

Mosque, Baitul Maal, Community Empowerment (Case Study In Ar-Rahmah Mosque)

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ABSTRACT

Mosques are a central means of increasing the values of worship and in various fields such as education and muamalah (social, economic). However, unfortunately, the management and empowerment of many mosques is even less professional, less organized and still tends to be traditional. This research was conducted to determine mosque based management, empowerment and synergy with Baitul Maal as financial management. This research was conducted in a descriptive-qualitative manner. Data collection techniques use literature studies, interviews with research objects. The object of the research is Ar-Rahmah Mosque in Teluk Buli, Surabaya. The results show that firstly, the synergy between mosques, Baitul Maal and community empowerment is the key to the success of the entire program; second, there are many job opportunities around the mosque; thirdly, there are many programs that can support the surrounding community, such as health, poor relief, education, social and economic aspects.

Keywords; *Mosque, Baitul Maal, Community Empowerment*

INTRODUCTION

Mosque empowerment is a strategic effort to revitalize the function and role of mosques based on the activities of Muslims, as exemplified by the Prophet Muhammad, where they are used not only as places of worship but also as socio-activities. economics for Muslims. (Ritonga and Wijaya, 2022). History shows that mosques are an inexhaustible source of empowerment in many sectors. Starting with the sectors of education, health, da'wah, social, economy, juvenile delinquency, culture and even state affairs (Salman, 2023), (Luthfiyah, 2022), (As-Salafiyah, 2020). Therefore, the existence, function and role of mosques are very important in the lives of Muslims, especially the majority of Muslims in Indonesia (Istan, 2022).

According to statistical data from the SIMAS application, it appears that the number of mosques and prayer rooms spread across Indonesia has reached 242,823 mosques and 269,076 prayer rooms. This shows that Muslims possess enormous potential if the potential of mosques can become an object of community empowerment as part of an effort to improve, overcome and resolve problems occurring in society. (Ritonga and Wijaya, 2022). However, many mosques are less professional, less organized and tend to be traditional in planning, management, empowerment and control. This is therefore an in-depth study that must be addressed immediately. In addition, social problems are becoming more and more complex. (Utama et al., 2018) (Fahmi, 2018).

A thorough and comprehensive transformation effort is needed to examine mosques not only on a particular point, but also in terms of input, process, output and outcome. On the other hand, the financial management of mosques requires optimization which can have a broad impact on society. (Supiandi et al., 2022). Where it is necessary to have an entity that specifically regulates and manages the management of mosque funds. (Rizki and Zulaikha, 2022). Because 61.5% of the majority of Muslims in Indonesia still channel their funds to mosques. Synergy between mosques that have congregations or communities and channeled into social entities that focus on managing funds responsibly, transparently and appropriately, such as the Baitul Maal exemplified by Rasulullah SAW.

Not only that, in terms of human resource management and development, the quality of human resources also needs to be improved through training and education in mosque management. (Nopianti et al., 2021). On the other hand, empowerment can be done by developing the businesses of the mosque's congregation or community to improve the living standards of the people around the mosque. (Sofii and Pertiwi, 2021).

This article explains how the role and function of mosques can be optimally fulfilled, not only as a place of worship, but also to play a role in community empowerment programs that make a significant impact. Synergize with Baitul Maal as manager and regulator of the congregation's social funds which will be distributed according to the positions and corridors of empowerment activities. The case study in this research was carried out in one of the mosques in North Surabaya, precisely at Ar-Rahmah Mosque in Teluk Buli Surabaya.

LITERATURE REVIEW

The Role and Function of Mosques

Mosques have a very strategic role and function in the development of the values of unity with Allah SWT, particularly those linked to the values of devotion and monotheism towards the Khaliq. (Syahrullah et al., 2020). History records that when Prophet Muhammad SAW built mosques in Quba and Medina. The mosques built did not only serve as places of worship. In fact, we are very far from these functions of the process of learning Islam, celebrating marriages, developing culture, discussing the public treasury and which continues until the time of the caliphs. (Syalawaty et al., 2021). By managing and using the function of this mosque, all Muslims around the world should also play the role of the mosque as a form of increasing their faith and devotion to Allah SWT. Because its functions vary from worship functions, educational functions, character development functions, social functions, economic functions, health functions, political functions and other strategic functions. (Ritonga & Wijaya, 2022) (Rizki & Zulaikha, 2022).

The Mosque-based Empowerment

Mosques are educational centers intended to enhance social empowerment. This empowerment takes place in the context of the dissemination of information and the application of knowledge disseminated to the community through mosques. Where this empowerment occurs as part of a continuous improvement effort (Rizki & Zulaikha, 2022). Reinforced by the view of (Sofii & Pertiwi, 2021) that empowerment is an effort to increase the capabilities and potential of a community so that it can actualize its identity. This effort requires systematic procedures for it

to function properly, especially in the mosque environment; (1) create a situation that allows society to develop; (2) strengthen resources and potential by providing facilities, infrastructure, education and training; (3) increase social empowerment, especially for the lower middle class. (Hasan and Sulaeman, 2019).

These three steps can be carried out effectively if the management of mosque funds is also managed professionally, which includes zakat, infaq, alms and waqf as well as other social funds. (As-Salafiyah, 2020), (Istan, 2022), (Utama et al., 2018).

Baitul Maal

The existence of the Baitul Maal as a philanthropic institution that focuses on the activities of receiving social funds and managing the same in a professional manner and as a pillar of distribution of assets to the society. (Fauzi et al., 2020). This institution is not only responsible for providing funds to the lower middle class or those counted as the eight Ashnaf, but also to support community empowerment and the development of more aggressive micro-enterprises (Martiana et al., 2022). What is more basic and fundamental regarding the concept of Baitul Maal is the integration of social aspects with economic aspects. This is done by managing resources consisting of social funds in the form of zakat, infaq, waqf or other social funds to help the community. (Saepul Rohman et al., 2022).

DATA AND METHODOLOGY

This research uses a descriptive qualitative approach. The data collection method used in this research was obtained from desk studies from previous research, in-depth interviews with the management of the mosque and Baitul Maal, observation and documentation in order to obtain real data.

The object of this research was Ar-Rahmah Mosque in Teluk Buli, Surabaya, as a representative example of a mosque with good and professional management.

RESULT AND DISCUSSION

The Profile of Ar-Rahmah Mosque, Surabaya

Mosque builder, KH. Muhammad Sholeh Drehem, Lc., MAg. who was inspired by the free university and then wanted to build a mosque and a campus under one roof, Ar-Rahmah Teluk Buli Mosque was born, Surabaya, which has a campus and has 3 big hopes which are being built execution and can be abbreviated as 3B, namely Baitullah, Baitul Maal and Baitul Muamalah. As shown in Figure 1 as follows;

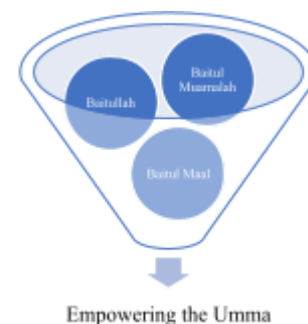


Figure 1. Empowering the Ummah

Baitullah, it is a mosque located on Jalan Teluk Buli I No. 3-5-7, North Perak subdistrict, Pabean Cantian subdistrict, North Surabaya, started from 3 houses acquired from 3 different people. First, Mr. Said owns house number 5, and numbers 3 and 7 are the result of buying a house because the area is too small. Construction began on January 19, 2011.

This mosque, whose surface area is only 652 m², can only accommodate around 800 worshippers. Additionally, this mosque building is also used as a STIDKI Ar-Rahmah campus where all students receive free scholarships, a takmir room and a multimedia room. Scholarship

students are trained from the outset as imams who memorize 30 Juz of the Quran and as mosque directors. Extraordinarily, the integrated mission and vision is very noble, namely;

“Terwujudnya Masyarakat berperadaban masjid yang cinta Allah dan Rasul-Nya serta menjadi masjid percontohan nasional yang mencetak para pemakmur masjid professional”

Ar-Rahmah Mosque, Surabaya is becoming increasingly autonomous in management and organization as social funds provided by the congregation, or in this case by the mosque's donors, continue to grow. From the congregation, for the congregation, and back to the congregation with the presence of many programs which are also supported by the role of Baitul Maal Ar-Rahmah Surabaya in managing finances to make them more transparent, accountable and trustworthy. From there, these two great hopes began to gradually come true, initially collaborating with other LAZs and other donors to empower and offer programs around the mosques.

Baitul Maal, Baitul Maal Ar-Rahmah is the brand name used in operations and is managed in collaboration with Nurul Hayat under the name LAZNAS as Zakat management partner which aims to collect, manage and distribute social funds to each activity position. Starting with education, social issues, da'wah, the economy and health. The details of the running programs can be described as follows:

1. Education Program

The educational program is a mosque program that aims to provide religious sciences and Quran learning services. From formal and non-formal education. Currently, 260 former students have continued their studies at the higher level. The funding source for the educational program is from the SPP, the Al Qur'an Teacher Alms and the Al Qur'an Memorizing Santri Scholarship Alms.

The educational program of Ar-Rahmah Mosque produces

professional, pious and intellectual students. Baitul Maal Ar-Rahmah also provides potential mosque imams ready to be sent anywhere to perform Da'wah tasks. One of the alumni of the mosque education program is currently studying in the United Arab Emirates to become a mosque imam.

a. Aqsha (Akademi Qur'an 'Ulumusy Syar'i dan Bahasa Arab)

Aqsa is an institution for learning the Quran and Arabic and Sharia which, at the beginning of its creation, was called "I can". Aqsa students were attended by ages ranging from 16 to 60 years old. Which has three class choices, namely;

1. Afternoon lessons
2. Evening classes
3. Weekend classes

b. Makkah (Madrasah Akhir Pekan Ar-Rahmah)

Makkah is a TPQ compliant educational institution for children aged 9-15. Apart from learning Quran and Islam, it also comes with materials on faith, adab, hadith, siroh and coloring as class variations.

c. Madinah (Madrasah Diniyah Ar-Rahmah)

Madinah is an educational institution similar to TPQ with an age range of 6 to 12 years. The subjects studied are faith, character, coloring, learning to read, learning to write.

d. MQM (Mukhayyam Qur'an Masjid Ar-Rahmah)

MQM is an activity to get closer and closer to the Quran with the concept of learning in nature for 3-4 days. Which not only focuses on learning the Quran from tahsin and tahfidz, but there are also fun games, outside activities to train teamwork, etc.

2. Social Program

Social programs are programs that have the function of improving and empowering the community. This social program is also a collaboration between Baitul Maal Ar-Rahmah and Ar-Rahmah Mosque, the source of funds obtained is from donors. The total number of beneficiaries reached 83.157.000,- beneficiaries. Some of the impacts felt include: the mosque can improve the well-being of the congregation and the surrounding community through several programs presented as follows;

a. Serasa

It is like when the mosque and Baitul Maal Ar-Rahmah collect rice information funds and then distribute them to the community around the mosque, where the distribution of basic necessities is prioritized among the orphans and the poor.

b. The Compensation for orphans and Dhuafa

At the end of each month, compensation for orphans and the poor takes place, usually in the form of a group prayer event. In addition to communal prayers, there is supervision and training for the poor and orphans in the form of children's versions of Islamic stories, games aimed at pleasing and honoring them.

3. Economic Program

Mosques provide economic services for congregational activities, including the economic empowerment of orphaned mothers. The source of financing is the Productive Waqf. Currently, this mother of orphans earns 500.000,-/month and can send her child to an Islamic boarding school. Not only that, but also by creating a popular market with the aim of bringing together sellers and buyers around the mosque. Finally, open a business unit to meet operational needs and empower the surrounding community

and former students of STIDKI Ar-Rahmah.

a. Empowering Orphaned Mothers

Ar-Rahmah Mosque provides business capital to mothers-turned-single parents for the chicken porridge business. With Allah's permission, the currently run business falls into the category of self-employed and is able to cover the expenses of children studying in an Islamic boarding school.

b. Market People

The popular market is a program under which the Ar-Rahmah Mosque organizes a popular market to liven up and flood the goods of MSMEs around the mosque. Which presents the congregation as customers and presents MSMEs as traders in one place full of blessings.

c. Business Units

Ar-Rahmah Mosque has also opened business units to support the welfare and empowerment of the surrounding community by introducing several business units such as Ar-Rahmah Catering, Ar-Rahmah Mart, Ar-Rahmah Water, Ar-Rahmah Tour & Travel, Ar-Rahmah Sehat, etc. Surprisingly, the Ar-Rahmah Mosque area business unit is currently able to empower and pay the salaries of 23 employees, provide free meals every day through the mosque's program, and support 8 orphaned children.

In this context, commercial entities were born in 2020 which can serve as support for operational needs which begin to run out and be in deficit if they rely only on the power of mosques and the Baitul Maal. At this point, entities under the foundation umbrella are able to empower up to 80 people. This is

the third hope, namely Baitul Muamalah.

4. Dakwah Program

a. Kajian Dakwah Islamiyyah

Many study programs are presented to fulfill and widely disseminate Islam with various dimensions of tsaqafah Islamiyyah, including the themes of sirah nabawiyyah, sirah ash-sholihin, interpretation of the Quran, stories of the Quran, pillars of faith, Islamic themes, parental Islam, worship of fiqh, tazkiyatun nafs, Islamic Aqidah, etc. This program is carried out after the maghrib and after the dhuhur.

Additionally, this Da'wah study program also provides food after the study as a closure for the congregation and study participants so that not only the mind receives knowledge, but the stomach is also filled with nutritious food and drinks.

5. Health Program

A free health services program that prioritizes the poor with various services that can be used including: health consultations, health checks, blood pressure checks, blood sugar checks, uric acid checks, cholesterol checks, administration of medicines, health

education and ambulance services. These are all free facilities for the poor and communities around the mosque.

From its inception until 2023, this health service has reached 14,000 patients. The source of financing for this health service comes from donors and productive profits from the Waqf. This program or service actually has a long-term vision, namely health services in mosques for those who need them. Apart from that, the plan is that in 2030, the mosque will want to become Ar-Rahmah Hospital.

The following is a summary of the Baitul Maal Ar-Rahmah distribution report which can be viewed in table 2 as follows:

Table 2. Baitul Maal Ar Rahmah Benefits Report 2022

Distribution Sector	Mustahik
Dakwah	42.010
Economic	163
Health	4.220
Education	4.496
Social	11.461

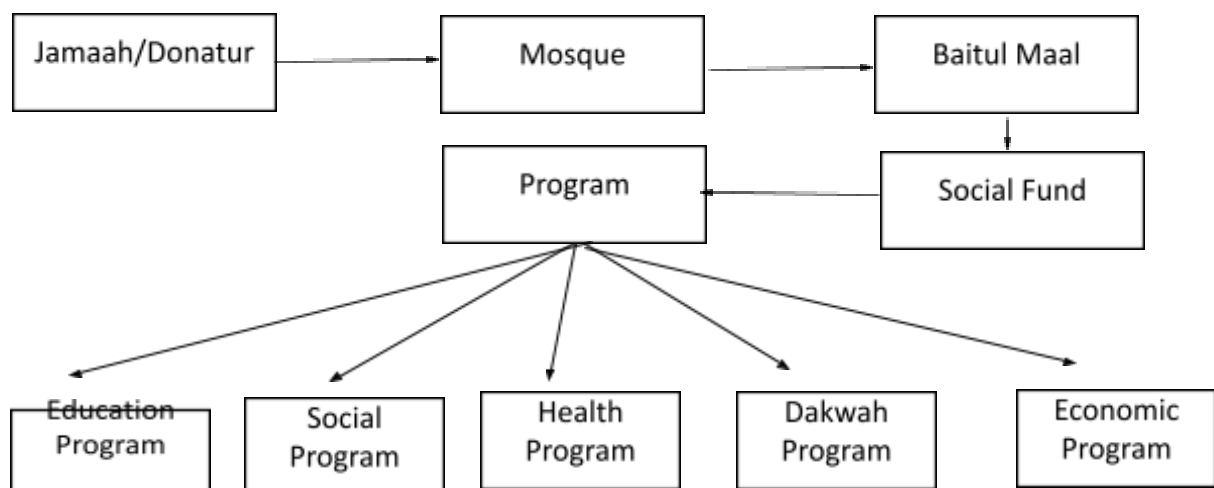


Figure 2. Mosque, Baitul Maal, Community Empowerment

CONCLUSION AND RECOMMENDATION

The mosque is a central establishment that not only focuses on worship, but also has a socio-economic function aimed at empowering and prospering society as a whole. The synergy between the mosque as a forum for the congregation is channeled into Baitul Maal as the manager and organizer of the congregation's social funds which are then empowered for the congregation or community to create numerous mosque prosperity programs. This was revealed at the Ar-Rahmah Mosque in Teluk Buli Surabaya, which offers various programs such as education, social, economic, health and da'wah. So this is a model for a pilot mosque to be implemented in various mosques in Indonesia.

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