implement the pedigree system of mosque imams in East Lombok and West Lombok, Indonesia.

LITERATURE REVIEW

First, the study titled *Persuasive Communication in the Perspective of the Qur'an (Comparative Study of Makkiyah and Madaniyah)* by Jufri Hasani. It comes to the conclusion that, when approached from the Qur'anic perspective, persuasive communication incorporates spiritual, logical, and emotional dimensions and uses language that is brief, accommodating, and concise. The study also found that makkiyah and madaniyah have distinct persuasive communication styles. The following are characteristics of makkiyah persuasive speech: the use of varied *uslûb*, emotive language, and realistic-materialist arguments to awaken the soul. While the following are characteristics of persuasive communication by Madaniyah: Argumentative in court and in conversation, with a clear and thorough explanation of the rules and regulations, opportunities for self-improvement (repentance), a flexible application of the law, the convenience and

solution principle, and educational and useful punishment (Hasani 2021).

Second, Ajeng Anasti et al.'s research, with the title, *Analysis of Religious, Persuasive, and Financial Messages on Smoking Behavior in Image Messages on Cigarette Packs*. The study found that religious image messages on cigarette packs have an effect on smoking behavior, with the average respondent reporting feelings of fear of 8.42 and disgust of 7.40. Believing in the image is 8.46, worrying about it is 8.61, thinking the image is too big is 3.71, wanting to send another message with a picture of a cigarette is 1.52, and wanting to quit smoking is 8.98. In order to reduce the number of smokers in Indonesia, it is expected that the government will implement a more efficient campaign to display warnings about the dangers of cigarettes on pack cigarettes and replace outdated images with more effective ones that can be enlarged (Anasti 2021).

Thirdly, Adhianty Nurjanah's et al.'s research titled *Aisyiyah Organizational Communication in Realizing the True Islamic Society was the title of the book*. The quantitative data test with a Standard Deviation of 1.96 reveals that downward communication is 2.213, up communication is 2.321, horizontal communication is 2.7801, and interline communication is 2.8011, all of which have a positive and significant impact on Organizational Communication in realizing true Muslims. Through a variety of social, educational, and religious activities, as well as Business Charities and compensation, PCA Ngampilan realizes true Islam. In addition, PCA Ngampilan places a high value on the persuasive communication of *Hablumminannas*, which places a high value on maintaining positive relationships and assisting other people in order to increase the Aisyiyah Organization's acceptance in the community (Nurjanah, Mutiarin, Supangkat et al. 2022).

Finally, the study by Muhammad Hamid Anwar titled *Physical Education Discourse in Indonesia in Michel Foucault's Archaeo-*

Genealogical Perspective; Implications for the Present Situation. The following are some of the research's common threads: First and foremost, physical education is instruction that is imparted through physical activity in order to humanize students and impart knowledge and value. The archaeo-genealogy of physical education discourse in Indonesia can be divided into three periods: the pre-independence period, the New Order - Old Order period, and the Reformation Order. Second, Michel Foucault's "archaeo-genealogy" is an analytical knife for the history of "knowledge dynasties" and "knowledge-power relations." Third, the archaeo-genealogy of physical education discourse in Indonesia can be divided into three Orientalism, functionalism, pragmatism, positivism, feminism, and capitalism-liberalism were the power regimes that influenced educational discourse at the time. Fourthly, it is essential to acknowledge that these power dynamics frequently have unfavorable effects on the implementation of physical education in Indonesia's current context, such as the mischaracterization of the nature of *Physical Education* (PE) and its marginalization (Anwar 2015).

This study uses a case study to investigate the genealogical systems of the imams of Al-Bayani mosque in Gondang, North Lombok, and Raudhatul Muttaqin mosque in Kutaraja, East Lombok. One of the main goals of this study is to learn more about how mosque imams in the village's genealogical system contain communication so that it can be considered a communicative act. The difference between this study and previous ones lies in the scope of the study, which will concentrate more on how Shaykh H. L. Abdurrahman's and Amiq Sahabuddin's descendants communicate with the community in order to implement the genealogical system of mosque imams in Kotaraja. As in the Jufri Hasani, Anasti, Nurjanah and Muhammad Hamid Anwar research, the researchers will also investigate the intentions and objectives, as well as the

value in the actions taken by the descendants of the family, namely the application of the genealogical system of mosque priests, in the course of the research process. The data that will be explored as material for analysis will not only look at how the communication of the descendants of Shaykh H. L. Abdurrahman and Amiq Sahabuddin, but also the "genealogy" aspect that refers to the prayer imam chosen based on the lineage of the two.

CONCEPTUAL FRAMEWORK

In his book, Jürgen Habermas emphasizes that communication is one of the most essential aspects of action and cannot be separated (Mursidi and Robbie 2022). Depending on how the language is used as a means of communication in it, the goals to be achieved are inseparable from the mutual understanding between the actors involved or between the actors and their social world and the realization of these understandings. so that the formation of a communicative (rational) action does not overlap with one another's understanding (Mukarram, Yulduz, Ma'mura et al. 2022).

A person can achieve everything they want by taking communicative action, which is a way to ensure that others properly receive it (Chon and Park 2021). Establishing a rational understanding between communicators and communicants in the space of an action is the foundation of good acceptance. Because an action, in addition to meaning work, also contains the meaning of communication that cannot be separated from one another, rational understanding is seen in both intersubjective interactions in everyday language and work behavior (Laland and Seed 2021). The actors can understand each other and agree on the action thanks to this communication.

The persuasive communication theory, Jürgen Habermas' communicative action theory, and genealogical theory are utilized in this study. The three theories are described as follows:

1. Persuasive Theory

It is the ability to influence the thoughts and actions of other people by influencing their beliefs, values, and understanding. Because it relates to how a communicator and a communicant form a relationship, communication plays a very important role in the process of persuasion. This allows the communicator's goals to be accepted and realized in the real world (Aldenaini, Alqahtani, Orji et al. 2020).

DeVito presents three main tools for persuasive communication, namely:

a. *Strong arguments and evidence*

The act of making statements based on evidence is called argument. For a reasonable argument, you need evidence that is new, strong, neutral, and concrete. In this instance, the success or failure of the mosque imam's genealogical system actions will be determined by the arguments and evidence used by the communicator to influence the community.

b. *Psychological appeals*

Focus on a person's system for changing, enhancing, or developing certain attitudes and behaviors. In order to influence the process of public acceptance, communicators' patterns of action can take the form of fear, power, control, influence, or even economics.

c. *Credibility appeal*

This appeal is based on how the communicator perceives their character. The community tends to evaluate this appeal in different ways, with some people drawn to open, serious, or intelligent characters and others to humorists (Hartawan 2020).

2. Jürgen Habermas' Theory of Communicative Action

The theory is a criticism of previous social theories such as Karl Marx, Max Weber, Alfred Schütz, Lucas, Mead, and so on. According to Habermas, these theories only focus on

the act of analyzing a problem or are still fixated with the act of work, without paying attention to a very integral and essential thing, namely communication. So, it can be said that Habermas changed the work paradigm to the communication paradigm, in other words, he wanted to focus on the communication contained in every action actor. With the aim of achieving a good understanding between the actors of action, so that the actions taken by a communicator can be accepted or agreed upon by the communicant (Nuris 2016).

In order to achieve a communicative action, Habermas offers four kinds of claims that must be passed, namely, claims of truth, accuracy, honesty and comprehensibility and to go to these claims is through three actions (Juwita 2018), namely:

a. Teleological action

This action has to do with how the person who did it—the communicator—is connected to the social context in which they are taking place. The fundamental assumption is whether the actor's actions reflect congruence between his objectives and the social context. The actor chooses a method that promises success in a particular circumstance and applies it appropriately to achieve the desired state or goal. The decision to take one of several different actions while adhering to the intention of achieving the goal, which is guided by a number of maxims and is based on the interpretation or situation at hand, is at the heart of this idea. This action's success is not only determined by one actor, but also by other actors who play a significant role. Each actor is focused on its own success and is willing to work together as long as it is in line with how they calculate their own egocentric benefits.

b. Normative action

It is not referring to the actions of solitary actors who interact with other

actors in their environment; rather, it is referring to members of a social group whose actions are oriented toward values that are shared by all of them. When the conditions exist for the norm to apply, individual actors either adhere to it (or violate it). In this instance, the values embedded in the mosque imam's ancestry will be thoroughly investigated by researchers.

c. Dramaturgical action

Not to the community or the leader of the group, but to the people who are participating in the interaction that creates a public sense of belonging for each member of the group, where they perform in front of it. The actor conveys a certain image of himself to society and demonstrates his subjectivity. The public's access to each agent's own system of goals, thoughts, desires, and emotions can be monitored, because they are the only ones with access to these areas.

3. Genealogy of Mosque Imams

The ideas of Michael Foucault, who conducts extensive research on the subject, are inseparable from any discussion of genealogy. Genealogy, according to Foucault, is a serious study. Genealogy conducts in-depth research and collection of archives. The process of removing presumptions about values or norms from traditional societal perspectives and presenting new interpretations is known as genealogy. However, arriving at it is not merely speculation or unfocused criticism without a clear foundation. A genealogist must first study historical documents or archives, gather various sources, and carefully analyze them before using them as a tool to investigate these assumptions in order to produce a good interpretation (Zharkynbekova and Aimoldina 2022).

Family history additionally talks about *ursprung*, which is a fundamental

Table 1. List of Research Resource Persons.

No.	Name	Description
1	H. L. Muh. Irfan	Imam of Kotaraja Mosque
2	H. L. Irsyad	Son of H. L. Muh. Irfan
3	TGH. Muslihin	Religious Leader of Kotaraja Village
4	H. L. Yusuf Juaini	Traditional Leader of Kotaraja Village
5	L. Iswandi	Kotaraja Village Secretary
6	Ustadz Fauzan	Community Leader of Kotaraja Village
7	H. L. Mu'adz Lidinillah	Employees of The Ministry of Religious Affairs of East Lombok
8	L. M. Iqbal Lidinillah	Kotaraja Village Youth Leader
9	M. Zainul Wathan	Chairman of The Bodak Master Assembly Group
10	Pahmi Waj	Leader of Nahdlatul Wathon Kotaraja
11	Asmah	Member of Nahdlatul Ulama Kotaraja
12	Abdul Muas	Head of RT 07
13	Nuri Apriani	Resident of RT 05
14	Saimah	Resident of RT 11
15	Ripin	Resident of RT 04
16	Suhartini	Resident of RT 07
17	Saepul Bahri	Head of RT 05
18	Muhammad Juaini	Resident of RT 11
19	H. M. Masrur	Imam of Gondang Mosques
20	Amiq Khalid	North Lombok Traditional Leader
21	Saiful Wathan	Gondang Community Leader
22	Ahmad Jauhari	Gondang Government Leader
23	Rama Hasani	Gondang Village Youth Leader
24	Syukur Anugrah	Religious Figure of Gondang Village
25	Gifari	Resident of Gondang Village
26	Naufal Ahmadi	Resident of Gondang Village
27	Lukman	Resident of Gondang Village
28	Zidani Rafli	Resident of Gondang Village
29	Sofyan	Resident of Gondang Village

beginning that is long-lasting and has a personality. One will wonder where the value of the family's genealogical system of mosque imams comes from when they try to figure out where it came from. Ursprung assumes that the value of the system is derived from a fixed origin (Foucault 2021). For instance, the Qur'an states that the value of the genealogical system of mosque imams comes from God, or that the value is already ingrained in the rationality of the locals. The system's intrinsic value is a standardized form that was born out of

various human life events rather than the result of human engineering. This provides a solid foundation and eliminates ambiguity, allowing for a rational explanation.

A genealogist should look for ursprung through herkunft if it is not acceptable. Herkunft is a word that means origin in the biological sense, such as tracing a race's origin or blood or family relationships. However, the discussion of herkunft in genealogy is not limited to tracing a single line of descent or ancestors but also discussing various

phenomena and deviations hidden behind the descent, through documents or the narration of historical witnesses (Lichtblau 2022). This is done in order to discover an Arab or Indonesian identity. A genealogist will attempt to preserve what actually happened and then reorganize it in a neat flow and order by referring to historical archives that demonstrate the complexity of events, irregularities, and mistakes. On the contrary, he will demonstrate through these archives that the complexity of such events is what gave rise to the meaning of the values we hold, so it is no longer possible to assert that values are intrinsically noble. Through herkunft analysis, genealogy dismantles any pretenses of unified values while demonstrating the spread of the occurrences that led to them (Misnan and Pranawukir 2021).

The purpose of this analysis is to show the dynamics of forces at work at each stage of an idea's development. According to conventional theory, a person's determination to strive for a goal will lead him to realize an idea. For example, the pedigree system of mosque imams is designed to provide convenience in worship. However, genealogy will reveal that there is a strong power orientation that aims to keep the practice going from generation to generation throughout time. The researcher will try to decipher the significance of the pedigree system of mosque

imams in Kotaraja East Lombok and Gondang North Lombok by using the three pedigree analyses mentioned above. However, the origins of this system will serve as supporting information for the investigation of the focus of this research.

RESEARCH METHOD

Primary data sources are obtained based on the results of interviews and observations conducted by researchers to 25 respondents consisting of parties related to the Genealogical System of Imam Raudhatul Muttaqin Mosque Kotaraja East Lombok and Al-Bayani Mosque Gondang North Lombok, beginning with descendants of Shaykh H. L. Abdurrahman as mosque imams, village leaders, and the community (Table 1). This research is a type of case study with a qualitative model. The act of searching and collecting books, reputable national and international scientific journals, and documentation served as secondary data sources. The Genealogical System, Jurgan Habermas' communicative action theory, and the persuasive communication theory were the three primary theories utilized by the researcher. The researcher then applied the methods of data reduction, data display, and conclusion drawing and verification that Miles and Huberman recommended for qualitative data analysis (Thalib 2022).

Figure 1
Mosque Raudhatul Muttaqin Kotaraja



Figure 2
Pulpit of Raudhatul Muttaqin Kotaraja Mosque.



RESULT AND DISCUSSION

Religious Condition of Kotaraja and Gondang Villages

The majority of the people living in Kotaraja Village are Muslims. The community is still very strong at keeping religious, social, and cultural traditions that have been passed down from generation to generation (Interview, L. Irfan, 2022). *Maulidun Nabi*, *Isra' Mi'raj*, *Nuzulul Qur'an*, public recitation, the departure of Hajj pilgrims, weddings, deaths, *Walimatul 'Ursy*, and a variety of other events. Like two coins that cannot be separated, religion in tradition and religion in tradition serve as the foundation between the two (Interview, L. Yusuf Juraini, 2022). Religion and customs complement one another, strengthen one another's arguments, and become the foundation between the two. In contrast to other locales, where many mosques are deserted, Kotaraja Village has residents who are still enthusiastic about worship, particularly praying in four to five rows.

The village also has a number of religious education institutions, both formal and informal, including TPQ (Qur'an Education Park), madrasas, boarding schools, Quran courses, and other institutions. This demonstrates the village's concern for religion. The spiritual atmosphere in the center of the village was further reinforced by the fact that parents were enthusiastic about enrolling their

children in Islamic religious institutions and schools. The village also has a strong sense of community that still values more seasoned parents or predecessors. Therefore, in that location, various religious, customary, social, and government activities are carried out with the blessing of respected parents or elders. In the Sasak term *Tulah Manuh* (fear of bad karma that befalls), it is the community's belief that the parents or predecessors know more about the situation, so they do not dare to step over (Interview, L. Irfan, 2022).

Nahdlatul Ulama' (NU), Nahdlatul Wathan' (NW), Muhammadiyah, the recitation group of Tuan Guru Bodak, the recitation group of Tuan Guru Muhsin, and a variety of other groups developed in Kotaraja Village. These groups caused religious teachings to rapidly develop, but in a remarkable development, none of these groups ever had a disagreement; rather, they continued to live in harmony and understood one another. One of the uniqueness of this village is the existence of an old historic mosque called the Raudhlatul Muttaqin Mosque and the prayer imam system that still uses the mosque imam genealogy system, where only descendants of Shaykh H. L. Abdurrahman are entitled to become imams (Observation, 2022). The village holds a variety of unique features, including interrelated religions and custom.

In contrast, Gondang Village in North Lombok is also one of the villages with a variety

of distinctive characteristics. The majority of people adhere fervently to the existing customs and are Muslims. According to the teachings of Islamic law, Gondang Village's customs have been regulated to prevent various deviations (Interview, Amiq Khaliq, 2022). The religious practices that have been handed down from generation to generation by elders are also firmly upheld by the local community, which is what gives the village its purity. This was one of the heresies that spread in Lombok at the time, particularly in North Lombok, in addition to Wahabiism, which contributed to the unfavorable conditions in the village at the time (Interview, Masrur, 2022). In this village, they only believed that there were three times of prayer, namely dawn, maghrib, and isya'. The exercise of this trust may be represented by a shaikh or elder. Eventually, the local community, led by Amiq Sahabuddin, began to oppose and try to counter these aberrations. Then, they decided to build a mosque as a place to gather to solve different problems. The mosque is still standing, but it has been renovated a few times since then. The village is now free of a variety of ideas that go against Islam's teachings because of his struggle (Observation, 2022).

Gondang Village, like Kotaraja Village, has a lot of unique characteristics, starting with the village's still-very-thick customs and religion, respect for elders, and unique religious and social events. The mosque's imam

system is based on genealogy, which means that the imam is a descendant of Amiq Sahabuddin, who pioneered the extermination of various heresies in the village and was trusted by his descendants to lead prayers at the mosque. This is one of the mosque's distinctive characteristics.

Profile of Raudhatul Muttaqin Mosque Kotaraja East Lombok and Al-Bayani Mosque Gondang North Lombok

The island of Lombok in West Nusa Tenggara, also known as the "*Pulau Seribu Masjid*," is home to a number of distinctive features and undeniable historical facts. The title "*Pulau Seribu Masjid*" is not just a designation or label; rather, it has evolved into a sense of self-identity for the island (Hasanain and Muslimatusshalihah 2021). Of course, there are thousands, if not millions, of standing mosques, both small and large mosques (The Jami' Raudhatul Muttaqin mosque is a cultural icon and one of the famous mosques). The Jami' Raudhatul Muttaqin Mosque is in the interior of Kotaraja Village, a Sikur District Village in East Lombok. It is right at the intersection and opposite the village office, so finding it is simple (Observation, 2022). The mosque, which is the oldest mosque on the island of Lombok and is now a cultural heritage site and one of the historical tourist areas in the province of West Nusa Tenggara, is open to the public. Obviously, this mosque was not just

Figure 3
Inner Space of Raudhatul Muttaqin Kotaraja Mosque



Figure 4
Door of Raudhatul Muttaqin Kotaraja Mosque.



planned and built; rather, it was born out of a variety of complex historical dynamics that are inherent and give it very important values.

The mosque is old and full of history, as shown in Figure 1, with a minaret that is about 6 meters tall. Located right on the roadside, this building is easily visible when people from inside and outside the city pass through the area and deserves to be called one of the historical tours in West Nusa Tenggara, because this distinctive gate adds to the impression of cultural wealth in the village. The building as it was originally constructed is still maintained, with the exception of some expansion and repairs. The mosque was built in Loyok Village, which is close to Kotaraja Village, around 1500 AD. The mosque was then relocated to Kotaraja in 1691 for a number of reasons, the first of which was the attack by the Balinese kingdom, which disrupted the security of worship, and the second was the fact that Loyok Village was not yet suitable as a village due to its relatively narrow location. The mosque has been in Loyok Village for approximately 500 years, according to calculations (Observation, 2022). The community brought the mosque's building materials with them when it was moved, including four desert poles made of jackfruit wood measuring 30x30 cm and 6 meters long, one drum made of tenggasing wood (it is said that this drum was used as a drum in the war between kingdoms), one clay *tumpang* lid made by a Dende (a term for a noble woman), two beams about 4 meters long with carved

bases, one carved tile *Wuwung* with the mosque in Kotaraja would be rebuilt with the help of these imported materials.

According to L. Irfan, the construction of the mosque was supervised by Raden Suta Negara and Lung Negara, as well as his father Raden Mas Oda', who was the imam of the mosque and a religious figure in Kotaraja Village (Interview, L. Irfan, 2022). It is said that the mosque had a reed roof and walls made of bricks (raw earth molds). The mosque's reed-roofed roof was eventually replaced with bamboo shingles around 1700 AD. Red bricks with a mixture of *lohloh* as an adhesive were used to replace the mosque's walls, and a tile roof shipped from Palembang was used to replace the mosque's roof as the community's knowledge and economy improved at that time. A boat that was anchored in East Lombok's Haji Harbor was used to transport the roof tiles. Due to the limited number of vehicles available at the time, they were then transported jointly by the Kotaraja community after being unloaded.

The Friday preacher and the prayer leader each have their own dedicated area at the pulpit. Monumental Arabic calligraphy carvings of Syaikh H. L. Addurrahman, the pioneer of the mosque's establishment and the first propagator of Islam in Kotaraja, can be found above the pulpit and in every window of the mosque. He is buried in the mosque's front yard, where it is known as *Balo' Makam* because it is considered a sacred grave because of his contributions. Guests from outside and

within the region, as well as locals, frequently visit the tomb to admire its beauty and singularity, which is still preserved in its purity. The ancient structure, which looks like a royal throne, has special significance for those who see it. People feel more at home because of the inviting atmosphere, clean courtyard, and abundant water from *Tete Batu* waterfall. Visitors can ask any question they want about the mosque because of the welcoming staff (Observation, 2022). During the holy month of Ramadan, the village's residents and visitors alike flock to the mosque to perform i'tikaf in an effort to immerse themselves in the solemn atmosphere of worship.

If you notice that the mosque's pulpit has a distinctive shape, Figure 2 and 3 above depicts it as well as the mosque's inner courtyard as though it were divided into two rooms, one for the imam and one for the Friday preacher. The monumental work of Shaykh H. L. Abdurrahman is also visible right above the pulpit in the form of calligraphic carvings. On the right side is an inscription that reads "Allah," while on the left is an inscription that reads "*Muhammad*" with an asterisk right above it. If you look closely, you can also see an inscription that reads the names of the companions of the Prophet SAW along with their characteristics. The combination of red and gold enhances the carving's beauty, which initially resembles a keratin carving of a king's throne. Residents also claim that each letter's curve and direction in the calligraphy has a very important meaning about Allah's monotheism and the journey through the world. Visitors to the mosque are sure to be impressed by this (Interview, Fauzan, 2022).

The mosque is getting better all the time. Raden Rumilang, H. L. Sirajuddin, H. L. Tajuddin, and H. L. Saefuddin, along with the people of Kotaraja Village, led the expansion of the mosque in 1968 AD, which included the installation of a tile roof that was shipped from Madura. The expanded mosque now measures 25 by 35 by 10 meters. In 1969 AD, the construction was finished in one year. The following year, in 1996, *Tuan Guru Haji (TGH)*

M. Saleh oversaw the reconstruction of a mosque terrace that measured 47 by 37 by 8 meters. Together with the village community, M. Saleh, H. L. Ilyas, H. L. Ridwan, H. L. M. Yunus, H. L. Abdul Mukti, and H. L. Irfan built a house with a floor made of ceramic tiles, a roof made of pejaten tiles sent from Bali, and wood from Kalimantan. In 1997, the expansion was also finished in one year (Documents, 2017). The building's expansion or addition was done outside the original structure. This means that the original structure, which was the mosque's first design, was kept the same. As a result, it looks like a building from the outside, like a house with special rooms inside.

The mosque door still features carvings typical of the Sasak tribe in Lombok, as shown in Figure 4 above. In traditional houses that are still in use in Lombok, this door model is common. Because this mosque was constructed against the backdrop of the history of culture and life in that location, Kotaraja Village, a village with a community that still upholds custom based on religion, a religion based on custom, demonstrates that the construction of the mosque was based on the spirit of unity and consistency in maintaining traditional and cultural heritage. According to written documents, the Jami' Raudhatul Muttaqin Mosque was officially designated as a cultural heritage of West Nusa Tenggara Province in 1999 (Documents, 2017).

A mosque that sits right on the edge of the highway is one of the historic structures that became a village icon and the hub of religious and social activities. This mosque's history is not widely known because there is no written record of it and parents rarely tell their children about it. The mosque is said to have been built either during the Dutch colonial era in Lombok or during the rise of *waktu telu*, or Islamic teachings, in northern Lombok. The community took the initiative and agreed to build a mosque, which would not only be a place of worship but also a place for the community to gather in order to establish friendship and deliberation, strengthen unity, and spread Islamic law, starting from the

dilemma of the community at that time who did not have a gathering place to deliberate, discuss various religious and social problems in the community, especially since the conditions at that time were still very deficient, both economic shortages and general knowledge of religion.

Al-Bayani Mosque, translated into Arabic, serves as a means to gain a deeper understanding of Islam as well as a means to solve various social problems for the community. At least five renovations have been done to the mosque, the most recent occurring yesterday following the earthquake that struck the island of Lombok. It is said to be an ancient and sacred mosque because it is the mother mosque of numerous mosques in Lombok, particularly North Lombok. Worshipers come not only from Gondang Village, where the mosque is located but also from a number of villages in North Lombok, even outside the Regency. Up until this point, the worshipers have spread throughout a number of areas on the island of Lombok.

The prayer leader is a direct descendant of Amiq Sahabuddin, a person who contributed to the early history of the mosque's construction. At the time, there was still widespread understanding of Islam's *Waktu Telu*, or the teaching that only requires three prayer times. The mosque's imam system is based on a genealogical system. After that, he and the community agreed to build a mosque to serve as a gathering place for the community to discuss religious and social issues and as a center for the spread of Islam. Amiq Sahabuddin was then appointed as the imam with the consent of the community at the time, and his descendants continue to lead prayers at the mosque to this day. The current imam, H. M. Masrur, who is the eighth descendant, began to appoint several people to represent him as imam when he was not at home, despite the fact that they were not his descendants. At first, the imam was chosen by the direct descendants. However, the current imam alone has the authority to appoint it, not anyone else or the community.

The Establishment of the Genealogical System of Mosque Imams

One of the famous kingdoms in Lombok is the Selaparang kingdom, East Lombok (Jamaluddin 2021). He moved to Langko after his rule ended. Raden Mas Panji Tilang Negara was the ruler at the time, and he had two children named Tarunajaya and Pringganala. In the end, *Langko* split into two powers, each of which was controlled by his two children. Tarunajaya had descendants in Darmaji, Kotaraja, and Lendang Nangke, while Pringganala had descendants in Kopang, Mantang, and the surrounding areas (Jamaluddin 2021). A son by the name of Raden Mas Oda', who lived in Loyok, was born to Tarunajaya's descendants. Raden Mas Oda' would later serve as the foundation for the genealogy of Kotaraja's mosque imams (Interview, L. Iswandi, 2022).

Together with his brother Syaikh H. L. Abdurrahman, Raden Mas Oda' was instrumental in the establishment of the Raudhatul Muttaqin mosque in Kotaraja. They divided up the work of spreading Islam in that area; Syaikh H. L. Abdurrahman concentrated on preaching the Islamic teachings, which the great king of Bali, who had stopped at Kotaraja at the time, is said to have ordered and paid for. In the meantime, Raden Mas Oda' was in charge, the prayer imam, and a religious figure in Kotaraja Village at the time. Raden Mas Oda' was appointed by the Kotaraja king at the time. He was instructed to manage all of the mosque's assets, which included a dozen hectares of land, as well as oversee the mosque's affairs. The mosque's upkeep and the management of its administrators were the intended uses of the land. Since then, he has always had the king's mandate, which is to be the imam and officer in charge of the mosque.

Since then, it has been handed down to his children and grandchildren, resulting in the current genealogical system of mosque imams. The mosque imam dynasty was maintained by Raden Mas Oda' two sons, Raden Suta Negara and Raden Lung Negara. Raden Suta Negara, more commonly referred

to as *Jeroayah Pengulu*, succeeded his father as the mosque priest and religious elder of Kotaraja Village a few years later. After that, around 1700 AD, *Jeroayah Pengulu* died, and his son, H. Alimuddin, also known as *Tuan Mimbar*, took over as imam. His son H. Imanuddin, also known as *Tuan Imam*, took his place after he passed away (Interview L. Irfan, 2022).

Around 1925, the duties as Imam of the mosque were replaced by *Tuan Imam's* son, H. L. Mas'ud, and the eldest son of H. L. Mas'ud, H. L. Tajuddin, was appointed as the preacher of the Friday prayers. However, shortly thereafter—22 years later—H. L. Mas'ud passed away, delegating the imam's duties to his eldest son and the preacher to H. L. Saefuddin and H. L. Ridwan. In the year 1987, around the time that H. L. Tajuddin was getting old, H. L. M. Irfan was made the preacher and H. L. Ridwan was made the imam. In the end, in 1992, H. L. Tajuddin also passed away, and as a result, H. L. Ridwan was chosen to be the religious figure and Imam. The preacher was H. Zainuddin after H. L. Ridwan passed away, and his son, H. L. Irfan, who is currently the imam, took his place. If you pay attention from the beginning, then Raden Mas Oda' seven children went on to become mosque imams. After that, H. Zainuddin got sick and died, so the preacher Friday is now H. L. Saefuddin, H. L. M. Irfan's brother (Document, 2017).

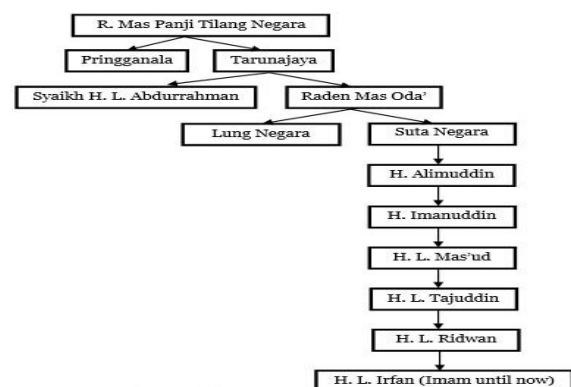
The family path of the descendants of the Genealogical Imam of Raudhatul Muttaqin Mosque Kotaraja is as follows: Pringganala - Tarunajaya - Shaykh H. L. Abdurrahman - Raden Mas Oda - Lung Negara - Satu Negara - H. Alimuddin - H. Imanuddin - H. L. Mas'ud - H. L. Tajuddin - H. L. Ridwan - H. L. Irfan (current Imam). Among the forms of the genealogical system of the Imam of the Mosque in Kotaraja are as follows:

- a. An Imam can be a brother or sister if he or she is a descendant of Raden Mas Oda', regardless of whether the requirements for Imam prayer in Islam are met;

- b. He is also responsible for one of the village's marriage and death issues as a religious leader, in addition to his role as a prayer Imam; It is said that every marriage that will be performed will take place at his house; however, this is no longer the case due to new government regulations regarding marriage affairs, and the issue of death will continue to be addressed as it has since the beginning;
- c. The prayer leader is the mosque administrator as well as the head of all mosque officials, who are also members of his family;
- d. In addition to the permission of the *'ulama* or *kyai*, he must first grant permission or blessing to any religious or mosque-related events. Neither the community nor the government dare to hold religious celebrations in connection with the mosque without his permission, let alone his knowledge;
- e. The imam appoints his siblings, both biological and relatives, to take his place when he is absent or ill. In a similar vein, the Imam himself will take its place if the preacher is absent, indicating that no other individual has the authority to lead prayers;
- f. The system operates independently because it has been handed down

Figure 5

Family line of the genealogical imam of Raudhatul Muttaqin Mosque Kotaraja



from generation to generation and is regarded as a community custom or culture that must be preserved in its current form. There are no written rules from the government or customs related to the system. In fact, if someone else takes over as imam, people will find it strange;

- g. In addition, the Imam is accountable for maintaining the mosque's waqaf land and paying for its upkeep;
- h. The mosque's imam also leads the Friday, Eid, and other Sunnah prayers in addition to the five daily prayers (Interview, L. Yusuf Juhaini, 2022).

Similar to Kotaraja, the mosque imam in Gondang, North Lombok, has a similar genealogical structure. However, there are some differences, such as the fact that the Kotaraja mosque's system was initially established by the king's appointment, whereas the Gondang mosque's system was established by community consensus in response to the circumstances at the time. While there are still a lot of rules in place at the Kotaraja mosque, the imam at the Gondang mosque has begun to allow other people to lead prayers under

certain conditions due to his busy schedule. Meanwhile, Amiq Sahabuddin, H. Saleh, H. Hamid, H. Mas'un Kamal, Amiq Mahbudin, H. Sahlan, Maqsum, and H. M. Masrur (current Imam) are the ancestors of the Al-Bayani Mosque in Gondang, North Lombok.

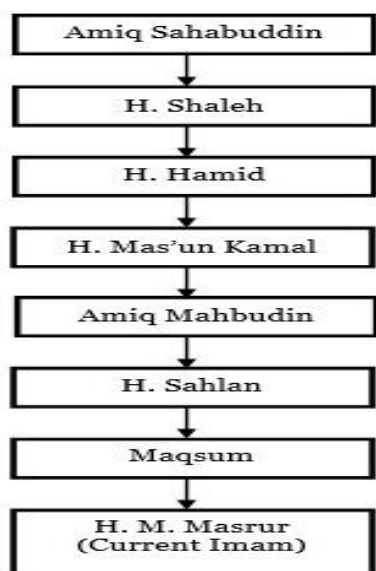
Persuasive Communication of the Descendants of Shaykh Abdurrahman and Amiq Sahabuddin

In a hadith that is narrated by Imam Muslim, it is explained that there are several orders of requirements for choosing an imam. The first order is the person who reads the Qur'an the best and memorizes it the most. The second order is the person who is most familiar with the Sunnah. The third order is the person who moved first from a non-Islamic country to an Islamic country. The fourth order is the person who converted first or is older. If all of the above criteria are met, then a guest or outsider should not lead the host in prayer except with his permission. In the appendix to the decision of the Director General of Islamic Guidance of the Ministry of Religious Affairs number 582 of 2017, it is also explained about the determination of the standard of permanent imam of the mosque (Limbong 2021).

Imams who must be of a certain descent are not mentioned in the aforementioned Islamic and government regulations. This is very different from the imam system at the Raudhatul Muttaqin Kotaraja mosque, where the imam still doesn't have a reading, but many people have degrees from the Middle East and are better suited to be imams. However, the truth is that the imam's genealogy system is still in operation and is upheld to this day, even with support from local religious leaders.

The communication of the descendants of the family of Shaykh H. L. Abdurrahman and the descendants of Amiq Sahabuddin in influencing (persuasion), inviting, and instilling confidence in the community that the system in place is the right choice to make, both in relation to worship and social conditions of the community, so that in attitude and

Figure 6
Family line of the genealogical imam of Al-Bayani Mosque



behavior the community accepts it well, even though in Islam and government regulations themselves there are no rules stating that an imam must be of a certain descent Naturally, persuasive communication is carried out with a solid structure and design in order to achieve the goal and last throughout history.

In this instance, whether or not the community is persuaded by the communication between the Shaykh H. L. Abdurrahman and Amiq Sahabuddin families determines whether or not the system is acceptable. In addition, there are a number of tools that must be owned and processes that must be passed in persuasive communication. These include the persuader, who is a communicator who plays a very active and prominent role in the persuasion process, the message that must be conveyed to the persuader, also known as the communicant, as well as the persuader or communicant, who is the target of the persuasion process, as well in this instance, the descendants of Shaykh H. L. Abdurrahman and Amiq Sahabuddin are active persuaders (communicators) in the process of maintaining the mosque priest's genealogical system. What kind of message the mosque priest wants to convey about the system, how the community as a persuade (communicant) responds to it, as well as various convincing evidence and arguments, are a series of devices that must exist in the persuasive communication

Why the Descendants of Shaykh Abdurrahman and Amiq Sahabuddin Persuade the Community

In addition to having a work paradigm, every action a person takes also has a communication paradigm that cannot be separated from that action. This is because, in order to convey the desired message, communication serves as a link between the communicator and the communicant, enabling them to reach a common understanding and meaning (Zharkynbekova and Aimoldina 2022). A communicator will be able to accept what the communicator does if similarity of

meaning is achieved in an action, and an agreement will be formed in that action as well as the actions taken to persuade the community by Shaykh H. L. Abdurrahman's and Amiq Sahabuddin's descendants.

Without communication as a foundation and a connecting rope with the community, the descendant's effort to persuade the community to preserve the mosque imam's genealogical system will not be successful. If communication with the community is successful, it will be possible to comprehend the meaning of his actions. The agreement to preserve the mosque priest's genealogical system, also known as communicative action, then serves as evidence that the action has been accepted.

There are four types of claims that must be made in the descendants' actions in order to achieve communicative action: truth claims, which state whether their actions in persuading the community are the right thing to do or not; accuracy claims, which relate to whether the norms in their actions in persuading the community are in accordance with the norms or values that apply there or not; honesty claims, which show how the descendants' attitude and behavior in persuading the community to achieve what they The final claim is the comprehensibility claim, which states that the actions of Shaykh's descendants indicate that the three other claims have been fulfilled. The community accepts H. L. Abdurrahman's efforts to maintain the system as a whole and thoroughly (Iwan and Muthhar 2014). In order to achieve these four claims, three actions must be taken, namely:

First, the relationship between the imam's family's descendants' motivation to persuade the community and its social conditions, whether appropriate or not, is relevant to the reason for doing so. With persuasive communication, the community will also be able to understand everything that is the goal in maintaining the genealogical system of mosque imams can be achieved properly. The techniques and models in the series of persuasive communication processes

are in accordance with the strengths possessed by the descendants of Shaykh H. L. Abdurrahman, so that it will be easier to persuade the community, because the tools needed are inherent in the descendants of Shaykh H. L. Abdurrahman. As well as the responsibility to maintain the genealogical system of mosque priests to remain as before, as evidence or archives of the history of mosques and villages, the most appropriate object to maintain the system is the community, so that the community becomes the main target in maintaining the system from generation to generation (Observation, 2022). This mandate comes from the previous elders who fought in the The community is the system's strongest fortress; the extent to which the community pays attention to it determines whether or not the system collapses. Because this concerns the common interest, the benefits are shared by the community.

While the reason for the descendants of Amiq Sahabuddin to persuade the community in maintaining the genealogical system of mosque priests in Gondang is to provide an understanding to the best community values contained in the system, avoid thinking badly about the system and prejudice against Amiq Sahabuddin's descendants as priests or people who run the system, of course this has a bad impact on the continuation of the system and makes the community and the congregation of the mosque divided, The persuasion process carried out by Amiq Sahabuddin's descendants in order to maintain the imam system in the mosque is actually also a teaching for the younger generation about the importance of maintaining that order, because the imam's genealogical system is a symbol of a unity between the community and the leaders, and a very strong form of cooperation (Interview, Saiful Wathan, 2022).

Second, there are rules that have to be followed when the imam of the mosque goes through the genealogical process. One of these rules is a religious one: the communication between the descendants of Shaykh H. L. Abdurrahman's family and Amiq Sahabuddin's

family in order to persuade the community cannot be separated from the content of religious values in it. The goal is to be able to keep the imam of the mosque's genealogical system, which is he is the leader of his congregation's worship of God and holds an extremely important position in the system because he is the mosque imam. Second, customary norms, where the people of Kotaraja and also Gondang are still very strong in holding customs, and the system has become part of that custom. Third, social norms, where social norms are in accordance with what exists in the community. For instance, each person who receives an invitation to a wedding party will bring rice to the party as a contribution to helping each other, and vice versa, the person who holds the party will also bring rice when there is another community party. Fourth The descendants of L. Abdurrahman and Amiq Sahabuddin are educational standards. In this case, how the family's descendants provide knowledge both in the form of religion and the history of the mosque is an example of how educational norms are values in guiding a person to have a broad understanding of science (Interview, Tuan Guru H. Muslihin, 2022).

Thirdly, expression in persuasion. How the imam's family's descendants reveal themselves during the process of persuading the community, as well as how he expresses his intention and purpose, will allow the community to believe and accept his actions. If the community accepts his actions, then what is the value or meaning of the objectives to be achieved in maintaining the genealogical system of mosque priests can be properly realized (Interview, Pahmi Waji, 2022). The communicator's expression has succeeded in persuading the communicant and is difficult to release if it is received well. In the process of persuading the community, the descendants of Shaykh H. L. Abdurrahman and Amiq Sahabuddin expressed their attitudes, validated their actions, and demonstrated the quality of their actions.

The Credibility of the Descendants of Shaykh Abdurrahman and Amiq Sahabuddin

Credibility depends on how the language, attitudes and behaviour of the descendants of the family of Shaykh H. L. Abdurrahman and the descendants of Amiq Sahabuddin in the process of persuasion are in accordance with the character of the community as the person being influenced, so that the community feels happy and free towards it (Rahmah 2013, Siagian 2012). Because it serves as a benchmark for determining whether or not the community can be influenced, this community response has a significant impact on the success of the family's persuasive communication. Of course, people have different opinions about a person; some people are happy with a quiet character, humble language, humour, authority, behaving as it is, and not being arrogant; others are happy with an open character, not being stingy, being diligent, and so on; however, in general, the community will be happy if a person has good morals in speaking, acting, and being humble (Interview, Suhartini, 2022). The degree to which the Shaykh H. L. Abdurrahman and Amiq Sahabuddin families' descendants succeed in persuading the community will be determined by how they speak, act, and behave.

The fundamental values that must be upheld for the common good, not only for the descendants of the imam himself but also for the Kotaraja community, are certainly inseparable from the goals that are included in maintaining the genealogical system of mosque imams. This value can even be felt by every visitor from various regions. A person's value can be seen in the way they speak, act, or behave. If he speaks politely and does not offend, he is credible in his speech. If he is kind, patient, has a strong sense of empathy, and always thanks and apologises, he is credible in his attitude. If he likes to help those in need, participates in social activities, and helps others, he is credible in his behaviour. People

are happy to believe everything he says and do because of his high credibility.

CONCLUSION

As a persuader in an effort to persuade the community to maintain the genealogical system of mosque imam, the descendants of Shaykh H. L. Abdurrahman and Amiq Sahabuddin have great potential and opportunities for the success of the actions taken. This is due to the fact that a series of tools and processes that are the main way in the effectiveness of a persuasive communication are not invented, but rather are inherent to him. Beginning with the message that needs to be conveyed, moving on to the methods used in the process of persuasion, including psychological appeal, credibility appeal, strong arguments and evidence, and so on. So that his communication with the community is successful and he and the community can accomplish the goals they set for themselves. It has been demonstrated that the genealogical system of mosque imams in Kotaraja and Gondang still exists and is accepted by the community as a whole.

There are a lot of similarities between Amiq Sahabuddin's and Shaykh H. L. Abdurrahman's methods of persuading the community, as well as their expressions, in the persuasive communication process. These similarities include the messages they convey, the strategies they employ, the outcomes they achieve, and the values they uphold. There are only a few differences between the arguments, psychological appeals, and credibility that are used, as well as the obstacles and reasons they use persuasive communication to keep the mosque priests' genealogy intact. Strong arguments and evidence, psychological appeal, and credibility, among other persuasive communication tools, are not owned separately but are integrated into the imam's descendants. There is an essential intention in the actions that the descendants of Shaykh H. L. Abdurrahman and the descendants of Amiq Sahabuddin take to persuade the community.

The intended purpose in communicating with the community to persuade the community is in accordance with the community's own circumstances, the path that is believed in attempting to maintain the genealogical system of mosque imam in accordance with what the community expects in their day-to-day lives, so that they

In addition, it contains religious, customary, social, and educational norms, which will strengthen the action's purpose further. The action's norms are in line with the community's norms, allowing the imam's descendants to easily communicate with the community because conformity to norms gives them a sense of belonging and makes the community feel responsible for the system's upkeep. The expression that he uses to persuade the community makes the community believe that his efforts are genuine and that he truly wants to preserve the genealogical system of mosque imams for the benefit of the community, particularly the descendants of Shaykh H. L. Abdurrahman and Amiq Sahabuddin, whose actions are well received.

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