

CAN GOOD GOVERNANCE IN MOSQUES INCREASE THE PROSPERITY OF MOSQUES IN THE 4.0 ERA?

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Abstract: This study aims to determine the understanding of the management of the Mosque Prosperity Council (DKM) about good governance that can be carried out in managing mosques so that they can increase the prosperity of the mosque. The variables that explain good governance consist of transparency, accountability, responsibility, independence, and fairness. As for the level of mosque prosperity, it can be seen from the number of worshippers who come to worship at the mosque, the organization of religious activities and social activities as well as services for mosque congregations. The data used in this study are primary data obtained from interviews with the Mosque Prosperity Council (DKM) which then became the basis for research analysis using qualitative descriptive methods. The sample of this study is a mosque located in the area around the author's residence. The results of this study based on interviews explained that the DKM administrators agreed that by implementing good governance in managing the mosque, it could increase the prosperity of the mosque. Good governance makes mosques able to organize more religious activities and social activities for their congregations.

Keywords: Mosque Prosperity Council, Religious Activities, Social Activities, Good Governance, Mosque Prosperity

INTRODUCTION

Introduction

In line with the increasingly recent development of people's lives in the 4.0 era, mosques should be able to adapt to technological developments. This needs to be done to balance the lifestyle of the younger generation, thus generating interest in prospering mosques.

Discussing the prosperity of mosques, of course, it is inseparable from the process of improving the quality of human resources or increasing the number of worshippers alone. Mosque prosperity is also something that the Mosque Prosperity Council (DKM) wants to achieve in terms of the number of worshippers present at 5-time prayers, religious activities, scientific activities, and other community services (Abd. Rahman, 2015).

Research Purposes

This study aims to determine the understanding of the management of the Mosque Prosperity Council (DKM) about good governance that can be carried out in managing mosques so that they can increase the prosperity of the mosque.

Good and correct governance is one of the important factors in an organization or company, because this can determine the level of productivity. If the governance carried out is

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good and correct, the possibility of misappropriation or fraud in the organization can be resolved.

Based on the background above, the author is encouraged to conduct a study with the title "CAN GOOD GOVERNANCE IN MOSQUES INCREASE THE PROSPERITY OF MOSQUES IN THE 4.0 ERA?". This paper will briefly examine the influence of governance in increasing the prosperity of mosques in the area around the author's residence.

LITERATURE REVIEW

Mosques for Muslims have great meaning in life, both physical and spiritual meanings. The word mosque itself comes from the word sajadah-yasjudu-sujudan-masjidan which means obedient, obedient, submissive or place of prostration. The word mosque is also mentioned in the Qur'an and Hadith. The www.nu.or.id website says that the mosque is a building where Muslims pray.

Mosques have a very important significance for the progress of the existence of civilization of Muslims in their historical perspective. From the time of Prophet Muhammad SAW, the mosque has served as the main center for all aspects of the life of Muslims. However, currently the implementation of mosque functions is not only to support spiritual aspects, but also can be used and optimally empowered in other aspects such as social, educational, economic, cultural aspects, and so on.

In the Qur'an, it is mentioned about the prosperity of the mosque in surah At-Taubah verse 18 which reads:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ تَعَالَى أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

It means: "Only those who prosper the mosques of Allah are those who have faith in Allah and the Day after, and continue to establish prayers, perform zakat and are not afraid (of anyone) other than Allah, so they are the ones who are expected to belong to the class of people who get instructions."

In research (Rahman, Mastuki, Yusof, 2015) said that a good mosque performance is a mosque that can utilize resources efficiently and is able to obtain good output. The output referred to here is the existence of organized activities or programs such as religious events, religious and scientific education, social services and community services.

As a mosque becomes a "mercy for the universe" and prosperity is a mosque that can create an atmosphere of goodness and stimulate for various changes in goodness towards the people. The benchmark of mosque prosperity is not only the physical size of the building, but also how the mosque prospers the surrounding community (Farida, 2014).

Good Corporate Governance is a system or a rule used to manage an organization or company so that the implementation of the activities of the organization or company can run well, can be accounted for, and is also mandated. Good Corporate Governance also has principles, namely; transparency, accountability, responsibility, independence and fairness (Sutedi, 2012).

The Mosque Prosperity Council (DKM) is the person who receives the mandate of the pilgrims to lead and manage the mosque (Rosana, 2020). Therefore, the Mosque Prosperity Council (DKM) must carry out good governance, so it is hoped that mosques will prosper in all activities and can support worship and other needs of the people very well.

RESEARCH METHODOLOGY

The data in this study were taken using interview techniques. An interview is an event or interaction between the interviewer and the interviewee (source) through two-way communication (Yusuf, 2016). The interview method is also referred to as the process of

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obtaining information to obtain research results by means of question and answer while meeting face to face between the interviewer and the interviewee. In the interview, it can be done with one person or more than one person, thus obtaining the desired data. (Iryana & Kawasati, 2019).

According to Sugiyono (2018) and Suharsimi Arikunto (2013), the interview data is in the form of descriptive answers to several questions in order to get factual and accurate results by describing and describing the facts and nature between mosque governance and mosque prosperity. The descriptive presentation of data is carried out through narratives from interviews with the Mosque Prosperity Council (DKM) located in the area around the author's residence so that it can be ascertained that the truth can be trusted.

The following is a table of research variables used as the basis for data collection at the time of the interview:

Table 1
Research Variables and Indicators

Variables	Indicators
Governance (Sutedi, 2012)	1. Transparency 2. Accountability 3. Responsibility 4. Independence 5. Fairness
Mosque Prosperity (Fauzah, 2019)	1. Number of pilgrims 2. Implementation of religious activities 3. The existence of religious and general studies 4. Amal jariyah Community service

RESULTS AND ANALYSIS

Based on the interviews that have been conducted, the author will elaborate on the governance and prosperity of the mosque based on the variables and also the indicators that the author has mentioned above. Before discussing further, here are the profiles of mosques and DKM that the author interviewed.

Table 2
Profile Mosque and Dewan Kemakmuran Masjid (DKM)

Nama Masjid	Nama DKM	Letak Masjid
Masjid AS	FP	Kalibata
Masjid AH	MI	Pengadegan
Masjid AIN	AS	Depok
Masjid AIK	IQ	Jagakarsa
Masjid AT	TN	Pasar Minggu

Governance

In the author's interview on governance variables there are indicators; transparency, accountability, responsibility, independence, and fairness are essential in increasing the prosperity of mosques. In this regard, the mosques that the author interviewed were very

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concerned about their governance. The following is an explanation from the Mosque Prosperity Council (DKM) regarding transparency:

"... For each income and expenditure will be recorded in the cash book which then every month then the financial statements are made, and our form of transparency to the public by pasting the report in the mading is also announced during the Yasinan and Friday Prayers..."

Based on DKM's explanation of transparency in financial statements, it is the right of the surrounding community to know openly and thoroughly the financial management that has been trusted to DKM (Halmawati & Mustin, 2015). The financial statements for external parties will be an illustration of the operation of an entity, for mosque donors it becomes a form of transparency about the funds used or obtained by the mosque.

However, there are shortcomings, some mosques have financial statements that are still quite simple and are only submitted when they want to pray Friday and are only affixed to the mosque's information wall which will be updated every week, two weeks, or once a month. This is very traditional and far from accounting rules, especially in utilizing financial statement applications. This is because there are still many DKM who do not understand how to make financial statements and make reports using financial statement recording applications.

Then on the accountability aspect regarding the management structure, DKM said:

"... [The management is elected] based on deliberation and consensus [and] outlines the responsibilities of each position in the management structure..."

From this explanation, it can be concluded that DKM accountability is clarity regarding the organizational structure complete with the division of duties and responsibilities. However, in its implementation, sometimes the Mosque Prosperity Council (DKM) still does not perform its responsibilities properly, so the tasks are often carried out together without the division of their respective duties. However, DKM should be able to implement accountability in terms of the management structure because it is responsible for the management, reporting, and disclosing all matters that are its responsibility is also part of the accountability of the Mosque Prosperity Council (DKM) both to external parties and to internal parties (Sari, Mintarti & Fitria, 2018).

Furthermore, DKM said about the responsibilities as follows:

"... Alhamdulillah, yes, because every DKM has been given a mandate, and the mandate is carried out very well..."

DKM also explained that they carry out the principle of responsibility in managing mosques by conducting regular meetings once a month as one of the DKM said:

"... It is supervised by the Daily Governing Body and holds regular meetings once a month..." and on another explanation, DKM says:

"... There must be an LPJ (Accountability Report) for every event/activity in the deliberations attended by all DKM and Syuro Council..."

This shows that the responsibility aspect in mosque management is good. The Mosque Prosperity Council (DKM) is responsible and aware that there will be consequences of authority. This is also the same as the obligation of the Mosque Prosperity Council (DKM) in explaining to other parties who directly have the authority to hold accountable and assess what has been done by the Mosque Prosperity Council (DKM) (Rini, 2018).

In the aspect of independence, according to the words of the Mosque Prosperity Council (DKM), especially on mosque building permits, it is interpreted that mosques have complete permits as said below.

"... There is already a permit from the IMB and also we already have a waqf land certificate..."

Thus, the mosque has implemented applicable regulations or laws, namely having a Building Permit (IMB), coupled with having a land certificate in accordance with the contents of Regulation No. 28 of 2002 Article 14 paragraph (1).

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Finally, in the aspect of fairness, DKM in its efforts to implement equality by taking into account the rights of every Mosque Prosperity Council (DKM) and the community fairly and in accordance with existing regulations, as explained by DKM:

"... All of us who take care of this mosque, as well as those who use this mosque have the same purpose, which is to both worship Allah, but we DKM are indeed given the responsibility to take care of this mosque, so as much as possible we carry out our obligations as mosque managers..."

It can be seen in fulfilling its obligations as a religiously observant person and its obligations as the person in charge of the mosque, the Mosque Prosperity Council (DKM) tries to be fair and in accordance with existing regulations. Based on the concept of governance for both for-profit and non-profit organizations such as mosques, it is explained that, a governance that must also apply aspects of fairness is fair and equal in the fulfillment of existing rights based on applicable agreements and regulations (Sutedi, 2012).

In the explanation above, it can be seen that mosques in the area around the residence of the author interviewed in this study have carried out governance in providing the best service for their worshippers. This is a strength for the Mosque Prosperity Council (DKM) of the mosque in managing this place of worship (Putri, 2021). However, some of the governance principles implemented have not been fully in accordance with those determined by the Mosque Prosperity Council (DKM), sometimes some are just fulfilling their obligations as DKM but do not have a sense of responsibility. However, in fact a mosque can be said to have good governance if the mosque has been managed by the Mosque Prosperity Council (DKM) which already understands the organization, and the performance of the mosque is considered effective if it has carried out management and supervision of its finances (Irama, 2014).

The Prosperity Of The Mosque

The next variable is the prosperity of the mosque. The activity of prospering the mosque is carried out with various activities that bring in and involve the role of worshippers, so that all worshippers have the same rights and obligations in prospering the mosque. Part of the effort to prosper the mosque is to function the mosque as a place of worship, besides that it can also be used as a place of study and deliberation (Jamhari, 2016). With all the activities that take place in the mosque, of course, it is influenced by the governance of the mosque itself. If governance is not carried out properly, it will hinder activities that take place in mosques. In line with Hayu's statement, the function of the mosque DKM is as a driver of activities and worshippers to prosper the mosque (Hayu, 2019). Mosques can be said to be prosperous if the mosque manages to grow into the central dynamic of the people. The following is the explanation of the Mosque Prosperity Council (DKM) about the prosperity of mosques:

"... For The Dawn Prayer can be full to the back, if the Maghrib Prayer can be up to 5 shaf, and for Dzuhur, Ashar and Isya there can be an average of 30 pilgrims..."

The main indicator in prospering mosques is the establishment of congregational prayers, which is one of the largest broadcasts. As explained (Banjari, 2014) said that praying 5 times has a good purpose, namely departing from home based on the purpose of worship and can foster friendship with all members of the community.

After the above explanation of the main functions of mosques, the next indicator is the function of the mosque as a place of religious activity. As explained by DKM, one of the following mosques:

"... Activities commemorate the major days of Islam such as Isra'Miraj, Eid al-Fitr, Eid al-Adha, and Nisfu Sya'ban. We also have regular recitations on Friday night, Friday afternoon, Saturday night..."

Prosperous mosques have activities that are commonly carried out by other mosques such as recitations, celebrations of Islamic holidays and so on (Abdullah and Aini, 2017). Every

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activity that will be carried out is regulated and supervised directly by the DKM so that it can be carried out properly and according to the target.

On the aspect of religious and general science studies, DKM masjid told the author:

"... In every religious activity such as commemorations of religious holidays and also regular recitations, there will always be studies ranging from the science of Tawhid, Fiqh, Akhlak, Tajwid and general knowledge given by our teachers..."

In accordance with Ridwan Mukti's statement, the activity that must certainly exist in the mosque is the establishment of a ruhaniyah relationship between servants (Muslims) and Allah SWT, such as five-time prayers, pilgrim prayers, Eid al-Fitr and Adha, tadarus of the Qur'an, istighotsah, ta'lim, i'tikaf, tarawih, and so on (Ridwan Mukti, 2015).

The prosperity of the mosque is also seen from the aspect of charity, namely how DKM runs charity boxes, distributes and makes reports on the receipt and distribution of charity boxes openly. The Mosque Prosperity Council (DKM) says:

"... There is a Magrib-special orphan charity box, a charity box that runs every Friday, and a charity box that is on the side of the mosque-the result of the sincerity of the worshippers and regularly at least during Friday Prayers we inform the receipt and distribution of the charity box for both religious and social activities..."

Other DKM's also described the use of charity boxes run by their mosques:

"... From the charitable proceeds obtained, we do orphan and dhuafa compensation on a regular basis..."

For the community service aspect, DKM explained that:

"... We are always ready to help the community in terms of handling the body, starting from the announcement, bathing, discharging and we also have an ambulance to further facilitate the process of delivering the body..."

This emphasizes that the services provided to the community do not distinguish between each other, but the services provided are aimed at the benefit of the community both from the religious and social sides.

Meanwhile, regarding the facilities and infrastructure provided by the mosque, DKM one of the mosques interviewed gave the following explanation:

"... We also provide facilities and infrastructure that can make people comfortable when worshiping, the Mosque Prosperity Council (DKM) is also very open to criticism and suggestions given by the community so that we can provide better services in the future..."

Mosque assets are not only in the form of buildings, but also land and other infrastructure. All mosque assets must be maintained and neat so that they can continue to be benefited by worshippers (Hayu, 2019).

CONCLUSION

This study aims to examine the influence of governance in increasing the prosperity of mosques. This research was conducted by interviewing DKM at a mosque in the area around the author's residence. Based on the indicators contained in the variables of governance (Sutedi, 2012) and mosque prosperity (Fauzan, 2018), the following conclusions can be drawn:

Good Corporate Governance has principles, namely: transparency, accountability, responsibility, independence, and fairness. It can be concluded that the mosque in the area around where the author lives has implemented a fairly good mosque governance but has not been maximized and needs to be improved again. Especially in its transparency where mosque financial management is still very traditional, far from accounting rules, and has not utilized financial statement applications that will later be useful in revolutionizing mosques 4.0.

The prosperity of the mosque has principles, namely: the number of worshippers, the implementation of religious activities, the study of religious and general science, jariyah charity, and community services. In line with the implementation of mosque governance, if it

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is not implemented properly and optimally, it will certainly hinder the principles of mosque prosperity. This research proves that governance greatly affects the prosperity of mosques and surrounding communities. Based on the implementation of governance in the mosque that the author interviewed, it can be concluded that the prosperity of the mosque in the area around the author's residence cannot be said to be prosperous, because the implementation of mosque governance by the DKM has not been optimally carried out.

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