

## **OPTIMIZATION OF THE ROLE OF MOSQUES IN EMPOWERING THE COMMUNITY**

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### **Abstract:**

Mosques are the center of Islamic civilization in the world. So in case of management, every mosque administrator must have competence and broad insight of management. So that the mosque functions as it was used during the time of the Prophet Muhammad, namely that the mosque was used as a place for social activities and was used for worship. This article describes the optimization of the function of the Kapal Munzalan Mosque in Pontianak as a center for community empowerment activities. The purpose of this research is to describe the role of mosque management in improving community welfare. This research uses a descriptive qualitative method (Krippendorff, 1993) to develop various programs for the improvement of the welfare of Muslims and library studies. Research results show that among the Ziswaf (Zakat, Infaq, and Shadaqoh) programs are as follows: leading businesses from Ziswaf funds, managed in the form of the Rice Infaq Movement (GIB) for pesantren and the poor, da'wah programs: nurturing and serving converts in rural areas, assisting mosques with knowledge and skills related to mindset, concepts, and management of prosperous, abundant mosques, through service programs; research, training, consultation, and networking, providing education and training in Digital Marketing & Digital Content, establishing Baitulmaal. This Baitulmaal is named Baitulmaal Munzalan Indonesia (BMI) and has 32 branches spread throughout Indonesia.

**Keywords:** Empowerment, Mosque, Optamalization

### **A. INTRODUCTION**

Ques are places that hold a strategic position in Islamic society; in addition to being places of spiritual worship, mosques also function as media for community development. The Prophet Muhammad (peace be upon him) built the first mosque in the city of Medina with the aim of enlightening the community and introducing the divine message in the form of a call to obedience. Mosques are not only used as places for worship, such as prayer, dhikr, supplication, and reading the Qur'an, but they are also used as venues for conducting social activities for the

community in an effort to develop a civilized Islamic society. The existence of mosques should indeed be a place that provides benefits, especially in empowering Muslims in all aspects of their lives. There is even a slogan "back to the mosque" that became the initial inspiration for the spirit of restoring the glory of Islam from the mosque for the welfare of the community. Based on data obtained by the author from the [Republika.co.id](http://Republika.co.id) website, the number of mosques and prayer rooms in Indonesia amounts to 741,991. The very large number of mosques does not correspond to the quality of the Muslim community today; in fact, only a few mosques in major cities have recently implemented effective mosque management systems.

Previous research related to the economic empowerment of the community through mosques has been extensively conducted. The results reveal that mosque management, when professionally managed with community involvement, can support the community's economy. (Mahmud, 2023; Suradi, 2021; Winanti et al., 2023). The mosque is the most important part that makes the mosque self-sufficient in funding all its activities. The management of funds from mosques has the potential to create prosperity for mosques, beyond just renovations and construction, but also in other forms of prosperity such as religious activity centers, both socially, economically, and so on (Muhazzab Alief Faizal, Antri Arta, Jamilatun Ni'mah, 2023). Ruslan (2012) in the research titled "Community Economic Empowerment Based on Mosques in Pontianak," stated that the implementation of the community economic empowerment concept in the mosques of Pontianak can help reduce the poverty rate in the area. Meanwhile, Erziaty (2015), through her research on the potential of the Banjarbaru City Mosque in poverty alleviation through economic empowerment, revealed that mosques have economic potential that can be gathered through Zakat, Infak, and Sedekah (ZIS). Based on previous studies, researchers have not yet uncovered the potential of mosques in professionally collecting community funds in the form of zakat, infak, and sedekah to improve community welfare through various means such as: assistance in empowering Micro, Small, and Medium Enterprises (UMKM), rice assistance for pesantren, business centers, and scholarships for underprivileged communities.

The purpose of this writing is to describe the performance of the management of Kapal Munzalan Mosque, Pontianak, West Kalimantan, who work professionally and successfully implement programs to improve the welfare of the community. The author hopes that this writing can inspire mosque administrators to optimize the potential of mosques in improving the welfare of the community. The Indonesian Mosque Council stated that in 2013 there were around 731,096 mosques and prayer rooms scattered throughout the country. The number of mosques of such magnitude has extraordinary potential if optimized to enhance the economy of the community, with zakat, infak, and sadaqah funds managed professionally for the welfare of the community.

The role of mosques in empowering the community in the economic field. Mosques can be catalysts in improving the welfare of the community. Some roles of mosques in the economic field include: Management of Zakat, Infaq, and Sedekah (ZIS): Mosques serve as a

collection point for ZIS, which is then distributed to those in need. ZIS funds can be used for various economic empowerment programs, such as business management, skills training, and supporting MSME empowerment. This research is based on the assumption that mosque management plays an important role in improving the welfare of Muslims. In addition, up to now, there has been no research specifically examining that concept, so the information and strategies obtained are very limited. Therefore, this research is very important to be studied and further developed.

## **B. LITERATURE REVIEW**

### 1) Empowerment

By its etymology, empowerment comes from the root syllable "daya" in Indonesian, which translates to "power" in English, meaning ability or strength. According to KBBI, empowerment is a process, method, or activity of empowering. Therefore, in general, empowerment can be understood as an effort to provide strength to a community or group that will address its problems. And a way to improve the standard of living that had previously declined. Thus, empowerment has a social meaning that must be implemented for individuals or groups in need and their existence must be taken into account.

The process of empowering the community usually experiences differences, as this is viewed from the access and capabilities of the individuals or groups receiving the empowerment process. Therefore, the concept of empowerment must be based on abilities and situations. Nevertheless, the issue of empowerment does not only discuss the phenomenon of gender, race, and ethnic disparities. More than that, empowerment is also related to economic and poverty issues. Because recently, the phenomenon of empowerment is closely linked to the problem of addressing poverty. More focus on empowering the economic community is related to efforts in sectors managed by Muslim students, of course. It means that the empowerment process is carried out to improve the economic status of Muslims from an initial condition of inability to ability.

### 2) The Role of the Mosque

The mosque, as the center of worship for Muslims, plays a very strategic role in the life of the community. Besides being a place of worship, mosques also function as centers for social, educational, and economic activities. Through various activities, a well-managed and professional mosque will be able to improve the welfare of the community from economic backwardness. Community empowerment programs are greatly needed by society because many people still live in poverty.

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for various economic empowerment programs, such as business capital provision, skills training, and the development of small and medium enterprises. Formation of Cooperatives:

The mosque can initiate the formation of a cooperative consisting of its congregation members. This cooperative can provide various financial services, such as savings and loans, insurance, and marketing of members' products. Skills Training: Mosques can organize skills training relevant to market needs, such as sewing, cooking, handicrafts, and so on. Marketing UMKM Products: Mosques can serve as a place for promoting and marketing Micro, Small, and Medium Enterprises (UMKM) products managed by mosque congregants. Entrepreneurial Insight: Through lectures and discussions, mosques can instill an entrepreneurial spirit in the congregation.

### 3) Optimization

The optimization of the mosque's role is a systematic effort to maximize the functions and potential of the mosque in various aspects of the community's life. If we examine it from the perspective of social sciences such as sociology, anthropology, and management, this optimization involves several important aspects: Strengthening Islamic values, Innovation in da'wah methods, Character building, Community empowerment, Formation of social networks, Conflict resolution, Formal and non-formal education, Literacy: Mosques can encourage reading and writing interest among congregants through mini-libraries or group reading activities Empowerment of the community's economy: Through economic programs, such as cooperatives, skills training, and marketing of MSME products, mosques can enhance the economic welfare of their congregants. Mosque Cooperative: A mosque cooperative can serve as a platform for Muslims to improve their welfare through collective efforts. Business Training and Mentoring: The mosque can collaborate with relevant agencies to provide business training and mentoring for MSMEs around the mosque. Bazaar and Exhibition of MSME Products: Mosques can serve as venues for organizing bazaars and exhibitions of MSME products to help market their products to the wider community.

## C. METHOD

The Kapal Munzalan Mosque, led by KH. Luqmanulhakim, is one of millions of mosques worldwide that uses two billionaires as its main source of inspiration. By the leader of Masjid Kapal Munzalan KH. Luqmanulhakim, the two large images of the Billionaire Mosque were printed and then affixed to the front wall of the Masjid Kapal Munzalan room. For eight years, these two images have served as "slides" that form the basis for various discussions, studies, sermons, and deliberations among the da'wah activists at the Kapal Munzalan Mosque. Thus, dozens of missionary organizations were born from a small mosque located in a narrow alley in the Sungai Raya Dalam area of Pontianak, West Kalimantan, Indonesia.



The research method in this paper uses a qualitative literature study method, seeking and collecting various information from reference books and previous research results to serve as the theoretical foundation regarding the issue.

The first step, design, is a very important step where researchers create the conceptual design. Combining context, data, and analytical construction. The second step, unitizing, will identify units of data analysis available from various scientific literature, official data, official news, etc. The third step, sampling, will take a sample from the previous step to select a representative sample. The fourth step, coding, will describe the record units or classifications based on the categories of the selected analysis construct. The fifth step, drawing conclusions, is assumed to be a very important step that applies stable knowledge about how the variables from the coded data relate to the phenomenon to produce a product. The final step, validation, is very important for any research, although it will be limited to the content analysis that will be reviewed.

The techniques used include observation, interviews with the administrators of the Kapal Munzalan Mosque, and gathering data and documentation from the Kapal Munzalan Mosque. Meanwhile, in the literature study, the approach involves outlining and reviewing books, literature, notes, and various research reports relevant to the research problem being examined by the author. Meanwhile, the object of study in this paper is the empowerment of the community in improving welfare through the Munzalan Mosque in Pontianak.

The analysis used involves searching, reducing, presenting, and analyzing data, and then drawing conclusions. The data sources for this research were obtained through field observations and books, journals, articles, as well as news on the internet related to the research problem, specifically concerning the empowerment of the Kapal Munzalan mosque.

## **D. Results and Discussion**

### a) The fact of the weakness of the empowerment of Muslims

The current economic condition of Muslims, especially in West Kalimantan, has become a phenomenon that must be taken into account. Based on data from the Central Statistics Agency, poverty in West Kalimantan increased by 6.81% (2022), and the previous year it ranked second as the poorest in the island of Kalimantan. (Anisa, 2021). Therefore, to overcome economic weakness, a great and persistent struggle by Muslims is required. Every Muslim is challenged to work harder, engage in entrepreneurship, expand their network of cooperation, be communicative in interactions, take good steps in seeking job networks, and become more skilled in managing their potential and advantages. The fact is, it is very unfortunate that the economic empowerment of the community is given little attention, with only the upper middle class (bourgeois conglomerates) enjoying development and economic potential. As a result, the economic gap is widening.



Based on statistical data on the poor population and the Human Development Index data of West Kalimantan province, it appears that the living conditions of the community are still far from prosperous. West Kalimantan, like other provinces in Indonesia, has its own challenges in addressing poverty. Some common conditions faced by the poor in this area include: Limited access to basic services: Many poor communities in West Kalimantan, especially those living in rural areas, have limited access to basic services such as clean water, sanitation, electricity, and healthcare facilities. This affects their quality of life and increases the risk of disease. Educational limitations: The education level of the poor community in West Kalimantan tends to be lower compared to the national average. This is caused by various factors, such as the long distance to school, high education costs, and a lack of awareness of the importance of education. Dependence on the agricultural sector: Most of the poor population in West Kalimantan depend on the agricultural sector for their livelihoods. However, agricultural productivity is often low due to a lack of technology, access to markets, and the impact of climate change. Vulnerability to natural disasters: West Kalimantan is prone to natural disasters such as floods, landslides, and forest fires. These disasters can cause damage to property, agricultural land, and infrastructure, as well as exacerbate poverty conditions. Inequality: There is a significant gap between the rich and poor communities in West Kalimantan. This inequality is reflected in access to resources and economic opportunities.

Based on statistical data on the poor population and the Human Development Index data of West Kalimantan province, it appears that many members of the community still live in poor conditions. Kalimantan Barat, like other provinces, reflects three important aspects related to the condition of its society. First, the open unemployment rate for the province of Kalimantan Barat shows a figure of 4.1% in 2023. Compared to the national unemployment rate in Indonesia, which stands at 5.32%, Kalimantan Barat has an unemployment rate that is relatively close to the national level, indicating a labor market situation that needs

improvement. Generally, to achieve a lower unemployment rate in Kalimantan Barat, better job opportunities or more effective local policies in job creation need to be established. Nevertheless, it is important to further investigate the types of jobs available and their quality, as a low unemployment rate does not always reflect the conditions of quality jobs or full-time employment. Second, in 2023, the level of economic inequality in West Kalimantan, measured using the Gini ratio, was 0.321. This figure is close to Indonesia's national Gini ratio, which was recorded at 0.388 in the same year. With this ratio, West Kalimantan shows an income distribution that is close to the national average, indicating economic inequality in this province (BPS, 2023). Third, in 2023, the Human Development Index (HDI) of West Kalimantan.

Province was recorded at 69.41, which is below Indonesia's national average of 73.55. West Kalimantan is in the lower range, with several provinces such as DKI Jakarta, DI Yogyakarta, and Bali having much higher HDI values. West Kalimantan ranks low, indicating a significant need for improvement in sectors such as health, education, and income that contribute to the overall HDI. (SUMBER; BPS, 2023). In Indonesia, there are unique challenges in addressing

b) Enhancing the Role of the Mosque

In 2014, the Kapal Munzalan Indonesia Mosque established Baitulmaal. The Baitulmaal was named Baitulmaal Munzalan Indonesia. (BMI). Until 2022, BMI will have 32 branches spread across Indonesia. With revenue coming from Zakat, Infaq, Sedekah, and Waqaf (ZISWAF) reaching Rp 9-10 billion per month. BMI is the first mosque-based baitulmaal in Indonesia. BMI promotes the concept of baitulmaal no tamwil, which is baitulmaal without savings and loan activities. The operational principle of BMI imitates what was exemplified by the Prophet Muhammad (PBUH).

KH. Luqmanul Hakim, the caretaker of Masjid Kapal Munzalan, revealed that the management of ZISWAF is carried out with the principle of "Gratitude." One of the implementations of the principle of gratitude is that the baitulmaal is merely a bridge to righteous deeds, which involves receiving wealth from good people and distributing it to good people in a good manner as well. With this principle, what the baitulmaal receives each month must be distributed in the following month. There should be no balance, there should be no remainder. Based on the available data, through Baitulmaal, the Munzalan ship has successfully managed zakat, infaq, and sedekah funds to meet the economic needs of the community, positively impacting the economy of the ummah.

Masjid Kapal Munzalan has also established branch mosques, and the reason for the establishment of Masjid Kapal Munzalan is to expand its role in helping to improve the welfare of the community. The economic condition of the community in other regions also needs to be taken into account. Currently, there are 21 branch mosques in Indonesia. There are some in Kalimantan, Sulawesi, Java, and Sumatra. (Munzalan, <https://masjidkapalmunzalan.id>.2024). The existence of this branch mosque is evidence that Munzalan is striving to optimize zakat

funds as an effort to help and improve the welfare of the community on a larger scale and intensity.

c) Empowerment of the Muslim Community

Empowerment is the process, method, and effort to delegate power, ability, or strength to others. Empowerment is an effort to enable poor or weak communities by mobilizing, encouraging, enhancing understanding of their potential, and striving to awaken it (Lajnah Pentashihan Mushaf Al-Qur'an, 2008:11). There are also those who understand empowerment as an effort to provide resources, opportunities, knowledge, and skills to the community to grow and find a better future. (Pariwara, 1997:165). Community empowerment is an effort to change community behavior for the better in order to improve quality of life and increase welfare.

Masjid Kapal Munzalan is operated by 600 personnel who work full-time from 08:00 AM to 04:30 PM. All of its personnel are not professional employees, but rather students. Each student is entrusted with the responsibility by the Mosque Management and Leadership to manage the mosque institution. These entrusted students are called Santri Penerima Amanah (SPA). The SPAs are given the task of managing various activities divided into 5 divisions, namely the Special Care Staff (SKK), the Educational Charity Division, the Business Charity Division, the Central Da'wah Division, and the Central Education and Training Division. Each division manages a specific section and oversees the mosque institution. The mosque institution has a multidimensional role in the lives of Muslims. Mosques are not only places of worship but also centers for education, community development, social activities, conflict resolution, cultural preservation, and economic development, making mosque institutions very important for building a strong and prosperous Muslim community.

Currently, there are 20 mosque institutions conducting activities to prosper the Kapal Munzalan Indonesia Mosque. These mosque institutions are active in the fields of education, social work, and preaching. Each mosque institution has opened branches in various regions of Indonesia. Masjid Kapal Munzalan also has productive business units under the Charity Business Division. Currently, Masjid Kapal Munzalan has 6 business units, including a bakery and bread shop, a mini market, a merchandise store, a staple food distribution, a restaurant, and a bookstore. Referring to the data, it can be said that the role of the Munzalan Ship Business Unit has made a positive contribution to the economic progress of the Muslim community, such as the employment of Muslim labor.

Through professional management, the role of Masjid Munzalan in improving the welfare of the community has shown tangible evidence. The main capital of that success is the continuously increasing trust of the community in the Munzalan mosque. Empowerment can be defined as the improvement of the quality of life or well-being of every individual and community. (Totok dan Poerwoko, 2015: 23). Indications of this quality improvement include: 1) food sufficiency, which is the main factor in enhancing the community's economy; 2)



education and health that must be improved to enhance the community's welfare; 3) freedom from existing oppression; 4) guaranteed security.

## **E. CONCLUSION**

The research results show that efforts to improve the welfare of the community through the optimization of mosque economics have very satisfactory outcomes. The management of mosque economics through Zakat, Infaq, and Shadaqoh funds from the congregation is organized in the form of the Rice Infaq Movement (GIB) for pesantren and the poor, da'wah programs: nurturing and serving converts in rural areas, assisting mosques with knowledge and skills related to mindset, concepts, and management of prosperous mosques with abundant blessings, through service programs; research, training, consultation, and networking, providing education and training in Digital Marketing & Digital Content, service programs: morning Tausiyah through the Munzalan Tutube TV channel, studies on business and entrepreneurship, teaching Fiqh of Worship, studies on Fiqh of Business, studies on building a Sakinah family, "Sadar Halal" studies, Event Organization: Sadaqoh Akbar for orphans and conducting Scientific Research. Establishing Baitulmaal. This Baitulmaal is named Baitulmaal Munzalan Indonesia (BMI) and has 32 branches spread across Indonesia. With revenue coming from Zakat, Infaq, Sedekah, and Waqaf (ZISWAF) reaching IDR 9-10 billion per month. BMI is the first mosque-based baitulmaal in Indonesia. This success is the result of sincere worship intentions, hard work, and a high level of trust from the community. The efforts of the management of Masjid Munzalan in optimizing mosque resources and community funds serve as motivation for other mosques in Indonesia to enhance the welfare of the community.

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