

The Role of The Website-Based Public Service Information System of The Istiqlal Mosque Management Agency

Hendra Sofiyansyah

Universitas Esa Unggul, West Jakarta City, Special Capital Region of Jakarta, Indonesia.
Email: hendrasofiyansyah@gmail.com

Erman Anom *

Universitas Esa Unggul, West Jakarta City, Special Capital Region of Jakarta, Indonesia.
Email: erman.anom@esaunggul.ac.id

Received: 12 January 2023; Accepted: 9 March 2023; Published: 30 April 2023.

Abstract: This study aims to determine the role of the website-based public service information system www.istiqlal.or.id in terms of visitation to the Istiqlal Mosque, both for service users and for implementers. The Istiqlal Mosque Management Board's impenetrable public relations division has established a new arrangement in the utilization of information technology in the current media era, where public service governance that is eminent in non-worship services is the visitation of a domestic and foreign visitor. The Istiqlal Mosque with its uniqueness, as a state mosque, is also predicated as a cultural heritage building trying to be a trendsetter in the management and service of modern houses of worship, apart from having a central function as a place of worship, it must be able to communicate, be resilient, adaptable and dynamic with an innovative spirit of being an empowered Ummah in Islamic moderation with an Indonesian and global view. The method used is a qualitative research method with a case study approach, the data generated from the collection is based on the facts that appear as they are, which describes the current state of the research object, data collection techniques through observation and interviews, to analyze the data the researchers conducted a depth interview to the sources of service implementers and service users of tourist visitor at the Istiqlal Mosque. The results of this study are that the website-based Public Service Information System specially website-based visitation services at the Istiqlal Mosque can be a role model for mosque information systems, and it is necessary to be properly socialized to the public, to gain wider benefits, and improvements need to be made, gradual and continuously.

Keywords: Information System; Public Service; Website; Istiqlal Mosque.

1. Introduction

The definition of role according to Soerjono Soekanto (2002), namely role is a dynamic aspect of position (status), if someone carries out his rights and obligations in accordance with his position, then he carries out a role [1]. From the above, we further see another opinion about the role that has been previously defined as a normative role. As a normative role in relation to the duties and obligations that are carried out in full, while the ideal role can be translated as the role that the role holder is expected to perform. Information systems are complementary networks of hardware and software used by organizations to collect, filter, process, create, and distribute data. Information systems are a combination of hardware, software, and telecommunications networks built and used for information distribution and organizational management, both commercial and non-commercial. Hall (2001) expresses his opinion that an information system is a series of formal procedures where data is grouped, processed into useful information and then distributed to those who need it [2]. In general, information systems have 3 (three) main elements or activities as stated by Edhy Sutanta (2003), namely; Receive data as input, Processing data by performing calculations, combining data elements, updating estimates and others, and Obtaining information as output (output) [3]. These three elements apply to both manual, electro-mechanical and computerized information systems (see Figure 1).

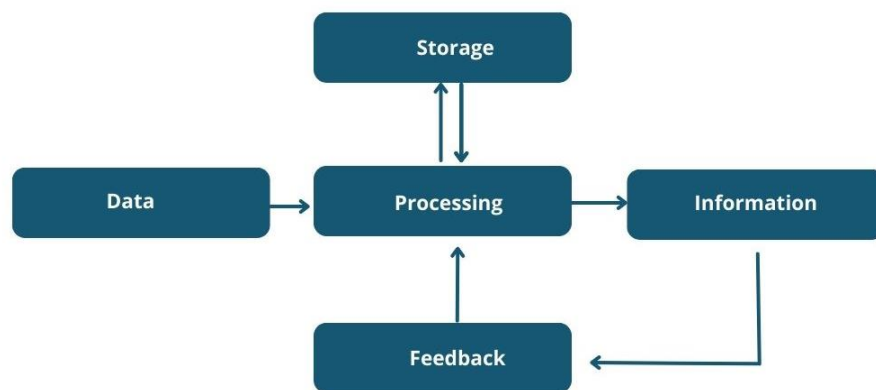


Figure 1. Transformation of data into information
Source: Mutia Ismail (2001: 28) and researcher data processing.

In the Big Indonesian Dictionary, it is explained that service is an effort to serve the needs of others, while serving is helping to prepare / take care of what someone needs. There are many definitions of service according to experts, including according to Kotler (2000), service as an action or action offered by a party to another party which is basically intangible (not physical) and does not have ownership of something [4]. Furthermore, Lovelock, Patterson and Walker (2004) suggest that service is a system consisting of two main components, namely service operations and service delivery provided to customers [5]. There are 3 (three) forms of service expressed by Moenir (1992) [6], namely:

- 1) Service with oral, oral service is carried out by officers in the fields of public relations, information services and other fields whose job is to provide explanations or information to the public about the various service facilities available.
- 2) Service through writing, in the form of writing, the services provided can be in the form of explanations to the public with information in the form of writing information about things or problems that often occur.
- 3) Service in the form of action, is a service provided in the form of actions or results of actions, not just the ability to explain orally.

Based on Law Number 25 of 2009 concerning Public Services, it states that public services are activities or in order to fulfill service needs in accordance with statutory regulations for every citizen and resident of goods, services and / or administrative services provided by public service providers. Kurniawan (2006) says public service is the provision of services (serving) the needs of people who have an interest in the organization in accordance with the main rules and procedures that have been determined [7]. And according to Soetopo (2019) public service is an effort to help prepare (take care of) what other people need [8]. In the Decree of the Minister of Administrative Reform Number 63/Kep/M.PAN/7/2003, public services are divided based on 3 (three) groups, namely.

- 1) Administrative Services Group, which is a form of service that produces various kinds of official documents needed by the community / public.
- 2) Goods Service Group, namely services that produce various forms / types of goods that the public wants to use.
- 3) Service Service Group, which is a service that produces various forms of services needed by the public.

Every organization, whether government or private, must be able to identify operations or activities related to important aspects of the environment in line with policies, goals and objectives. In addition, the organization must also be able to plan and control these operations. Based on Presidential Regulation No. 64 of 2019, concerning the Management of the Istiqlal Mosque [9][10]. BPMI was formed to manage the Istiqlal Mosque as a center for worship and muamalah or social interaction activities. The Istiqlal Mosque Management Agency (abbreviated as BPMI) is a non-structural institution formed in the context of managing the Istiqlal Mosque as a State Mosque. Currently, the Chairman of BPMI is the Minister of Religious Affairs and the High Priest as the Daily Chairman is Prof. Dr. KH. Nasaruddin Umar, MA, who currently also serves as Rector of PTIQ (College of Qur'anic Sciences) and Professor of UIN Syarif Hidayatullah Jakarta [11][12][13]. In the implementation of the management of the Istiqlal Mosque in the Perpres is carried out by;

- 1) Istiqlal Mosque Steering Committee, chaired by Coordinating Minister for PMK, with members:
 - a) Minister of State Secretary,
 - b) Governor of DKI,
 - c) Chairman of MUI
- 2) Grand Imam of Istiqlal Mosque and
- 3) Istiqlal Mosque Management Board (BPMI), which is chaired by.
 - a) Chairman: Minister of Religious Affairs of the Republic of Indonesia and
 - b) Daily Chairman: Grand Imam of the Istiqlal Mosque [14][15][16].

A website is a set of interconnected web pages generally located on the same server containing a collection of information provided by an individual, group, or organization. A website is usually hosted on at least one web server that can be accessed over a network such as the Internet, or a local area network (LAN) via an Internet address recognized as a URL. The combination of all publicly accessible sites on the Internet is referred to as the World Wide Web or better known by the abbreviation WWW. Although at least the home page of Internet sites is generally freely accessible to the public, in practice not all sites provide freedom for the public to access them, some websites require visitors to register as members, or even ask for payment to become members to be able to access the contents contained in the website, for example sites that feature entertainment services, news sites, e-mail services, and others. These restrictions are generally made for security reasons, respect for privacy, or for certain commercial purposes. The presence of the internet which is increasingly easy and affordable in the midst of society encourages increased use and access to massive information technology so as to encourage every organizational body, institution, company, and government to optimize and maximize the use of information technology by building website-based information systems or based on other application platforms.

As is known, the mosque is one form of Islamic civilization, has existed since the time Rasulullah PBUH emigrated to Medina. The functions of the mosque at that time included the center of ritual worship, community development, development of da'wah in improving the quality of the people and as a cultural center, but the mosque has manifested dynamism and tough adaptability with an innovative spirit and at the same time, remains constant in its central role and function. Not only as a means and facility for carrying out mahdhoh or primary worship, the mosque also has a considerable influence on the community in other matters such as education and training, increasing knowledge and religious insight, and of course as a destination for visits or visitation, especially for non-Muslim communities or foreign tourists and the latter is something that should be developed and empowered into a great potential for Islamic civilization, especially in Indonesia as a country with the largest Muslim population in the world.

Referring to the official website of the Great Mosque in South Jakarta, in terms of services such as hall reservations, *muallaf* services and others, there is no page at the website that directly displays a digital form for registration to use the hall building facilities, or a page that contains the provisions, procedures and documents needed to obtain the pledge of allegiance service, visitation or visit information services, as well as building reservation for various needs such as meeting, wedding receptions, or cultural exhibition events and educational visits. The implementation of an information system based on the official website of services and facilities to the public is not sufficient for users or visitors to the page to get more information quickly and efficiently. Fast means being able to receive and get the information needed with a short duration, efficiency means that the information to be received is very effective and does not result in unnecessary expenses, both morally and materially.

Istiqlal Mosque as a national icon of the Indonesian Nation and a miniature of Indonesian Muslims has fulfilled these aspects where with its uniqueness, the Istiqlal Mosque has been able to become a potential communication medium in voicing religious moderation in supporting religious harmony, especially in realizing Islam *rahmatan lil alamin*. Along with the establishment of the Istiqlal Mosque as a Cultural Heritage Building which has indicators as a visitation or tourist destination for both domestic and foreign tourists, plus when this research took place for approximately 3 (three) months from the beginning of October 2022 to the end of December 2022, where in public services such as building reservations, visitation or visit reservations and *muallaf* centers have implemented a website-based information system with the url address: www.istiqlal.or.id which can be accessed by anyone to get the services needed by the public or users.

As for the place of research implementation, at the Istiqlal Mosque, Jakarta, which is located at Wijayakusumah street, Sawah Besar, Central Jakarta, which is directly opposite the Cathedral church, where in September 2021 the Ministry of PUPR has completed the construction of the 'Tunnel of Friendship' which connects the basement of the Istiqlal Mosque parking area with the Cathedral Church yard. This allows the Istiqlal Mosque parking area to be used together between Muslims and Catholics so that the connecting tunnel is a symbol of religious harmony. Based on the exposure of the data above, the researcher is interested in conducting research and raising the theme of the Role of the Public Service Information System of the Website-Based Istiqlal Mosque Management Agency, which is the focus of this research is the tourist visitation service at the Istiqlal Mosque and the service implementation process carried out by the public relations executor of the Istiqlal mosque as a manager and implementer in providing visitation services to tourist visitors both domestic and foreign countries and researchers also explore visitor responses within the period of this research.

2. Research Method

The method used in this research is qualitative research methods, qualitative research methods are a type of research that produces findings that cannot be achieved using statistical procedures or by other quantification methods. Straus and Corbin detail that qualitative research can be used to examine community life, history, behavior, organizational functionalization, social movements, or kinship relationships. Meanwhile, Creswell defines a qualitative approach as research and understanding process based on a methodology that investigates a social phenomenon and human problems. The type of research used by researchers is a case study, Vennesson (2008) and Baskarada (2014) explains that a case study is a study that explores a problem with detailed boundaries, has in-depth data collection, and includes various sources of information [18][19]. This research is a detailed qualitative research model about individuals or a particular

social unit over a period of time. In depth, a case study is a model that is comprehensive, intense, detailed, and more directed as an effort to examine contemporary problems or phenomena.

The data that researchers used in this study came from audio recordings, field notes, documents, photographs, and interviews. Information or participants in this study were 10 (Ten) people. The data analysis process was carried out by researchers by reviewing all available data from various sources, namely from interviews, personal documents, official documents, photographic images, and so on. After reading, studying, and reviewing, the next step is to conduct data reduction which is done by abstraction. Abstraction is an effort to summarize the core, process, and statements that need to be maintained so that they are maintained in it, compiling them in units. The units are then categorized in the next step. The categories are made into samples, followed by coding the samples, then finally by checking the validity of the data. After completing this stage, now begins the data interpretation stage in processing temporary results into a substantive theory using a method or using several specific methods.

3. Result and Discussion

3.1 Results

Based on data analysis conducted by researchers, the following results were obtained. The results of an interview with Mr. Abu, that the information system for non-worship public services such as Foreign Tourist Visits at the Istiqlal Mosque has been going on for a long time, but it's just a manual system, such as writing a registration in the guest book, there is no visitation reservation except by communication via telephone or sending a letter. With this website-based visitation information and data collection system, it will certainly provide convenience for the executor of the visitation service in preparing its services and convenience for visitors to get and send information more easily. According to him, operational standards in tourist visit services, especially for non-Muslim visitors, have provisions in their services, including:

- 1) Service Non-Muslim visitors either domestic (Domestic Tourists) or abroad (Foreign Tourists) can be served as other visitors by filling in visitor data.
 - a) Name and Full Address
 - b) Purpose of Arrival
- 2) Allowed to review the location only on the mezzanine floor (2nd floor)
- 3) Not allowed to enter the main floor area or prayer floor located on the 1st floor, except for the Giant terrace and the Istiqlal Mosque Tower area with views of Monas and the Cathedral Church.
- 4) Comply with the provisions and regulations that apply while at the Istiqlal Mosque such as:
 - a) Wearing polite clothing is when visiting a house of worship. Not open and short
 - b) (Top and bottom), with openwork clothing materials and not in accordance with the ethics, customs and culture of the Indonesian Nation.
 - c) Maintain the cleanliness and authority of the mosque while in the mosque.
 - d) Information on the provisions of the use of clothing that is allowed when entering the Istiqlal Mosque is also available on the website.

The above regulations certainly do not apply to visits by VVIP guests such as entering the main floor of prayer, allowed for state guests such as the Prime Minister of India Shri Narendra Modi who was accompanied by the President of the Republic of Indonesia Ir. Joko Widodo when visiting the Istiqlal Mosque on May 30, 2018, ago. Mr. Sapar, Head Section of Public Relations of the Istiqlal Mosque, conveyed related to the researcher's question 'the purpose of the public service information system in terms of visits contained on the website is to codify, classify and as initial data input for further use in compiling, planning, organizing, and implementing services in accordance with the needs of service users, input data on the reservation form as follows; Name of Institution, Country / Regional Origin, Date of Visit, Group Leader, Number of Participants, Mobile or WA No, Email Address, Travel Name, Guide, Type of Visit and fill in the Purpose of the Visit, then he reminded not to forget to click 'register' on the available website page.

He continued to say: So that we as implementers get accurate and complete information to make a decision in the implementation of services in the field. For example, if you come from a Middle Eastern country and want to tour and want to be explained in detail about the Mosque if there is no guide, we can provide a guide who speaks Arabic, or usually more to English in communication to foreign tourists both from Asia, Europe, and America as well as Australia. Another case is if domestic tourist visits within the country or mosque educational tourism visits from schools and educational institutions in the service material will be adjusted and delivered to the needs of visitors, such as the history of the establishment of the Istiqlal Mosque, the symbols of the building, its demographic and geographical location, the overall area and various other things, as Mrs. Nina, together with 28 Merdeka Batch 2 Students (PMM2), Kemendikbudristekdi, carried out educational visit activities at Masjid Istiqlal on November 5, 2022, she stated that all participating students came from outside Java, and on average had never come to Jakarta and had never visited the Istiqlal Mosque.

H. Andi told the researcher that the website based Istiqlal Mosque public service information system is very complete in meeting the needs of service users, where visitors can set the time of arrival, submit the necessary data before coming to visit the Istiqlal Mosque, even he continued, visitors can access the visual tour service on the istiqlal mosque website

page. before visiting the Istiqlal Mosque to get references to interesting spots or locations to visit. The deepening of research observations that were successfully obtained and researchers tried to briefly summarize the Process of Implementing Visitation Services or Visits at the Istiqlal Mosque specifically for non-Muslim domestic and foreign visitors.

1) Registration, Changing Room and Custody

Entering through the Al-Fattah Door, visitors or tourists will be directed to do two things, namely, Registration / Confirmation of Registration, and Changing Room and Luggage Storage. After registering, foreign tourists will be directed to go to the changing room and leave their belongings that do not need to be carried during the tour service, such as bags, shoes, sandals, and others. In this place tourists are allowed to wear a long robe covering the whole body such as pajamas or long tunics (usually batik motifs), the impression that can be from here is respect for the house of worship of Muslims, to be able to enter it must be dressed politely and covered, not with open, short and dreamy clothes, for a man the limit is up to the knee down and for women only the face and palms. Then it will be introduced about the rules that apply to male and female worshipers in interacting in the mosque, it is not allowed to be together and have sex even though they are couple, let alone doing khalwat (two separate from the crowd).

2) Place of Ablution

After the registration process until the foreign visitors have worn long robes or clothes that are in accordance with the norms and ethics in the mosque, they will then be directed to the place of ablution which is positioned just to the left of the main entrance, it is at this place that a tour organizer will explain the parts of the body that must be washed and exposed to clean water, in carrying out the process of purification before performing prayers for Muslims. Mr. Waridjan, one of the Public Relations staff as an organizer of tourist visits at the Istiqlal mosque said; from experience while serving tourists, ablution is a way that often helps me break the atmosphere that is rigid and not warm, for example, often I directly exemplify the practice of ablution myself, then ask one or two visitors to follow, no doubt there is laughter and laughter that witnesses this event directly, when water enters the mouth and nose, is a unique thing that attracts the attention of tourists who are seeing this ablution ritual for the first time'. The father of three daughters continued, 'Usually after I give an example, I immediately explain the ruling in general, such as things that invalidate wudhu, but the explanation is very concise and only on what is important, when asked, by a visitor who listened to the explanation of things that invalidate wudhu; 'farting, it comes out of the poop hole that is below, why is it cleaned above, namely the face, he swiftly answered it with just a question while joking, if someone farts in a public place, which part would blush?.

3) 1st (First) Floor of the Introduction Building

On the wall before entering the main prayer floor there is a large LED digital clock, there is information on the five times of prayer for Muslims and the imsak time at dawn and syuruq (sunrise), right on the ceiling of the visitors standing there is a prayer direction sign (qibla). There are usually questions from visitors regarding the basic tenets of Islam. Mr. Dang Xia from China, asked how to determine the time of prayer that is not always the same or unfixed (unfixed time), and why Muslims worship a large cube building and circle or go around as he saw on television, got the question, Mr. Didi said, 'prayer time is very easy to determine, because Indonesia is in the equatorial latitude (equator) of course the sun exists and shines throughout the year, both in the rainy or dry season, because the prayer time is based on the rotation of the sun, in fact only Islam religion whose adherents, worship and worship Allah, While regarding worship in prayer, the cubical building Muslims do not worship it, but only as a central point for Muslims around the world when praying, which is only directed to the same point, to stand, bow and prostrate in prayer (prostration), although from different directions. Muslims believe that the Kaaba building is the House of Allah, while Muslims rotate against the clock (tawaf) as an obligation to fulfill Allah's call, namely Hajj or Umrah, because not every individual Muslim gets the opportunity to fulfill this call until the end of his life.

4) Mezzanine Floor (2nd floor)

This place is an unforgettable moment, during tourist services at the Istiqlal Mosque, on the left and right on the mihrab wall in front, tourists are shown the great sentence (in Arabic calligraphy) Lafdzul Jalalah and the writing Muhammad as His Messenger. When the visitor's view is amazed by this large building, the service executor will shift the visitor's view to the left and right to find out the number of floors available in this mosque, counting from the main floor of prayer to the top floor there are 5 (five) floors that symbolize the five pillars of Islam as the main basis of Islamic teachings, and are explained in detail.

a) The Words of Shahadat Ain

Shahadat Ain sentences are two sentences that are pronounced as the key for a person who wants to embrace Islam and at the same time the first order in the pillars of Islam. Two sentences that contain transcendental-vertical meaning and horizontal implications. By pledging the first expression of shahada (the sentence of monotheism), a person has promised wholeheartedly, he will only carry out devotion as well as ask for help to Allah SWT alone, not to other than Him.

b) 5-Time Prayer

Still in the same location, visitors who have been paying attention to Muslims who are praying in congregation, the organizer will explain the ritual of praying five times. Prayer etymologically means prayer, or worship. Prayer

is the second pillar of Islam, in the form of worship to Allah SWT, must be performed by every Muslim mukallaf, with certain conditions, pillars, and recitations, starting with takbir and ending with salaam.

- c) Fasting Ramadan
Fasting is refraining from eating, drinking, restraining lust and all limbs also participate in fasting from dawn to sunset. Fasting by Muslims aims to gain taqwa.
- d) Zakat
Zakat is a certain amount of property that must be issued by people who are Muslims and given to the groups entitled to receive it. Zakat fitrah, other shadaqahs and infaq, both mandatory and sunat, all of which are also an act of worship that cleanses the soul and property from the dirt of sin.
- e) Hajj if you can afford it
The last pillar of Islam that must be performed by Muslims who are able to make a pilgrimage to the Kaaba in the month of Hajj (Zulhijjah), the 12th month of the Hijri Calendar and perform the practices of Hajj, such as ihram, tawaf, sa'i, and wukuf in Padang Arafah. Organizers of tourist visit services are often asked questions related to the five daily prayers, why do you have to prostrate? He said; Prostration during prayer implies that every believing servant recognizes the greatness of his Creator, and himself is very small when placing his forehead on the floor, in addition to the spiritual and inner feeling of peace and tranquility in the heart, when prostrating there are also physical benefits obtained, this explanation is based on a health article he has read about the existence of a small cavity in the human brain that does not get oxygen intake and blood flow unless it puts the forehead to the floor exactly as the position of Muslims when prostrating while praying. The second pillar of Islam, namely prayer, is a very interesting theme and is very often asked by non-Muslim visitors who visit the Istiqlal Mosque based on the results of researcher interviews with the implementers of visitation services, the explanation of this Pillar of Islam is the part that requires the longest duration of time on a tour of the Istiqlal Mosque, and they really enjoy the atmosphere and atmosphere on the second floor, so that sometimes some of these foreign visitors use this place for a little break with a dialogue.
- f) Giant Bedug
The visitation service continues to the hallway or corridor of the terrace located to the south of the mosque, there is a giant drum and kentongan that is characteristic of Islamic culture in Indonesia, 2.7 meters in diameter with a length of 3 meters and weighs 3 tons made of red meranti wood (shore wood). As explained by Fajriyah, this drum is an Indonesian cultural heritage, and not from Islamic teachings, Islam can accept local cultures (local) as long as they do not conflict with Islamic law, and the function of the drum is not as a call to prayer but as a marker of the arrival of prayer time. Beduk and kentongan are one of the attractions where these authentic ornaments are still used in Muslim mosques in the archipelago, especially on the island of Java, or 'Tabuah' for the Minang people of West Sumatra, and are not found in mosques in Middle Eastern countries, where in the past the beduk and kentongan were massive communication tools that with certain knock codes, could provide information to the public about natural disasters such as floods, fires or theft of livestock and others, until now in some villages or villages in remote areas are still preserving this tradition.
- g) Mosque Tower (Minaret)
Istiqlal Mosque is designed to have only one minaret located at the corner of the giant terrace to the West as a symbol of monotism, standing towering upwards with a height of about 6,666 cm as a symbol of the total number of verses in the Qur'an. The implementation of visitation services at the corner of this tower as a closing tour service at the Istiqlal Mosque, to all foreign visitors are welcome to express themselves and are allowed to take or immortalize by photographing or taking pictures from any angle they like.

3.2 Discussion

The researchers have conducted data analysis regarding the information system for non-worship public services, particularly the Foreign Tourist Visits at the Istiqlal Mosque. The results show that the current system is manual, where visitors register their data in a guest book and make reservations via telephone or letter. Therefore, the website-based visitation information and data collection system will provide convenience for both the visitors and the executor of the visitation service. The operational standards for non-Muslim visitors, including domestic and foreign tourists, are provided, such as not being allowed to enter the main floor area or prayer floor located on the 1st floor, except for the Giant terrace and the Istiqlal Mosque Tower area with views of Monas and the Cathedral Church. Visitors are also required to comply with the provisions and regulations that apply while at the Istiqlal Mosque, such as wearing polite clothing and maintaining the cleanliness of the mosque.

The purpose of the public service information system in terms of visits contained on the website is to codify, classify and as initial data input for further use in compiling, planning, organizing, and implementing services in accordance with the needs of service users. Visitors can submit necessary data before coming to visit the Istiqlal Mosque and even access the visual tour service on the Istiqlal mosque website page before visiting the mosque to get references to interesting spots or locations to visit. The website based Istiqlal Mosque public service information system is complete in meeting the needs of service users, where visitors can set the time of arrival and submit the necessary data before coming to visit the Istiqlal Mosque. The researchers have summarized the process of implementing visitation services or visits at the Istiqlal

Mosque specifically for non-Muslim domestic and foreign visitors. Visitors or tourists will be directed to register and leave their belongings that do not need to be carried during the tour service. In this place, tourists are allowed to wear a long robe covering their whole body and must dress politely and cover themselves.

4. Related Work

A system has a process and stages of work or effort to do something, with the system, information will also be conveyed, while related to information systems designed on an internet network (website-based) that can be accessed anywhere and anytime through available web browsers such as chrome, Firefox and others, the purpose of an information system is achieved. In the sense that the purpose of the information system is to produce information. Information systems always involve important data where the data is processed into a form that is useful for its users, where data that is processed alone is not enough to be said to be information. To be useful, information must be supported by the following three pillars: right to the person or relevant (relevance), on time (timeliness), and the right value or accurate (accurate). This is in line with what researchers get on a website-based public service information system on virtual tour visits and direct visits at the Istiqlal Mosque, Visitors can access the virtual tour service of the Istiqlal mosque by opening the page and can immediately enjoy the view of the mosque area both outdoor and indoor besides that there is an option when using a smartphone that supports VR (virtual reality) so that it will look more like a real view.

So that the role of this information system greatly facilitates both service implementers and visiting service users who utilize a website-based information system, where non-Muslim visitors who cannot access places like the picture above can easily access the pages contained in the website. While in the process of direct visit services at the Istiqlal Mosque, this website-based public service information system has played a role in facilitating data collection, so that arrival schedule arrangements can be made systematically and well managed, when visitors arrive at the Istiqlal Mosque, who have previously filled out a digital visit form for example, they will only be asked to confirm their attendance on the system available at the Istiqlal Mosque Public Relations Office and can immediately walk around and travel assisted by the Istiqlal mosque visit service executor.

The results of the research above, that the researcher made direct observations in the process of implementing visitation services, of course, what cannot be avoided is the occurrence of a very active and effective communication process by service implementers and visitation service users, where there is two-way communication, be it the delivery of information, feedback, discussion, and dialog. So, in communication, it is necessary to have a pattern to know how to convey or attempt to convey a communication message according to goals and needs. In communication, patterns, forms, images or models are known. There are several types of communication patterns when viewed from the model, including the Stimulus-Organism-Response (S-O-R) model, and the Harold D. Model. Lasswell, Paul E. Nelson, Effendi, Rogers and others.

In this study, researchers analyzed the communication patterns carried out by the implementers of visitation services or visitation at the Istiqlal Mosque who carry out services and communicate with visitors or service users where in the end researchers pay attention to what responses occurred, researchers draw a conclusion that the communication pattern used is Stimulus Organism and Response (S-O-R) communication methods. While the Lasswell model communication pattern departs from the statement 'who says what in which channel to whom what effect' which is the elements of communication. The Stimulus-Organism-Response (S-O-R) model communication pattern is a simple reaction action process. Where this process is reciprocal and has the effect of changing the next communication action. This S-O-R pattern occurs in the process of implementing visitation services or visitation at the Istiqlal Mosque, as found in the following illustrative table.

Table 1. Registration, Changing Room and Custody

Item	Description
Stimulus	Respect the place of worship with closed clothes, long robes or tunics, not wearing short clothes or thin material, storing items that do not need to be carried for security, and also there are restrictions on interacting between men and women in the mosque.
Organism	Visitors take note of this provision, understand the intent of the message, and accept to carry it out.
Response	There are changes in behavior and attitudes made by visitors to the Istiqlal Mosque when they want to travel.

Table 2. Place of Ablution

Item	Description
Stimulus	Ablution or purification is a form of respect for the Creator, Muslims are required to be pure and clean before praying or prostrating themselves to Him.
Organism	Visitors are very attentive to this stimulus, but do not really understand its nature, so their acceptance is only to the extent of their ability, as a result there will be those who want to really accept or just try to accept.
Response	Attention doesn't always turn someone into understanding and acceptance, but this unique difference breaks the ice and makes the atmosphere warm and relaxed.

Tabel 3. 1st (First) Floor of the Introduction Building

Item	Description
Stimulus	The 5 (five) time prayers for Muslims have certain times based on the rotation of the sun and Muslims in all over the world will face in one direction when praying, namely the Kaaba in the holy city of Makkah.
Organism	Attention, understanding and acceptance of this will depend on the cognitive, affective and even psychomotor spheres of each foreign tourist which will certainly vary.
Response	Visitors' attention will be higher after being explained in detail about the above matters, and more eager to receive information that for some of them is a very new thing obtained.

Table 4. Mezzaine Floor (2nd floor)

Item	Description
Stimulus	The five pillars of Islam are the foundation of Islamic teachings guided by the Qur'an and Sunnah, the Qur'an is the Book of Muslims revealed by God through Gabriel to the Prophet Muhammad, while Assunah is the Hadith of the Prophet Muhammad (PBUH).
Organism	Attention, understanding and acceptance in this case are more to the cognitive aspects of the visitors of foreign visitation services.
Response	Not only gain a high attention when remain in this location, enthusiasm in asking questions about Islamic teachings adds to the warmth of discussion and meaningful dialog.

Table 5. Giant Beduk

Item	Description
Stimulus	Beduk as a cultural heritage, Islam can accept local culture as long as it does not contradict the Islamic teachings.
Organism	Attention, understanding and acceptance in this case will depend on the cognitive, affective and even psychomotor domains.
Response	Visitors express themselves by taking pictures and capturing the moment, and they will try to hit with their hands the surface of giant drum.

Table 6. Mosque Tower (Minaret)

Item	Description
Stimulus	The tower of the mosque is a tall building in the mosque, which in the past a muadzin climbed to the top to announce the call to prayer directly on the spot so that it could be heard by people around the mosque.
Organism	Attention, understanding and acceptance in this case will depend on the cognitive, affective and even psychomotor domains.
Response	Visitors will express themselves and sometimes ask the visitation service providers to offer an example or model the call to prayer right under the minaret, while listening and documenting the moment.

Expressions of joy, and happiness to capture pictures with the Istiqlal tower in the background. Sometimes visitors will imitate the prayer movements modeled by a service implementer in this giant terrace area. The service implementer's stimulus plays an active role in building the organism to create a positive response.

5. Conclusion

Based on the results of the analysis and discussion, it can be concluded that the Istiqlal Mosque website-based public service information system has an important role in the implementation of public services, especially in visitation or visit services for both domestic service users and foreign service users. The application of website-based public service information systems such as the Istiqlal Mosque virtual tour page is a New Breakthrough in the use of information technology in the era of industrial digitalization 4.0, which allows it to accommodate the role of the Istiqlal Mosque in being able to communicate, with a toughness and innovative spirit that is dynamic and adaptive to change without releasing its central function as a place of worship for Muslims. Likewise, an interactive website-based public service information system with digital forms on visitation reservations can facilitate service managers and implementers in compiling, planning, and making decisions to prepare services according to needs, so that users can also access easily in providing the information needed relevantly, efficiently, and accurately. In the process of visitation or visitation services, there is an effective communication pattern carried out by visitation service implementers and visitors, where the Stimulus-Organism-Response (S-O-R) communication theory is a psychological theory but can become a communication theory because it has the same object, namely humans. This human being has a very important role in all theories, methods and others, the role of the executors of visitation services or visits at the Istiqlal Mosque deserves appreciation and the Istiqlal Mosque public service information system can be used as a role model for institutions or organizations oriented towards mosque-based public communication.

References

- [1] Soekanto, S. 2002. Teori peranan. Bumi Aksara Jakarta.
- [2] Hall, T. E. 2001. Opinion filters in recreation research: The effect of including "no opinion" and "not notice" response categories in questionnaires. *Tourism Analysis*, 6(1), 1-15.
- [3] Edhy, S. 2003. Sistem Informasi Manajemen. Yogyakarta: Graha Ilmu.
- [4] Kotler, P., Armstrong, G., Saunders, J., Wong, V., Miquel, S., Bigné, E., & Cámara, D. 2000. *Introducción al marketing*. Pearson Prentice Hall.
- [5] Lovelock, C., Patterson, P., & Walker, R. 2004. Service Marketing an Asia-Pacific and Australian Perspective. *Australia: Pearson Education*.
- [6] Moenir, H. A. S. 1992. Manajemen Pelayanan Indonesia. *Bumi Aksara. Jakarta*.
- [7] Kurniawan, D. 2018. Komunikasi Model Laswell Dan Stimulus-Organism-Response Dalam Mewujudkan Pembelajaran Menyenangkan. *Jurnal Komunikasi Pendidikan*, 2(1), 60-68.
- [8] Soetopo, M. G. 2019. Integrating Law and Economics in Indonesia. *Law Review*, 18(3), 369-384.
- [9] Keppres Nomor 38 Tahun 1994 Tentang Pengelolaan Masjid Istiqlal
- [10] Perpres No. 64 Tahun 2019, Tentang Pengelolaan Masjid Istiqlal.
- [11] Badan Pelaksana Pengelola Masjid Istiqlal. 2015. Bahagia Hidup Bersama Sunnah.
- [12] Badan Pelaksana Pengelola Masjid Istiqlal, 2009. Buku Pedoman Kerja Pengurus BPPMI' Badan Pelaksanana Pengelola Masjid Istiqlal.
- [13] Badan Pelaksana Pengelola Masjid Istiqlal. 2016. Buku Profil Masjid Istiqlal.
- [14] Badan Pelaksana Pengelola Masjid Istiqlal. 2014. Membangun Peradaban Bangsa Maju Yang Islami.

- [15] Badan Pengelola Masjid Istiqlal. 2021. "Teropong Istiqlal: Buletin Masjid Istiqlal Volume I.
- [16] Keputusan Menteri PAN Nomor 63/Kep/M.PAN/7/2003
- [17] Undang-undang Nomor 25 Tahun 2009 tentang Pelayanan Publik
- [18] Vennesson, P. 2008. 12 Case studies and process tracing: theories and practices. *Approaches and methodologies in the social sciences*, 223.
- [19] Baskarada, S. 2014. Qualitative case study guidelines. *Başkarada, S.(2014). Qualitative case studies guidelines. The Qualitative Report*, 19(40), 1-25.
- [20] Rudin, T., 2017. Ajaran taoisme dan mistisisme Islam (studi komparatif). *Jurnal Intelektualita: Keislaman, Sosial dan Sains*, 6(2), pp.271-294.