

Masjid Friendly: Mosque Based Economic Empowerment

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ABSTRACT

Background. This research aims to offer a friendly mosque movement. The friendly mosque movement aims to make the mosque the main base in empowering the people's economy by referring to QS. at-Taubah (9): 18.

Purpose. To examine this in this study, researchers used the type of library research (literature study), using primary and secondary sources, and using data analysis techniques which include data reduction, data presentation, and verification.

Method. Of these four programs, it can be realized in the form of a friendly mosque movement that can be used as a foundation for the economic empowerment of the people.

Results. The results of this study are the friendly mosque movement through three management instruments, namely: 'idarah (management); 'imarah (pemmukran); ri'ayah (maintenance and procurement of facilities), can realize four programs which include: 1) Eco-Masjid Program; 2) Independent Mosque Program; 3) Productive Mosque Program; 4) Child Friendly Mosque Program.

Conclusion. If the idea of a friendly mosque with these four programs is applied to 290,161 mosques in Indonesia, then the economic problems of the people will be solved and the mosque will be the main instrument in solving these social problems.

KEYWORDS

Community economic empowerment, Mosque, Mosque base.

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INTRODUCTION

The Ministry of Religious Affairs noted that as of May, 290,161 mosques have been built in Indonesia. This number does not seem to be comparable to the number of Indonesian Muslim population which has reached 231 million. With this percentage, at least one mosque should be able to accommodate the worship and social interests of 796 worshipers (Navajas-Romero dkk., 2020). This figure is certainly still far from ideal so there needs to be an effort to add mosques on a large scale.

At the same time, the poverty rate of mosque activists is still quite high. The mosque activists referred to in this paper are not only limited to the mosque takmir but also the worshipers who live around the mosque.



Based on the National Socio-Economic Survey (Susenas) which took place on March and September each year, the number of poor people in March 2022 was recorded at 26.16 million people (LJohn R. Bowen, t.t.). This number covers 9.54 percent of Indonesia's population. This shows that mosque-based economic empowerment has not been fully applied (Gabriela dkk., 2022; Kartel dkk., 2022; Qureshi dkk., 2022). The main problem behind this condition is that the function of the mosque has not been maximized. Mosques are often only used as a place to perform five daily prayers and celebrate holidays (Fernando dkk., 2022a). It is not uncommon for mosque administrators to lock the mosque doors immediately after the five daily prayers for reasons of cleanliness and security (Wirsing, 2004). As a result, the mosque is not the first choice of travelers when they want to rest or just unwind. The mosque also cannot be the main capital in empowering the people's economy and often 'burdens' the people for its operational costs.

Responding to the above problems, the author offers the application of the concept of "Friendly Mosque" (Fernando dkk., 2022b). This concept reflects the condition of a mosque that is friendly and full of friendship towards worshipers. The friendly mosque movement requires optimizing the function of the mosque as the main basis for empowering the people's economy (Siregar, 2021). The normative foundation that inspires this idea comes from the word of Allah in Q.S. at-Taubah verse 18 (Dewi S dkk., 2022; Hikmah dkk., 2022; Keshav dkk., 2022). A detailed explanation of this idea is expected to answer the question of how the friendly mosque movement can be realized in an effort to strengthen the people's economy?

Based on the flow of thinking above, at least this paper will be presented in four parts (Carroll, 2012). The first section is an introduction. The second section presents the normative foundation of the mosque and its various functions (Martínez-Ariño, 2019). The third part is the core of the paper which contains a detailed explanation of the idea of a friendly mosque and also its applicative steps in economic empowerment (Anoum dkk., 2022; Demina dkk., 2022). While the last part is a conclusion and answers to the formulation of the problem.

Mosque as the Center of Civilization Mosque as the Foundation of Islam

Mosque is an absorption word that comes from Arabic. This word is formed from three letters which become the root of the word, namely *sajada* which means prostrating. This word then has various derivations such as *masjidun* which is an *isim makan* with the meaning of a place of prostration (Firman dkk., 2022; Ilham dkk., 2022). In this linguistic sense, the mosque can be interpreted very broadly, namely all places that can be used for prostration.

Terminologically, a mosque is defined as a building with certain boundaries established for the purpose of worshiping Allah SWT such as prayer, *dhikr*, reading the Qur'an and other worship. In the Qur'an, this word can be found in 28 places. This shows that the mosque is something important and valuable for the Muslim community so that it is mentioned many times in the Qur'an.

The mosque is a special worship building for Muslims. This main function requires the occupants of the mosque to have purity of heart and clarity of mind so as to maximize the use of the house of worship (Manouchehrifar & Forester, 2021). In the course of history, the mosque has proven to be the center of Muslim activity in the fields of worship, social, economic, and politics. Given the great function of this mosque, it is not surprising that the mosque became the main and first focus of development carried out by the Prophet Muhammad PBUH when he arrived in the city of Medina.

One of them is the Prophet's Mosque which was built by the Prophet Muhammad PBUH. immediately became a place of worship, an economic center, a socio-cultural center, an educational facility, and even a military command headquarters under certain conditions (Moroni dkk., 2019).

In state affairs, the mosque becomes a meeting hall and banquet for foreign delegates (Javakhishvili & State, 2021). In the context of health, the mosque also functions as a medical post (Beebeejaun dkk., 2021). In the following period, large mosques were built where worshipers gathered so that they got the designation jami' mosque which means a place of assembly (Hartini dkk., 2022; Safitri dkk., 2022). These jami' mosques are the ones that The mosque was then the background for the establishment of leading Islamic universities (jami'ah) around the world.

Over time, the mosque has experienced a distortion of function. The vitality of the mosque is getting dimmer along with the opening of various shopping centers, education centers, tourist attractions, hotels, and various other activity centers that are separate from mosque management. The various functions of the mosque are increasingly narrowed and minimized (Javakhishvili & State, 2021). Even ideologically, there is often separation and desacralization in the function of the mosque. The mosque is only a place to carry out 'afterlife affairs', while 'world affairs' are taboo to be discussed in the mosque.

Therefore, there needs to be efforts to optimize the role and function of the mosque. The vital and strategic role of the mosque must be restored. Through this optimization effort, it is hoped that the Islamic generation will again color civilization (Gawlewicz & Yiftachel, 2022). Efforts to optimize the role of the mosque are expected to be the main foundation in empowering the ummah. Like a sturdy building supported by a strong foundation stuck into the earth, the mosque must also occupy a central position in efforts to empower and rebuild Islamic civilization (Najeed dkk., 2022; Nopiana dkk., 2022). The mosque is the foundation in the development of piety, both personal piety and social piety.

1. Mosques and Muslim Civilization

The mosque is one of the symbols of Islam. The construction of the mosque means the construction of Islam, while its collapse reflects the collapse of Islam itself. Universally, the mosque is an inseparable social instrument of Muslim society (Dianovi dkk., 2022; Rohmalimna dkk., 2022). The existence of mosques in general is one of the manifestations of the aspirations of the people as a place of worship that occupies a central function. Given its strategic function, physical development and prosperity are absolutely necessary.

The history of Islamic civilization has shown that the greatness of civilization always starts from empowering the mosque. The mosque is the starting point for building the character of the people through individual worship and social worship (Amado-Alonso dkk., 2019; Rahmah dkk., 2022). Character education, leadership, honesty, and also general abilities in navigating life are available at the mosque. The mosque also functions as center for the development of Islamic culture, the mosque is also a place for halaqah or discussion, a place to study, and deepen religious or general knowledge.

The mosque functions as a place for the implementation of special worship (mahdhah) such as the five daily prayers and also other worship (ghairu mahdhah) in the mosque. broad sense (Triandafyllidou, 2011). Mosque construction is not only focused on physical beauty but the most important thing is the activities of prospering the mosque itself. The prosperity of the mosque requires systematic steps so that it can achieve the main goal expected, namely making the mosque the center of Muslim civilization.

The stages that must be considered in the prosperity of the mosque are: First, with How to Imagine, namely providing a complete picture and understanding to the community regarding the various functions possessed by the mosque (Javakhishvili & State, 2021). Second, with How to Manage, namely providing optimal service and management in empowering the mosque such as

running educational institutions such as the Qur'anic Education Park and thematic routine halaqah and running worship service-based activities such as providing sahur and takjil during Ramadan (Collste, 2005). Third, How to Make Succes, which is to make a reciprocal relationship between the mosque and the community so as to create civil society conditions (Mourad, 2001). This stage will make the congregation always feel the existence of the mosque and have a sense of ownership of the mosque.

Through the three stages above, it is hoped that the mosque can truly integrate into community activities. If this condition has occurred, the mosque will become the foundation of the community in its activities (Hermansyah dkk., 2023; Noer dkk., 2023). The mosque will be so 'close' to the community and able to become a manifestation of the civilization of the Muslim community. Finally, the mosque can function as a friendly and friendly economic empowerment center.

Economic Empowerment of the People through Friendly Mosques

1. Friendly Mosque

The mosque should ideally be a friendly place of worship and give the impression of friendship and peace to all worshippers. In reality, the function of the mosque is currently still focused on the implementation of mahdhah worship alone. The function of the mosque should not only be limited to the implementation of mahdhah worship rituals, but also accommodate ghairu mahdhah worship. Community activities in various social, political, and economic aspects can actually be accommodated by the mosque. If these functions are carried out properly, the impression of "friendliness" will immediately appear when the word mosque is spoken.

Answering the unoptimal conditions above, the friendly mosque movement may be able to be a solution. Friendly Mosque is a joint movement to make the mosque more friendly to the congregation and also the basis for the economic empowerment of the congregation. This movement is an effort to change mosque management to become multi-functional as in the early days of Islamic civilization. The spirit of friendly mosques will be able to present mosque management that is modern, humanist, professional, and able to improve the economic welfare of the people. Friendly mosque management is one of the answers in mosque management which includes three basic functions that are closely related. The three are 'idarah (management), 'imarah (pemmukran), and ri'ayah (maintenance and procurement of facilities).

2. Qur'anic Cues about Friendly Mosques

The idea of a friendly mosque movement has been hinted at by the Qur'an. The verse that hints at the idea includes QS. at-Taubah verse 18 as follows:

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

Indeed, the only ones who use the mosques of Allah are those who believe in Allah and the Last Day, and (continue) to pray, pay the alms and fear nothing but Allah. Then hopefully they will be among those who are guided.

In the verse above, it is emphasized about the ideal figure who can be a prosperous mosque, namely those who always believe in Allah and the last day and do a series of righteous activities.

The word *ya'muru* contained at the beginning of the verse can be interpreted as an effort to prosper the mosque. Imam Abu al-Fida Isma'il ibn Katsir explained that the prosperers of the mosque are people who are always present and gather to worship at the mosque.

Sayyid Qutb in *Tafsir fi Zhilalil Quran* explains that the worship performed by the prosperous mosque is a clear picture of faith. If the faith is wrong, then the worship performed will certainly be wrong, causing the invalidity of the worship. Therefore, the 'activists' and prosperers of the mosque are those whose beliefs are correct, have strong faith, sincere charity for the sake of Allah. They always keep themselves and their hearts away from all forms of shirk so that they deserve to be called the prosperers of the house of Allah.

Quraish Shihab affirms that the 'activists' of the mosque only fear Allah. The fear that is present in them is a fear that encourages them to always worship. This condition, according to Buya Hamka, will be born if the heart and mind have been intertwined with the house of Allah. The tightness of this heart bond can be achieved through a series of worship, through a series of educational programs that can educate the people, through social functions that can be the glue of unity, and through empowerment so that it can answer the economic problems of the community.

The various interpretations above show one common thread that the prosperers of the mosque are those whose entire attention and activities are contained in the mosque. Therefore, it is not right if the function of the mosque is only limited to the implementation of worship alone. Because the verse above also emphasizes two activities that characterize the prosperers of the mosque, namely being persistent in praying perfectly and always paying zakat. Prayer is a symbol of a servant's relationship with his god, while zakat shows social concern for others.

In connection with this meaning, prospering the mosque can be done with an empowerment movement. In its implementation, synergy from various parties is needed according to their respective functions and authorities. The educational function of the mosque is the authority of the *ulama'* to make the mosque a medium for the spread of comprehensive and *kaffah* Islam. The social function is the territory of the government and rulers to make the mosque a medium for unifying the people as the prophet united the *Muhajirin* and *Anshar* in the construction and construction of the *Nabawi* mosque. While the economic function is a shared responsibility to realize an independent mosque and be able to answer the economic problems of the people through a series of fundraising activities such as *zakat*, *infaq*, and *shadaqah* as well as a series of fund distribution activities through direct assistance, joint cooperatives, or by establishing micro, small and medium business units with capital from the mosque treasury.

Thus, 'prospering the mosque' referred to in this verse is not just about the successful establishment and physical improvement of the mosque. The real prosperity of the mosque is to optimize the function of the mosque for *mahdhah* and *ghairu mahdhah* worship. Prosperity must also be realized in concrete steps in the form of empowerment. A prosperous mosque is a mosque that is able to encourage the economic movement of the people. This will also encourage the close bond of the people's hearts with the mosque as hinted by Buya Hamka in his *tafsir* above.

Friendly Mosque as a Means of Economic Empowerment of the People

The idea of a friendly mosque is very possible to realize. This idea can be used as a pilot project in an effort to prosper the mosque. The main point offered in this idea is to change the image of the mosque to be more friendly, friendly to worshipers, and become partners in economic empowerment efforts.

To realize a friendly mosque, four programs are needed. The four are:

- a. Eco-Mosque Program
- b. Independent Mosque Program
- c. Productive Mosque Program
- d. Child Friendly Mosque Program

The Eco-Masjid program is a mosque management program

management program that is environmentally friendly. This program is carried out by building synergies between mosque functions and efforts to maintain natural resources and a sustainable environment. Eco-mosque practices can be in the form of waste utilization, ablution water for greening, fish farming, agricultural irrigation and recycling. Waste ablution water can also be used to water hydroponic plants. The waste ablution water is collected in a pond in the mosque which is connected to an automatic water pump. If the water is abundant, the water pump works immediately and the water is channeled through pipes to water the plants. This program can be interpreted as a form of practicing the word of Allah in Q.S. Ar-Rum verses 41-42 which makes a Muslim aware of the importance of protecting and preserving the natural environment, and not making damage to the natural environment.

The Independent Mosque Program emphasizes the independence of mosque management. Making the mosque a means of empowerment certainly requires the financial independence of the mosque itself. Mosque independence can be realized through joint funds and mosque business units. The intended joint fund is to optimize the potential of zakat, infaq, and shadaqah through aatuzzakat (zakat awareness) and akhdzizzakat (zakat collection) steps. The results of this joint fund are then used as business capital for the mosque in the form of a hydroponic vegetable business that relies on ablution waste as a means of irrigation and is developed through a mosque cooperative as a marketing medium. Thus, a financially independent mosque will be created so that it can support economic empowerment efforts.

The Productive Mosque Program is a systematic and ongoing effort to awaken and empower the ummah with various Islamic activities. This program can be carried out through the zero rupiah balance movement. Every week the mosque manager is required to be able to utilize mosque finances for mosque needs and community empowerment. This management is carried out until the financial balance reaches zero rupiah. Apart from these two utilizations, mosque finances can also be utilized for empowerment of the surrounding community, strengthening insight, advanced business capital, and poverty alleviation.

RESEARCH METHODOLOGY

The research approach used in this study is a qualitative approach (qualitative research). mentions that qualitative methods are influenced by paradigms naturalistic-interpretative Weberian, post-positivistic perspectives critical theory groups as well as post-modernism as developed by Baudrillard, Lyotard, and Derrida (Cresswell, 1994). 'Style' Qualitative research seeks to construct reality and understand meaning. Thus, qualitative research is usually very attention to processes, events and authenticity. In research qualitative presence of the researcher's value is explicit in that situation limited, involving a relatively small number of subjects.

RESULT AND DISCUSSION

The independent mosque and productive mosque program is an implementation of the contents of the Prophet's hadith. In one of the narrations, it is explained that a man will not move

from his place on the day of reckoning until he is asked about his life, his knowledge, his wealth, and his body. Regarding his property, he will be asked where it was obtained and where it was spent. The independent mosque movement is the embodiment of the question of where the treasure is obtained, while the productive mosque movement is the answer to the question of where the treasure is used. Regarding these two programs, there needs to be clear and transparent financial recording and reporting so that it will not arouse suspicion among the people.

The Child Friendly Mosque Program is intended to provide comfort to children and adolescents. The mosque can function as an alternative place for children to gather, carry out positive, innovative and creative activities safely and comfortably. The mosque can be friendly to children by preparing a playground. Thus, the mosque has prepared the next generation who love the house of Allah and can maintain and realize the three programs above.

Making the mosque a destination or main destination for toddlers and children is also a practice of the sunnah of the Prophet Muhammad PBUH. Even once the Prophet was preaching on his pulpit and then came his two toddler grandsons, Hassan and Husain, then he got off his pulpit and carried his two grandsons and then the apostle continued his sermon. This hadith shows that the Prophet PBUH always instilled a positive and encouraging impression on his two grandchildren if they played in the mosque.

From the program described above, it can be understood that the mosque can be prospered with innovative programs. Mosque takmirs in Indonesia should make a clear vision for the good of the people so that they can then plan activities and realize them properly. They can also facilitate worshipers to improve their welfare and increase worship observance through the mosque. That way the mosque can realize its function not only as a place of worship but also as a place of economic empowerment, education and a center of civilization.

CONCLUSION

From the discussion above, the author can conclude that the friendly mosque movement is an effort to prosper the mosque by optimizing the function of the mosque for mahdhah and ghairu mahdhah worship. Thus, the image of the mosque that emerges is a mosque that is friendly to all worshipers, a mosque that can protect and serve worshipers, and a mosque that can drive the economic pace of its 'activists' and prosperers. For this reason, four implementative steps are needed, namely first, the eco-mosque program. Second, the independent mosque program. Third, the productive mosque program. Fourth, the child-friendly mosque program. If the idea of a Friendly Mosque with these four programs is applied to 290,161 mosques in Indonesia, then the economic problems of the people will be solved and the mosque will become the main instrument in solving these social problems.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

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