



---

## **The Mosque Management Revitalization Through Economic Empowerment of Ummah**

**Moh. Arifin**

Institut Al Fithrah Surabaya, Indonesia  
[arifin@alfithrah.ac.id](mailto:arifin@alfithrah.ac.id)

**Ridan Muhtadi**

Institut Agama Islam Miftahul Ulum, Indonesia  
[ridan\\_muhtadi@iaimu.ac.id](mailto:ridan_muhtadi@iaimu.ac.id)

**Tate Agape Bawana**

Institute of Political Science National Sun Yat-sen University Taiwan, Taiwan  
[flagazy@gmail.com](mailto:flagazy@gmail.com)

*Received: -3 February 2024 Reviewed: 28 February 2024 Accepted: 05 March 2024*

### **Abstract**

*This study aims to enhance the role of the mosque's function as a religious institution so that it is not only used for the spiritual welfare of the community but also must be able to prosper economically. This study adopts a qualitative approach with the phenomenology study method and combines analysis techniques of reduction, display, and verification. The object of this research is the Jenderal Sudirman mosque, Surabaya, where the collection of data comes from observation, in-depth interviews, and documentation. The results of the study show that the application of inputs (institutional, leadership, and goals), processes (spiritual formation, personal mental formation, capacity building, and empowerment), outputs (strengthening of character, strengthening of emotional relationships, strengthening of business and strengthening of the economy and outcomes ( spiritual ability and financial ability)) in economic empowerment is still suboptimal. Therefore, mosques need to revitalize their management to collaborate with the government, state or private universities, private institutions or institutions, and the community. Moreover, the mosque should not only be prospered by the ummah; conversely, it can also prosper the ummah.*

**Keywords:** *Revitalization, Empowerment, Economy, Mosque.*

### **Introduction**

Islamic history records that the mosque has a very central role in the welfare of Muslims. During the time of Prophet Muhammad, the mosque held a strategic position in solving several problems of the ummah because, at that time, the mosque became the center of all activities. Such as developing war strategies, education, worship, as well as social and economic activities carried out by the Prophet in a place called a mosque. Currently, the mosque function developed by the Prophet became a prototype and reference for Muslims to recreate the same function as it existed during the period of Prophet SAW (Supriyadi, 2017). According to (Kurniawan, 2014), the mosque is not only used for prostration but also as a place for education, especially in terms of coaching and building people's character.

Primarily, the mosque activities in Indonesia focus on aspects of *mahdlah worship*, but at the same time, the mosque plays an essential role in the economic empowerment of the people. Based on the mosque data submitted by the Ministry's Regional Offices, there are 741,991 Muslim houses of worship throughout Indonesia, with details of 296,797 mosques and 445,194 prayer rooms. The number of mosques in Indonesia is enormous, which is why the mosques should have a strategic role in helping overcome economic problems, especially poverty, because the mosque has a solid bond with the community. On the other hand, the mosques have charismatic figures trusted by the congregation, and potentially, they can be the most influential motivators for the community in realizing a prosperous society (Amaliah, 2019).

(Muslim, 2014) stated in his research that mosques could accelerate people to increase their income. Mas'udi (2006:34) states that Muslims need to return to the mosque because it will be able to solve the people's economic problems, and the crucial problem faced by Muslims nowadays is poverty. According to BPS, the number of poor people in East Java in September 2021 was 4.259 million, and in Surabaya in 2021, it was 152,489. Burhan in (Hidayat, 2013) argues that if the poverty rate has less control and lacks in taking concrete steps to overcome, it will have a harmful impact, such as the decrease in educated people, the emergence of a social discrepancy, unemployment, vulnerability, crime, and other negative impacts. One of the concrete steps as a basis is to optimize the potential of mosques by providing several programs that can raise the community's dignity.

As one of the mosques in Surabaya, the Jenderal Sudirman offers a mosque-based economic empowerment program. The Jenderal Sudirman mosque is distinctive in that the building is not huge but has a strong desire to empower people on the poverty line. Sometimes a tiny mosque is more beneficial than a large one because, in Surabaya, there are still many huge mosques with large balances, but the balance is stored in the mosque treasury for short-term interests such as inviting ustadz lectures, *tabligh akbar*, and recitations thus less able to have a positive impact on the community's economy.

## **Literature review**

### **1. Overview of the Mosque**

Etymologically, the mosque comes from Arabic, namely *sajada*, *yasjudu*, prostration. In the *al-Munawwir Dictionary* it means bowing solemnly (Munawwir, 1997:610). Spiritualism found in mosques is the basis for the ideology of the majority of society that mosques only function as places of worship. While the empirical facts at the time of Rasulullah SAW. making the mosque not only cover the ritual area, but there are other functions which include activities and activities that have a social dimension.

According to Quraish Shihab, there were ten roles of the Prophet's mosque during the time of Rasulullah SAW: First, a place of worship. Second, a place for consultation and communication. Third, the place of education. Fourth, a place for social and economic benefits. Fifth, military training ground. Sixth, the place of treatment. Seventh, a place of peace and justice. Eighth, the hall and the place to receive guests. Ninth, place of prisoners of war. Tenth, the center of information and defense of religion (Shihab, 1996:462). According to (Rifa'i & Fakhruroji, 2005:24) divides the function of the mosque into 5: First, the function of ritual worship. Second, the social function. Third, the function of education and preaching. Fourth, the function of the people's economic

worship. Fifth, the political function. Sixth, the function of developing culture and arts. The function of the mosque is not only primary, but there is a secondary function whose benefits can be felt directly by the community.

According to Syahidin (2003:53), there are three approaches that can be developed in optimizing the function of the mosque, namely first: the mosque must be used as an institution or organization that is independent, authoritative and has a special attraction for its congregation in improving the welfare of themselves, their families and the community. Second, the mosque must be used as a center for fostering the people, with that the mosque should be able to place itself as a protector and shelter for its congregation in facing various life problems. The commitment that mosque administrators need to build and strive for is to place the interests of their congregation above individual, group and power interests, based on the spirit of Ukhuwah Islamiyah. Third, the development of mosque functions can accommodate the various interests of the congregation in order to improve service to the congregation itself.

## **2. The Concept of Community Economic Empowerment**

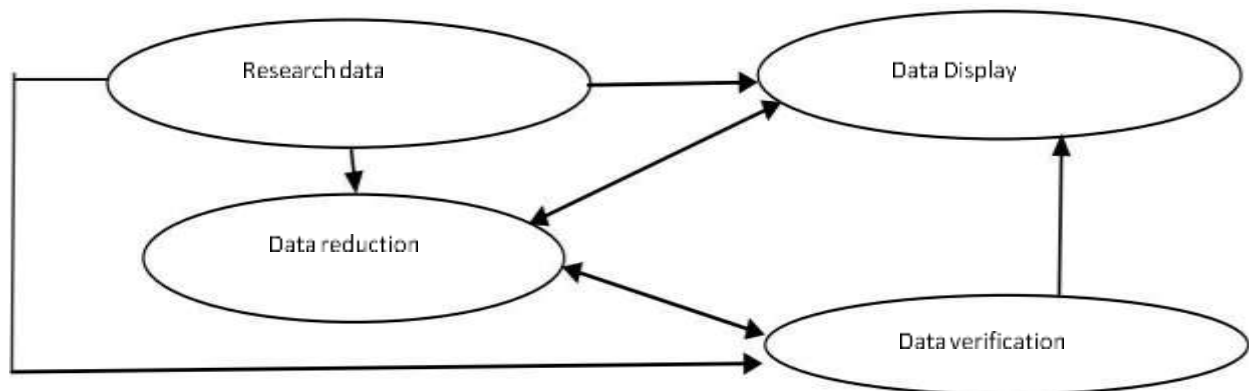
Community empowerment is an effort to increase the dignity of the layers of society in the current condition of being unable to escape the trap of poverty and underdevelopment (Theresia, at al, 2015:93). (Sanrego & Taufik, 2016:67) explains that the main keywords in this empowerment are processes and products. A meaningful process of developing individual empowered conditions, facilitated through social interaction. As a product is the ability of individuals to exercise control over the decisions to be achieved. According to Theresia, at al (2015:119) and Sumodiningrat (1999:33) in empowering the community can be seen from three sides, namely:

First, creating an atmosphere or climate that allows the potential of the community to develop (enabling). This means that every human being must have power and this power must be created through a conducive environment. In other words, efforts to build power by encouraging, motivating and raising awareness of its potential and trying to develop it. Second, strengthening the potential or power possessed by the community (empowering). In this case, more comprehensive and interactive steps are needed which include providing the necessities in the empowerment process, opening access to various opportunities. Access to empowerment includes the need for capital, technology, employment, information and markets.

Third, protect the weak from getting weaker. There is strong alignment with the weak to reduce stunting in social status. An empowered community must become the subject of empowerment by providing a strategic role so that the paradigm of the community as the object of empowerment no longer grows and develops. Empowerment is a construct that links individual strengths and competencies, natural assistance systems, and proactive behavior towards social policies and social change. Empowerment-oriented interventions improve health while they also aim to fix problems, provide opportunities for participants to develop knowledge and skills and involve professionals as collaborators rather than authoritative experts (Perkins & Marc A Zimmerman, 1995).

## **Research method**

This research conducts a qualitative method and applies a phenomenological study approach. The data collection technique gathers by observation, interviews, and documentation in order to be able to produce valid and comprehensive data. The analytical technique in this study adopts interactive descriptions (Miles and Huberman, 2016:129). The analysis in this study combines several components to become a cycle, consisting of data reduction, data display, and verification.



**Figure 1.** Interactive Data Analysis Model

## **Result/Findings (or, this section may be combined with Discussion)**

### **1. Subject Profile of The Mosque**

When the G30S-PKI in 1965 arose, Muhammadiyah youths rebuilt a prayer room and kindergarten with the help of the KOREM. Since the building changed its function into a prayer room, many activities have been carried out, one of which is as a place for congregational prayers five times a day, tarawih prayers during Ramadan, and regular recitations from lecturers, namely soldiers and religious leaders (Documentation of the Sudirman Mosque, 2022).

In 1981 the mosque was demolished to be renovated again to strengthen the building. The design plan was to be used as a mosque and offices, but only a mosque was built due to limited funds. Moreover, in 2012, the mosque was renovated again to provide beauty and comfort so that the congregation became solemn when performing congregational prayers. The results of the renovation are still being maintained until now.

As a religious institution that receives infaq funds from mosque congregations, it must have the principle of transparency to foster an attitude of trust in the management of mosque funds. This is supported by Law No.23 of 2011. The law will provide opportunities for mosques to become places for improving the welfare of the people. The essence of mosque management relates to the management of Islamic philanthropy appointed by the government, which has been implemented *de facto* and *de jure*. Thus, the potential of mosques to restore the welfare of mosque-based communities is tremendous, so there is a need for optimization in funding and lending of zakat, infaq, and alms funds through human resources who have integrity and professionalism (Utama et. all., 2018).

### **2. Economic Empowerment at Jenderal Sudirman Mosque**

The mosque-based community economic empowerment program has very positive potential. Where the welfare of the community will be able to be optimally improved, the most important thing is that mosque congregations can feel the benefits of the socio-economic and spiritual sectors. When mosques can carry out economic functions to prosper the community's economy, automatically, mosques have helped the government in alleviating poverty and raising people's living standards. According to Sofii & Indah (2021), mosques can be the center of people's power because, at the time of the Prophet Muhammad, mosques could be a center for Muslims for various activities. One of its activities is community economic empowerment.

Jenderal Sudirman mosque conducts an empowerment program based on concern for the congregation to avoid usury activities practiced by moneylenders. So that the Jenderal Sudirman mosque created an *amil zakat* institution to accelerate the collection of *zakat maal*. The results of the collection of *zakat maal* will be distributed to pilgrims who need business capital. Rusdiansyah, the chairman of *ta'mir*, stated that the funding given to the congregation is a form of implementation of the mosque management in mitigating the practice of usury. The massive practice of usury has made the administrators of the Jenderal Sudirman mosque take the initiative to take concrete action by providing business capital for worshipers who need business. Eventhough the funds given to the congregation must be returned so they can be redistributed to other congregations.

The concept of empowerment at the Jenderal Sudirman mosque uses the *amil zakat* institution, whose funds are obtained from worshipers who become permanent donors. Another important input is the leadership style used by the Jenderal Sudirman mosque. The democratic system carried out by the chairman of the *ta'mir* to other administrators makes creative ideas and positive activities well organized. The evidence that the economic empowerment of the Jenderal Sudirman mosque can increase the congregation's productivity was conveyed by Sarinem, who said that since receiving funding assistance for business capital development from the Jenderal Sudirman mosque, he has been able to increase his income. The success of the empowerment program carried out by the Jenderal Sudirman mosque is inseparable from its democratic leadership style. So that the empowerment carried out is also democratic. This follows Anwas's statement (2014:58-60) that the concept and nature of empowerment is carried out in a democratic way and avoids coercion because coercion on individuals does not show the characteristics of empowerment. The empowerment target carried out by the Jenderal Sudirman mosque is relatively narrower than the targets carried out by other mosques. This is triggered by the limited resources available, resulting in the occurrence of an area empowered by the Jenderal Sudirman mosque. The target object is only limited to the congregation of the Jenderal Sudirman mosque.

The empowerment process at the Jenderal Sudirman mosque only has two stages: spiritual formation and empowerment. Capacity *building* is still not well implemented, even though *capacity building* is one of the essential stages in empowerment (Suryanto, 2016). The stages of spiritual formation at the Jenderal Sudirman mosque hold regular Friday night recitations, aiming to increase the congregation's spiritual capacity. Meanwhile, in the power-giving stage, the management of the Jenderal Sudirman mosque provides business capital assistance in the form of money, which will later be

used for its business interests. The amount of money given to pilgrims varies greatly depending on their needs.

*The output* of the empowerment process is to increase the congregation's spirituality and improve the economy of their families. From the beginning, the congregation declares committing to get closer to the mosque. This is stated in the criteria for pilgrims who want to apply for business capital assistance. According to Rudiansyah, there are no special requirements for pilgrims who want to get business capital assistance from the Jenderal Sudirman mosque. The output of spiritual formation can be assessed from the congregation's activeness in performing congregational prayers in the mosque before and after participating in the empowerment program. Besides that, it can also be assessed from the *mustahik* to *muzakki* transformation. At the same time, the output of the provision of funds is the increase in the congregation's income after receiving business capital assistance. According to Sanrego & Taufik (2016:91), economic empowerment includes fulfilling basic needs, assets, and strengths. Fulfillment of basic needs has the connotation of being able to meet all the primary needs of his family. Wealth and strength are the ability to give charity and save. This indicates that the congregation is materially capable.

The outcomes achieved from the economic empowerment model of the Jenderal Sudirman mosque are, first, the economic sector, namely the ease of access to business capital for pilgrims who lack capital, and pilgrims are able to increase their sales productivity so that their income also increases. Second is the spiritual field, namely the formation of new *muzakki*. As shown in the following table:

**Table 1. Description of the Jenderal Sudirman mosque Economic Empowerment**

<b>1</b>	<b>Input</b>	<b>Jenderal Sudirman mosque Amil Zakat Institute</b>	The Amil Zakat Institution of the Sudirman Mosque is a place for zakat malls which are then distributed to pilgrims who need capital for business. Zakat mall zakat funds are obtained from permanent donors who are members of the Jenderal Sudirman mosque. The funds went directly to the LAZIS treasurer of the Jenderal Sudirman mosque.
		<b>Jenderal Sudirman mosque Management Leadership</b>	The leadership style used by the Jenderal Sudirman mosque is democratic, all programs that will be carried out are based on the decisions of meetings and deliberation between the management. Each board has the authority to innovate and create to realize the program..
		<b>The Target Of The Jenderal Sudirman</b>	The scope of the Jenderal Sudirman mosque's economic empowerment is

		<b>mosque Empowerment Program</b>	minimal because the target of this empowerment is only limited to its congregation.
2	Process	<b>Spiritual Formation</b>	The Jenderal Sudirman mosque forms the spirituality of its congregation with a routine Friday night recitation program whose speakers are specially invited by the mosque management. This facility is a form of media so that the spiritual quality of the congregation increases, especially those who receive business assistance.
		<b>Providing Capital Power</b>	Jenderal Sudirman mosque provides power to the congregation through cash, which will later be used for business purposes. The money given to the congregation must be returned following the nominal amount received. In return, there is no additional so that it does not contain elements of usury.
3	Output	<b>Spiritual Strengthening</b>	Starting from the requirements for submission to the empowerment process oriented to strengthening the congregation's spirituality so that the congregation is more trustworthy for their responsibilities.
		<b>Economic Strengthening</b>	The provision of capital power to the congregation is expected to be able to provide several advantages or benefits for their business. The business's productivity will increase with additional business capital without any interest charged. The business results can become total income for the congregation because they do not have to pay interest to the mosque. In other words, the congregation only returns the principal capital lent by the mosque. For example, Inem, a fried food seller, received business capital assistance. After receiving business assistance, he was able to save for his family and was able to set aside the results of his

			business for others.
4	Outcome	<b>Spiritual Ability</b>	Spiritual abilities include the consistency of the congregation in performing congregational prayers to the mosque and implementing the distribution of Islamic philanthropy. With this economic empowerment program, the Jenderal Sudirman mosque is able to print new <i>muzakki</i> in the economic field. These new <i>muzakki</i> are pilgrims given business capital and willing to set aside some of their business results for others through the Jenderal Sudirman mosque. The funds obtained from the congregation are then redistributed to those in need.
		<b>Economic Capability</b>	<p>For ease of accessing capital, pilgrims avoid usury practices carried out by moneylenders and conventional banks. The capital obtained from the Jenderal Sudirman mosque is efficient because it only returns the principal loan without any additional administration or interest.</p> <p>Pilgrims who received capital loans from the Jenderal Sudirman mosque have increased their productivity, so their income has also increased. This increase is not only supported by capital but also because the spiritual quality increases to be able to get easy sustenance</p>

The revitalization of the role and function of the Jenderal Sudirman mosque has transformed the management of modern mosque management so that it can produce clear outcomes because it has been able to solve the problems of the ummah, namely poverty. Although on the other hand, there are programs organized by the private sector through corporate social responsibility. In Law no. 13 of 2011. The first is Article 36 paragraph (1) letter c which states that one of the sources of funding and handling the poor is funds set aside from company companies. This provision is emphasized by article 36, paragraph (2), which mentioned, "the funds set aside from the company as referred to in paragraph (1) letter c are used as much as possible for handling the poor. This article can be used to establish partnerships with companies so that CSR is allocated for productive activities.



The mosque must be the center of the dynamics of the people so that the mosque functions as a center of worship and community development in the social, economic, and cultural sectors. To realize this, modern governance is needed in mosque management. For example, the Jenderal Sudirman as a mosque that revitalizes its role and function through implementing modern-mosque management, can positively impact the welfare of the ummah.

**Table 2. Strengths and Weaknesses in the Economic Empowerment of the Sudirman Mosque**

No	Domain	Weakness	Strength
1	<b>Amil Zakat Institute</b>	The distribution of zakat mal funds is still not fully managed by LAZ, because lending funds are still not integrated into LAZ	It is easier to find donors and distribute zakat malls to the congregation
2	<b>Leadership</b>	Although every influence can innovate and be creative, LAZ is still not fully implemented for empowerment	Managers are given the freedom to innovate in their respective fields
3	<b>Targeting</b>	Impressed closed and less touching in the broader community	It is easier to coordinate and supervise pilgrims who receive financial assistance
4	<b>Spiritual Strengthening</b>	Jenderal Sudirman mosque only relies on religious studies to awaken the congregation and carry out the transformation of knowledge with a personal nature without adequate supervision of the community. So that spirituality increases, but the mental effort is inadequate	People's spirituality increases because the orientation of the Jenderal Sudirman mosque provides a religious insight and pays less attention to business problems
5	<b>Providing Capital Power</b>	Suboptimal due to the absence of capacity building and supervision of pilgrims who apply for loans.	The community is able to meet its business needs without having to borrow from moneylenders and interest-based banks
6	<b>Spiritual Ability</b>	-	Improving the spirituality of the congregation
7	<b>Economic Capability</b>	-	Increase congregational

			income
--	--	--	--------

## Conclusion

The results of this study indicate that the revitalization of mosque management in the economic empowerment of the people has been able to have a positive impact on the community. This success cannot be separated from the input, process, output, and outcome. Inputs include the Amil Zakat Institute at the Sudirman Mosque, the leadership of the administrators of the Jenderal Sudirman mosque, and the target of the Jenderal Sudirman mosque empowerment program. The process includes spiritual formation and energizing. Outputs include spiritual strengthening and economic strengthening and Outcomes of revitalizing the management of economic empowerment of the people at the Sudirman Mosque, whose achievements include economic capability and spiritual ability.

## References

- Anwas, O. M. (2014). *Pemberdayaan Masyarakat di Era Global*. Alfabeta.
- Amaliah, Nur Resky. (2019) Potensi Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Sungguminasa Kec. Somba Opu Kab. Gowa (Studi Kasus pada Masjid Agung Syekh Yusuf). *Tesis*. Jurusan Ekonomi Islam Fakultas Ekonomi Dan Bisnis Universitas Muhammadiyah Makassar Makassar.
- Arifin, M., & Sari, A. (2023). Economic Empowerment Based on Islamic Philanthropy in Surabaya. *MALIA (TERAKREDITASI)*, 14(2), 286-296.
- Arifin, M. (2022). REVITALISASI MASJID SEBAGAI PUSAT PEMBERDAYAAN EKONOMI UMMAT DI SURABAYA. *Ulumuna: Jurnal Studi Keislaman*, 8(2), 269-283.
- Arifin, M. (2020). Manajemen Pemberdayaan Ekonomi Masyarakat Berbasis Bank Wakaf Mikro: Ekplanatory Study. *FeakonomicS: Journal of Islamic Economics and Finance*, 1(02).
- Farida, N., & Arifin, M. (2022). Program Inklusi Keuangan Syariah Untuk Meningkatkan Kesejahteraan UMKM. *Ulumuna: Jurnal Studi Keislaman*, 8(1), 124-134.
- Hidayat, A. R. (2013). *Strategi Pengembangan Masjid Sebagai Baitul Maal Dalam Pemberdayaan Lingkungan Masyarakat Sekitar Melalui Program i-Masjid ICMI Pada Yayasan Masjid Al Muhajirin Di Gersik*. *TESIS. Program Pasca Sarjana Universitas Airlangga Surabaya*.
- Kurniawan, S. (2014). Kurniawan, Samsul. Masjid Dalam Lintasan Sejarah Umat Islam. *jurnal katulistiwa-journal of islamic studies*, Vol. 4(No. 2).
- Mas'udi, M. F. (2006). *Memakmurkan Masjid Nahdliyin Untuk Kejayaan Umat dan Bangsa*. P2M.
- Munawwir, A. W. (1997). *Kamus Al-Munawwir Arab-Indonesia*. Pustaka Progresif.
- Muslim, A. (t.t.). Pemberdayaan Ekonomi Masyarakat Miskin di Yayasan Perjuangan Wahidiyah. *INFERENSI. Jurnal Penelitian Sosial Keagamaan*, Vol. 10(No. 2), Desember 2016.
- Perkins, D. D. Zimmerman. (1995). Empowerment Theory Research And Application. *Journal of Community Psycholog*, Vol. 23(No. 5).
- Rifa'i, A. B., & Fakhruroji, M. (2005). *Manajemen Masjid*. Benang Merah Press.

- Sanrego, Y. D., & Taufik, M. (2016). *Pemberdayaan) membangun modal sosial dalam mewujudkan Khairu Ummah*. (Ke-1). Qisthi Press.
- Shihab, Q. (1996). *Wawasan Al Qur'an*. Mizan.
- Sofii, I., & Indah, P. (t.t.). , (2021)The Role Of The Mosque In Economic Empowerment And Community Welfare Through Msmes In The South Jakarta Region. *JES. Jurnal Ekonomi Syariah*, Vol. 6(No. 1)
- Sumodiningrat, Gunawan. (1999). *Pemberdayaan masyarakat & JPS*. PT Gramedia Pustaka Utama.
- Supriyadi, A. (2017). Pemberdayaan Ekonomi Berbasis Masjid (Studi Kritis Pasal 53, 54, dan 55 PP. Nomor 14 Tahun 2014 Tentang Pelaksanaan UU Nomor 23 Tahun 2011 Tentang Pengelolaan Zakat). *Jurnal AN-NISBAH*, Vol. 03(No. 02).
- Suryanto, Asep dan H. Asep Saepulloh. (2015) Usulan Penelitian Hibah Bersaing, Optimalisasi Fungsi Dan Potensi Masjid : Model Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Kota Tasikmalaya, Universitas Siliwangi April..
- Syahidin. (2003). *Pemberdayaan Umat Berbasis Masjid*. Al Fabeta CV.
- Theresia, Aprillia. (2015). *Pembangunan Berbasis Masyarakat Acuan Bagi Praktisi, Akademisi, dan Pemerhati Pengembangan Masyarakat*. (Ke-2.). Alfabeta.
- Utama, R. D. R., Fitrandasari, Z., Arifin, M., & Muhtadi, R. (2018). Can Mosque Fund Management For Community Economic Empowerment? : An Exploratory Study. *International Jurnal of Islamic Business Ethics*, 3(2).
- Wahab, A., Masfufa, S., Muhtadi, R., & Arifin, N. R. (2022). Rancang Bangun Strategi Pemberdayaan UMKM melalui Wakaf Produktif Berbasis Model Sharia Grameen Bank di Era New Normal. *Iqtishodiyah: Jurnal Ekonomi dan Bisnis Islam*, 8(1), 18-36.