



Sharia Maqashid-Based Mosque Empowerment Strategy (Case Study on Mosques in Bekasi City)

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ABSTRACT

This study aims to develop strategies for empowering mosques based on maqashid sharia so that mosques can determine the empowerment priorities that must be prioritized. To get the best empowerment strategy, the researchers used Analytic Network Process (ANP) analysis. This analysis is used to determine empowerment strategies that can be carried out by mosques and to get strategic priorities. The results obtained are based on the analysis of the Analytic Network Process (ANP), resulting that the maqashid sharia aspect, namely maintaining religion, must be a top priority that needs to be chosen by mosques to carry out empowerment. Furthermore, maintaining the mind, maintaining the soul, maintaining offspring and lastly maintaining property. The empowerment strategy is a priority to use, the first is the empowerment strategy by establishing religious study and coaching centers, providing scholarships to the community, providing health service centers, establishing children coaching centers and the last is establishing financial and investment institutions.

Keywords: *Empowerment Strategy, Mosque Potential, Maqashid Syariah.*

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INTRODUCTION

In Indonesia, the potential for mosque-based economic empowerment has prospects if implemented, this is because the Muslim population in Indonesia reaches 87.2 percent of the total population. The existence of mosques is spread across 34 provinces with a total of 290,161 mosques as of May 2022. The largest number of mosques is in West Java with 59,243 mosques, in Central Java with 50,691 and in East Java with 49,869, then the rest are scattered in various other regions.

The rapid development of mosques must of course be accompanied by efforts to empower mosque-based communities, empowerment in this case is defined as a process of increasing the ability of the mosque and its resources. The mosque also has a role as a forum for social activities, community empowerment, and community development in various fields (Afriany & Wathan, 2019), (Aziz et al., 2016) and (Farida, 2014). However, today, mosques have repeatedly been considered to have opposition to the challenges of

the proselytization counter, which has distanced itself from society and away from basic religious principles. (Sukma Dewi, 2019). Mosques today are mainly used for religious rituals. This use is different from the use of mosques during the lifetime of the Prophet Muhammad. Mosques during the time of the Prophet Muhammad were not only places of ritual worship. They also performed additional functions such as schools, information, health, economy, and were even used to run the state and fight wars (Suryanto & Saepulloh, 2016).

Not all mosques built can optimize their potential as centers of Islamic civilization because mosques are only synonymous with places of prayer and annual ceremonial activities. On the other hand, some mosques that have been empowered can help overcome the problems of the surrounding community, such as unemployment, juvenile delinquency, public health, assistance for underprivileged worshipers, even environmental and social maintenance. However, most mosques have not been able to synergize and network in realizing this role due to technological limitations and social problems faced (As-salafiyah et al., 2022).

So that community welfare has not been born from the process of empowerment and development of mosque-based communities (Cholil Mufidah, 2016). Mosque management in Indonesia is still minimal in making empowerment efforts. Although some have carried out other social functions in alleviating community problems such as unemployment, juvenile delinquency, public health, providing assistance for poor worshipers, even social and environmental activities. When viewed as a majority, the existence of mosques has not been able to synergize in realizing this role with the various limitations it faces (Uddin & Rehman, 2014).

This phenomenon implies that there is an obstructed social role in the mosque, even though historically the mosque is not only a place for pure religious activities such as five daily prayers, but the mosque can function as a tool for empowering local potential. Indeed, with its central position, the mosque can be used as a tool to mobilize the congregation regarding issues related to the nation's economic development. The urgency of refunctioning the mosque in the realm of muamalah is certainly inseparable from the economic potential of the mosque, one of which is the mosque's social funds, which so far still cannot be managed professionally and has not been utilized for the economic benefit of the community. With the utilization of these funds into the community empowerment process, it will be a very large carrying capacity for the economic growth of the surrounding community.

The discourse on the importance of the mosque taking a role in improving the standard of living of Muslims and restoring the function of the mosque to the economic center in the days of the Prophet has received the attention of many researchers. Some researchers describe the potential role of mosques in poverty alleviation (Alwi, 2015), (Erziaty, 2015), and (Ramadhan et al., 2019) by utilizing the potential of mosque resources such as infaq, shadaqah, zakat, and waqf (Suryanto & Saepulloh, 2016). Furthermore, Nurjamilah (2017) explores the idea of mosque-based community empowerment from the perspective of the Prophet Muhammad's da'wah and research

conducted by Susilo (2016) on community empowerment models from an Islamic perspective.

However, from existing research, it is still rare for researchers to discuss mosque strategies in carrying out economic empowerment of the people, strategies have an important role in providing guidance that can help the empowerment process in overcoming various problems. Taking this problem into account, the Ministry of Religious Affairs has built various strategies to encourage mosques in Indonesia to fulfill worship (mahdlah) and social (ghairu mahdlah) functions such as education, health, social, cultural, economic, and other community affairs (Sukma Dewi, 2019). Another idea is that the mosque can be a tool of economic growth to help people.

In carrying out community empowerment, as expected by the ministry of religion and the function of the mosque in the days of the apostleullah. So, mosque administrators can make Maqashid Sharia as a criterion in carrying out its empowerment. In research conducted by As-salafiyah et al. (2022) Maqashid Sharia can be used as a criterion for empowering mosques. This study found that the mosque prosperity board needs to prioritize the criteria for maintaining religion to empower its mosque. This can be done because Maqashid sharia is the path, direction, and purpose of human life that leads to the good thing (the essence of the good thing) that has been planned by Allah for both worldly and eternal life (Sari, 2020).

The use of maqashid sharia as a direction in life can be supported by three points of reasoning; First, maqashid sharia has a mistaken relationship with the inner standards of Islamic law, which makes it more likely to be problematic when applied to outward issues. Secondly Maqashid sharia outlines fundamental human rights principles that can be used as management practices. Thirdly, Maqashid Shariah is based on both Divine (absolute-permanent) and Insaniah (relative-temporary) perspectives. This means that maqashid sharia exists in one side of management, especially mosque management, where it is natural according to the situation and conditions at that time. (Sari, 2020). In research conducted by As-salafiyah et al., (2022) each element of maqasshid sharia in mosque empowerment has elements. Among them are the following: (1) Maintaining religion has indicators, namely worship services and special worship. (2) Maintaining the soul has indicators, namely health services and facilities for people with disabilities. (3) Maintaining the mind has indicators, namely youth education and taklim Council. (4) Maintaining offspring has indicators, namely child-friendly and mosque management. (5) Maintaining wealth has indicators, namely financial management and ZISWAF.

According to Abd al Mun "im "Afar in (Rama & Makhlan, 2013) the strategies that can be carried out in empowerment through maqashid sharia are as follows: (1) In maintaining religion, the strategy that can be done is to establish recitation institutions and religious consultations. (2) The strategy in maintaining the soul is carried out by providing health services both by creating hospitals, providing equipment and the needs of the sick, medicines, doctors, and standby cars such as ambulances, and others. (3) In Maintaining the Intellect, the strategy that can be done is by providing large funds for the education sector or in this case the mosque provides scholarships for the community from its

philanthropic funds. (4) Maintaining offspring The strategy that can be done is to create a program to maintain children's health and nutrition, provide early planting of creed and basic principles of Islam, provide skills training for underprivileged children. Or in this case the mosque can establish a children's coaching center. (5) Maintaining assets the strategy that can be done is by establishing financial and investment institutions.

RESEARCH METHODOLOGY

The methodology used in this research is called ANP (Analytic Network Process). The ANP method is a quantitative research methodology that can combine qualitative and quantitative data in one research project (Qolbi et al., 2022). ANP's ability to be used flexibly means that it can be used to solve a variety of problems in different fields. In addition, ANP is known to produce more accurate conclusions than other data analysis approaches (Qolbi et al., 2022). According to Tanjung & Devi (2018) there is no methodology capable of synthesizing like the Analytic Network Process (ANP) methodology, in general, qualitative approaches only present findings in the field without conducting deeper synthesis. ANP also allows the establishment of complex mutual relationships between decision levels and attributes, which will improve the understanding of complex issues between decision-making factors and decision reliability (Ridwan & Anwar, 2022).

This study utilizes a network analysis process approach or analytical network process in which the network structure to be used is based on the results of the aforementioned literature investigation, which resulted in the following findings: Goal :The goal to be achieved is a Muqashid Sharia-based Mosque Empowerment strategy. Level 1 = Criteria (1) Religion Maintenance Criteria (2) Soul Maintenance Criteria (3) Intellect Maintenance Criteria (4) Descent Maintenance Criteria (5) Property Maintenance Criteria. Where each criterion has sub-criteria, among others, as follows: Maintenance of Religion: Worship services and special worship. Maintenance of Soul: Health services and facilities for people with disabilities. Maintenance of Intellect: Youth education and taklim council. Maintenance of offspring: Child-friendly and mosque management. Treasure maintenance: Financial management and ZISWAF. Level 2 = Alternative Strategies: (1) Establishing centers for recitation and religious guidance. (2) Provision of health services (3) Providing scholarships for the community (4) Establishing children's development centers. (5) Establishment of financial and investment institutions.

Next, make an ANP model in Super Decision Software, which is done after obtaining criteria, sub-criteria, and alternative strategies used to analyze mosque empowerment strategies that need to be prioritized: The following is the ANP network structure model in this study



Figure 1 ANP Model Construct

which criteria should be prioritized by the mosque prosperity board to carry out empowerment. And what strategies should be prioritized to carry out this empowerment. The object of research is the mosque management in Bekasi City, West Java Province. Mosques in Bekasi City were chosen because Bekasi is a city with a large number of mosques, namely 1269 mosques (Republika, 2021). In addition, the Bekasi city government also has special attention to mosque construction, this can be seen in its role in several mosque foundations such as the Nurul Hikmah mosque (Posbekasi, 2017) the establishment of a mosque in Jati Murni (Rakyat Merdeka, 2018) Al-jadid Mosque (Bekasi Kota, 2022) and many more mosques funded by the Bekasi city government. In addition, the Bekasi city government also has aspirations that the mosque can become a learning center and economic center so that the presence of the mosque can be felt by the community (Rakyat Merdeka, 2021).

Respondents in this study were the Bekasi City Indonesian Mosque Council, academics who focus on sharia-based empowerment and the mosque prosperity board. ANP requires respondents to be experts or specialists in their fields (Hamdani et al., 2019). Therefore, the respondents selected for this study are regulators, academics, and practitioners who work to develop and manage mosques.

RESULT AND DISCUSSION

Data consistency tests were run on each respondent's comparison matrix and the geometric mean results will be entered into Super Decisions software. All comparison matrices had an inconsistency ratio of less than 0.1. This indicates that each respondent filled out the questionnaire consistently and the questionnaire is considered reliable. The following are the results of the inconsistency calculation between the Goal and Criteria clusters:

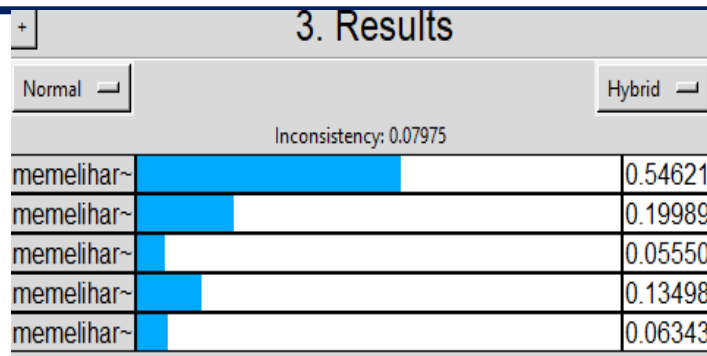


Figure 2 Inconsistency cluster Goal with Criteria.

The Goal with Criteria cluster has an inconsistency value of 0.07975, which is smaller than the 0.1 required by Saaty. So that respondents are declared consistent in answering the questionnaire. Next is the result of the inconsistency calculation between the Goal cluster and the Sub Criteria.

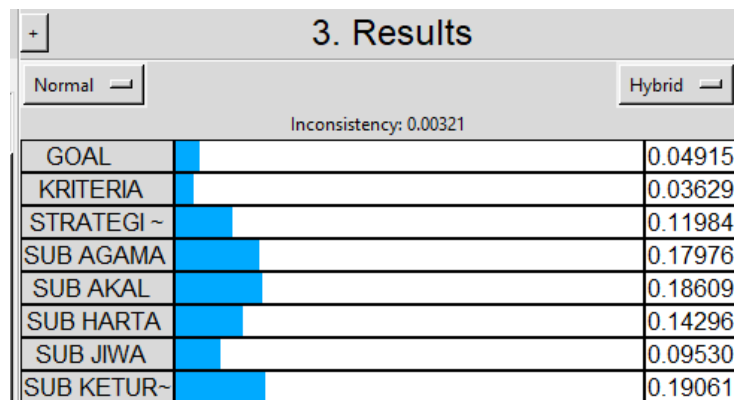


Figure 3 inconsistency cluster Goal with Sub Criteria.

Cluster Goal with Sub Criteria has an inconsistency value of 0.00321, which is smaller than the 0.1 required by Saaty. So that respondents are declared consistent in answering the questionnaire. Next is the result of the inconsistency calculation between the Goal cluster and the Alternative Strategy.

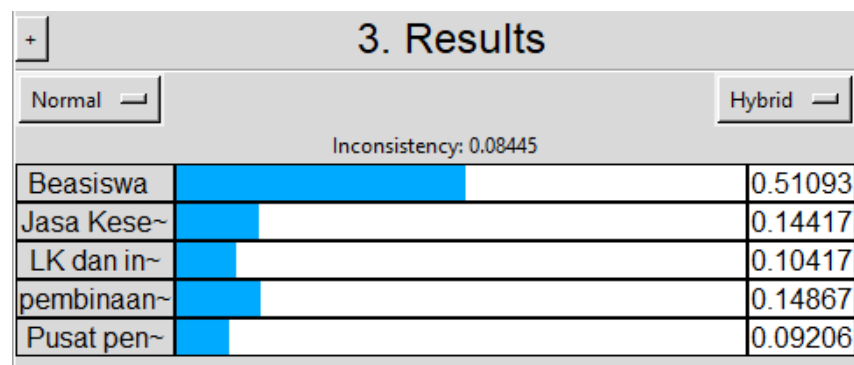


Figure 4 inconsistency between the Goal cluster and the Alternative Strategy.

Cluster Goal with Alternative Strategy has an inconsistency value of 0.08445, which is smaller than the 0.1 required by Saaty. So that respondents are declared consistent in answering the questionnaire.

Furthermore, conducting the ANP method synthesis test involves calculating the appraiser's agreement. The level of agreement between respondents (R1-Rn) on a problem in one cluster is measured using rater agreement analysis. The following is the level of agreement between respondents in this study:

CRITERIA	VALUE	DESCRIPTION
preserving Religion	0.54621	High
preserving Intellect	0.19989	Medium
preserving Property	0.0555	Low
preserving the Soul	0.13498	Medium
preserving offspring	0.06343	Low
ALTERNATIVE STRATEGY		
Scholarship	0.14417	Medium
Health Services	0.51093	High
Financial and Investment Institutions	0.10417	Low
nurturing children	0.14867	Medium
SUB CRITERIA		
Recitation center	0.09206	Low
Specialized worship	0.83333	very high
worship services	0.16667	Medium
Youth education	0.875	very high
Taklim Council	0.125	Medium
Financial management	0.14286	Medium
ZISWAF	0.85714	very high
Disabled facilities	0.16667	Medium
Health services	0.83333	very high
mosque management	0.16667	Medium
Child-friendly	0.83333	very high

Source: Data Processed, 2023

In the table above, it can be seen that the level of agreement of respondents on criteria clusters has varying values. The highest level of respondent agreement lies in the criteria for maintaining religion with a value of 0.54621. while the level of agreement of respondents in the criteria cluster is in the criteria for maintaining property with a value of 0.0555 and the criteria for maintaining offspring with a value of 0.06343. The agreement of the assessment with the moderate category is found in the criteria for maintaining the mind with a value of 0.19989 and the criteria for maintaining the soul with a value of 0.14867.

Furthermore, the level of agreement of respondents on the cluster of sub-criteria which is very high is found in the sub-criteria of Special worship, Youth education, Health

services and friendly land with a value of > 0.83333 and Ziswaf with a value of 0.85714. While the lowest level of agreement is found in the sub criteria of the recitation center with a value of 0.09206. And other sub criteria have a moderate level of agreement.

While the level of agreement of respondents on the cluster of alternative empowerment strategies with a high agreement value is in the provision of Health Services with an agreement value of 0.51093. While the lowest level of agreement is the establishment of financial and investment institutions with a value of 0.10417.

DISCUSSION

After creating the ANP model and calculating the consistency value of filling out the questionnaire and calculating rater agreements. next is to analyze the weight of each model. This weight is obtained from a questionnaire that has been given previously to respondents, namely Regulators, Practitioners and Academics. Data processing was carried out using the pairwise comparison method with the help of Super Decisions software. As for the results of the data processing, the resulting Normalized by Cluster weights are presented in the table below:

Criteria	Normalized By Cluster	Limiting
preserving religion	0.26608	0.006561
preserving the mind	0.21539	0.008557
preserving the soul	0.20401	0.006927
preserving property	0.20354	0.006546
preserving offspring	0.11098	0.003569

Sumber: Data Diolah, 2023

Based on the data processing image on the criteria cluster above, the highest priority of the criteria cluster is Maintaining religion with a value of 0.26608. Furthermore, in second place is Maintaining the mind with a value of 0.21539, in third place is maintaining the Soul with a value of 0.20401, in fourth place is maintaining property with a value of 0.20354 and finally maintaining offspring with a value of 0.13058.

This means that if the Mosque Prosperity Council wants to carry out community empowerment, the criterion that must be prioritized is maintaining religion. This research is in line with research conducted by Hamonangan (2020) which states that to improve maqashid sharia-based community welfare, the priority chosen is to maintain religion. Preserving religion is urgent, directly related to man's relationship with his God. preserving religion at the tahsiniyyat level, namely complying with religious teachings to protect human dignity while completing obligations to God (Salmadanis, 2015). As the house of God, the mosque is the most important place to cleanse oneself physically and mentally, where it is the center of drawing closer to God, the most important in Islamic history. The role of the mosque in maintaining religion is manifested in various forms of worship, such as the five daily prayers, Friday prayers, sunnah prayers, such as holidays,

tarawih and others. Other activities that can be carried out at the mosque include dhikr, istighosah, prayer and commemoration of Islamic holidays (Fadlullah & Mahmud, 2017).

The next priority is to maintain reason. Mosques have long been known to the public for their role as centers of education, da'wah and transformation of religious understanding. Maintaining the mind at the Hajiyyat level, such as studying. If this activity is not carried out, it will not harm a person's mind, but it will make them more difficult, especially in terms of scientific progress (Salmadanis, 2015). Intensive education and guidance in the mosque is expected to train people's thinking power to produce great scholars in the future (Alwi, M.A., 2020). The Prophet also ordered his followers to instruct and lead Muslims using the dialog found in the Qur'an. The Prophet wanted the acceptance of Islam with high ideals and knowledge based on faith and science (Ridwanullah & Herdiana, 2018).

The next priority after protecting the mind is protecting the soul. In this case, the mosque carries out empowerment in the health sector. encourage worshipers to understand the value of health to avoid problems that can arise (and cause harm), and to effectively and quickly deal with existing health problems (Faizaturrodhiah et al., 2018). In addition, the mosque can pay attention to the health of its congregation by providing access to health checks and treatment that is affordable for the community (Indah Yani et al., 2022).

Next is maintaining property. The effectiveness of mosque-based community empowerment cannot be separated from financial assistance in addition to human resource support. Donations are required to fund the current operations of the mosque as well as the financing of facilities and equipment (Ridwanullah & Herdiana, 2018). The role of mosques needs to be revitalized in areas related to economics and finance to increase mosque funds and finance various mosque programs, in addition to helping the economic development of the community (Omar et al., 2017).

The mosque should also strengthen its financial sector to establish co-operation and cooperation with agencies, which will enable the mosque to become stronger and better able to improve the welfare of its worshippers through more professional and long-term financial management. This will also enable the mosque to help lower middle class communities become stronger (As-salafiyah et al., 2022).

Lastly, nurturing offspring. The mosque's role in nurturing posterity is closely related to the potential sustainability of the mosque in the future so that all aspects necessary for the mosque to remain empowered are covered by this goal, such as ensuring the management of the mosque's permanent caretakers (Abdul Muthalib, 2018). Because the mosque is a location for leadership training and development (luthfiyah et al., 2017). In addition, the mosque must also be easily accessible and friendly to all groups, including children (As-salafiyah et al., 2022).

Furthermore, the weighting results on the sub-criteria cluster can be seen in the following table:

	Normalized	Limiting
	By	

	Cluster	
Sub Criteria	0.51471	0.109487
worship services	0.48529	0.103229
specialised worship	0.53672	0.091072
Youth Education	0.46328	0.078609
Taklim Council	0.71765	0.129293
Health Services	0.28235	0.050869
Disabled Facilities	0.52621	0.057198
Child Friendly	0.47379	0.051501
mosque management	0.23218	0.030865
Financial Management	0.76782	0.102072

Source: Data Processed, 2023

The results show that the sub criteria that need to be prioritised first is ziswaf with a value of 0.76782. The second priority is health services with a value of 0.71765. Furthermore, the third priority is youth education with a value of 0.53672. The fourth priority and so on are child-friendly, worship services, special worship, mosque management, taklim council, disabled facilities and financial management. The first priority on the sub criteria is ziswaf. Income distribution in Islam can be done in two forms, namely mandatory income distribution, namely zakat and voluntary income distribution such as grants, alms, infaq and waqf, Suryani in (Lubis et al., 2021). Ziswaf funds can be managed by the mosque to meet its needs in developing the mosque and empowering the congregation. This is because one of the functions of the mosque is a place to collect funds, manage and distribute them (Luthfiyah et al., 2017).

The money collected for Ziswaf is used for communal and operational aspects of mosque life. Infaq and Shadaqah money is used for mosque maintenance, paying mosque equipment (Masjid Marbot), providing assistance for religious holidays, and compensating local people who are affected or bad (Yuliana et al., 2020).

In addition, as part of the Islamic economic instrument, the existence of ziswaf has great potential in improving people's welfare and overcoming poverty problems. As has happened in various Muslim countries, such as Saudi Arabia, Egypt, Tunisia, Turkey, Bangladesh, and others, where WAQF has succeeded in improving people's welfare (Hadi, 2018).

Furthermore, the second priority in the sub-criteria is health services. This is due to the fact that there are still many pre-prosperous citizens who cannot fulfil their basic needs. These include low education, significant unemployment, and poor health (Fadlullah & Mahmud, 2017). With the health services owned by the mosque, the role of empowering worshipers and the community will be very pronounced. Because access to affordable health services is still very much needed by the community (Indah Yani et al., 2022).

The third priority is youth education. One indicator of the success of community empowerment carried out by the mosque is that education for adolescents is running well and of high quality (Zeni Luthfiah, Sholikhah, 2017). Youth education carried out by the mosque is expected to increase youth insight so that they can become great scholars in the future (Alwi, M.A., 2020). Youth education is also not only for the transformation of religious understanding but also related to the regeneration of mosque management (Luthfiah et al., 2017).

Furthermore, the results of the weighting on the strategic priority cluster can be seen in the table below:

Strategic Priorities	Normalized By Cluster	Limiting
Assessment Centre	0.27286	0.030396
Health Services	0.2233	0.030396
Scholarship	0.23784	0.026495
Children's development	0.17641	0.019652
Finance and investment	0.08959	0.00998

Source: Data Processed, 2023

The figure above shows that the first priority mosque empowerment strategy to prioritise is to establish centres for religious recitation and guidance with a value of 0.27286. The mosque functions as a centre of knowledge in addition to being a place of worship in particular. In this empowerment strategy, mosque administrators can establish majlis ta'lim in the form of morning recitation, routine recitation (Ridwanullah & Herdiana, 2018). and establish a religious consultation institution (Luthfiah et al., 2017). Because the Majlis Ta'lim of the mosque is a place to advance knowledge and research and a resource for those who have difficulty asking for help, (Luthfiah et al., 2017). The establishment of a religious development institution was also carried out by the Al Muhajirin Bumi Asri mosque by establishing a foundation for the development of converts to Islam which specifically aims to foster converts so that they can continue to consult about religion (Indah Yani et al., 2022). In addition to the establishment of recitation centres, it was also carried out at the Al Ikhlas mosque in Malang City by holding special recitations for mothers by studying nahwu saraf and holding dawn and maghrib recitations (Ramadhan et al., 2019).

The second priority is providing scholarships to the community with a value of 0.23784. Providing scholarships to the community is an effort to optimise the role of the mosque in improving the quality of education of worshipers and the surrounding community (Ridwanullah & Herdiana, 2018). Considering the educational aspect refers to a person's ability to meet his basic needs and eliminate ignorance, which leads to poverty conditions, which can lead to increased income. (Ridwanullah & Herdiana, 2018). This strategy of providing scholarships to the community has also been used by the Sabilillah mosque in Malang to help the surrounding community (Faizaturrodhiah et al., 2018).

Providing scholarships to the community was also carried out by the Muttaqien Beringharjo Mosque Yogyakarta (Saputra et al., 2017).

Furthermore, the third priority is providing health services with a value of 0.2233. Health is a major topic in Islamic belief. The various guidance and instructions of the Prophet Muhammad regarding health are an explanation and application of the core teachings contained in the Qur'an (Salmadani, 2015). The provision of health services is an effort to help worshipers and underprivileged communities to access health services affordably. Some mosques such as Al-Muhajirin Bumi Asri Mosque have implemented health services for worshipers and the community around the mosque by collaborating with doctors and clinics (Indah Yani et al., 2022).

The fourth priority is establishing a children's development centre with a value of 0.17641 and the last priority is establishing financial and investment institutions with a value of 0.08959.

Every child is a significant asset for the future and should be fully considered. Child Development Centres are established to provide a place for children to explore the outside world while also providing guidance and knowledge appropriate to their stage of development (Sari, 2020). The mosque can improve religious education facilities for children by creating kindergartens and TPQs. Given that parents are substantially assisted, especially in terms of education and moral growth from a young age, the establishment of religious education institutions from an early age is essential (Ridwanullah & Herdiana, 2018). The strategy of establishing a children's development centre has been carried out by the Al Ikhlas mosque by forming a play group, kindergarten, and also TPA (Taman Pendidikan Al-Qur 'an) (Ramadhan et al., 2019).

The establishment of financial and investment institutions is the last priority. This strategy is the mosque's effort to support all mosque activities, because every activity that will be carried out by the mosque needs financial support (Alwi et al., 2019).

mosque needs financial support (Alwi, M.A., 2020). The establishment of financial institutions such as Baitul Mal Wa Tamwil has been carried out by several mosques such as the Al Ikhlas Mosque (Ramadhan et al., 2019). Apart from being able to help mosques with financing, the establishment of financial institutions is very beneficial in the process of enabling those based in mosques to become economically independent by providing capital loans to traders who need them (Ramadhan et al., 2019). In addition, the establishment of this financial institution can be a solution for the community so as not to get entangled in loan sharks (Faizaturrodhiah et al., 2018).

CONCLUSION

Community empowerment strategies through mosques still need to be studied in depth, so that later it can provide various alternative strategies that can be a reference for mosques to empower. The results of this study in carrying out empowerment, the mosque needs to prioritise maintaining religion as a priority criterion, then maintaining the mind, choosing the soul, maintaining offspring and finally maintaining property. Sub-criteria that need to be prioritised by the mosque in carrying out empowerment are prioritising

Zakat, infaq, sadaqah and waqf. Furthermore, providing health services, conducting education for youth, child-friendly mosques, worship services, special worship, mosque management, taklim council, disabled facilities and financial management.

The strategy that can be used by mosques to empower the community is to establish centres of recitation and religious guidance which fall into the category of maintaining religion. Empowerment strategies by providing scholarships to communities that fall into the category of maintaining the mind. Empowerment strategies by providing health services to the community which fall into the category of nurturing the soul. Empowerment strategies by establishing children's development centres that fall into the category of nurturing offspring. Empowerment strategies by establishing financial and investment institutions that fall into the category of maintaining wealth.

The obstacles in this research are the lack of references to alternative empowerment strategies given for reference to mosque administrators in carrying out empowerment. Where each criterion in maqashid sharia only has one alternative strategy. This is due to the lack of exploration and literature studies that researchers have. Future research is expected to examine mosque-based empowerment strategies in the political and defence aspects as well as empowerment strategies in the environmental aspects not discussed in this study. And provide more alternative strategies for each criterion, so that mosque administrators can have more references in carrying out empowerment in their mosques. So that later there will be more choices of community empowerment strategies that can be used by the mosque.

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