



Journal Homepage: - www.journalijar.com

INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI: 10.21474/IJAR01/19717

DOI URL: <http://dx.doi.org/10.21474/IJAR01/19717>



RESEARCH ARTICLE

DESIGNING MOSQUEPRENUER MECHANISM BASED ON THE TIME OF THE PROPHET, KHULafa AR-RASHIDIN, AND CONTEMPORARY IN EMPOWERING ECONOMY OFUMMAH

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Manuscript Info

Manuscript History

Received: 24 August 2024

Final Accepted: 28 September 2024

Published: October 2024

Key words:-

Mosque, History, Economy

Abstract

The variety of roles of mosques covering various aspects such as spiritual, educational, administrative, social, and economic has been shown from the era of the Prophet PBUH until now. However, the role and function of the mosque as it was performed at one time is not practiced as a whole. Therefore, this article aims to highlight and analyze the history of the development of the mosque from the economic aspect beginning of the era of the Prophet PBUH until now. Through the findings obtained, this article would like to elevate and highlight the true role and function of the mosque as performed by the Prophet PBUH and Khula ar-rasyidin. The aim is for the function and role of the mosque to be placed in line with its role for the benefit of the Muslim community, especially from the economic aspect. The approach used to carry out this study is qualitative, through descriptive content analysis. Various forms of activities are based on the concept of economy can be implemented based on mosques that can have an impact on the mosque and the community.

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Introduction:-

The word mosque is derived and is taken from the words sajada, yasjudu, sajdan which refers to the meaning of prostration, obedience and submission with respect. which means the place of prostration (Rayya Mohammad,2018). The meaning of the mosque can be interpreted in a general and specific sense. In a general sense, a mosque carries the meaning of a place used to prostrate. In a specific sense, a mosque means that a specially developed place or building is a place to perform worship, especially congregational prayer. The mosque is the most important institution in the human construction process. History records that the construction of the first mosque, the Quba mosque by the Prophet PBUH, was not only focused on the implementation of spiritual practices, but as a starting point for the construction of a civilization that excels in spiritual, educational, political, administrative, and economic aspects. The mosque institution has a comprehensive and significant role in producing a civil society.

The mosque was an institution that became the pulse of the early development of Islamic society. This can be seen through from the event of the migration of the Prophet (peace be upon him) upon his arrival at Quba' and in Medina by first building a mosque. The mosque is the first and foremost principle towards the formation of an Islamic society (Tamuri, A. H., 2021). The mosque is also the main platform in a framework for the development of Islamic civilization. The institution of the mosque also acts as a symbol of the strength, unity, and integrity of the Islamic

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community throughout the ages. To empower and impose mosques, appointed committee members should have knowledge and skills in optimizing mosque management in achieving the planning.

In terms of economic development and empowerment, various potentials can be developed through a mosque-centered economy. Funds raised from community contributions can be harnessed back to the community through economic empowerment such as the provision of facilities, sites, and business spaces as well as related assistance (Nata, A, 2021). During the heyday of Islam, mosques had a very important role in supporting the administration of Islam in various aspects. Therefore, the role and function of the mosque in the socio-economic empowerment of the community should be highlighted and the authorities should be aware of this to restore the role and function of the mosque in its heyday. This article, will highlight the role of the mosque from the time of the Prophet PBUH and Khulafa Ar-Arrasyidin as well as the role of the mosque today from an economic point of view. In conducting the study, the approach used was a qualitative design to obtain data. Through content analysis methods, sources obtained from secondary sources such as books, journals, written reports, newspapers, websites, and related ones are analyzed based on their content.

The debate that will be highlighted in this study is on the role of mosques in terms of economics beginning in the era of the Prophet PBUH and the era of khulafa ar-rasyidin. Next, this study discusses the role of mosques in the contemporary era in terms of economics. Highlights on the role of mosques from the economic aspect beginning in the era of the Prophet PBUH until now are important to highlight the significant role of mosques in the economic aspect to strengthen the Islamic economy and the ummah.

The Role of Mosques from the Economic Aspects of the Prophet Era

The institution of the mosque cannot be separated from the daily life of the community. The mosque becomes a place of human development in the world and the hereafter. During the time of the Prophet SAW, the mosque was used as the main activity center of the Islamic community. The Prophet SAW built the character and personality of the companions and generations, the best to inherit and continue the work of Islamic da'wah is to start in the mosque (Son, A., & Rumondor, P., 2019). When the Prophet (peace be upon him) arrived in Medina with his companions, he founded the Quba mosque which was the first mosque built in the fold of Islamic history. After that, he built the Prophet's mosque to empower the preaching of Islam. There are various functions and roles played by the Prophet's mosque, including as the economic center of the community. In this context, it does not mean that all matters related to business and buying and selling take place in mosques. However, mosques play a central role in developing Islamic economic ideas and systems that can generate income for the benefit of Muslims. (Wulandari, S., 2017).

His Holiness the Prophet (peace be upon him) also established an Islamic market in Medina close to the mosque of the Prophet (PBUH). The purpose of establishing a market close to this mosque is to make the mosque the center of economic development of the local community through the existence of business premises and economic activities carried out around the Quba mosque, the Prophet's mosque, and the Grand Mosque (Amru Alhaz, A.,2015). When he arrived in Medina, there were several changes implemented by His Holiness the Prophet (peace be upon him) in an economic, political, and social context. Among them is, His Holiness the Prophet (peace be upon him) abolished usury and all forms of fraud and oppression in the matter of buying and selling. In the political field, the Prophet SAW drafted and formed the Sahifah Madinah or Medina constitution which gave major changes to the system of human civilization from economic, political, and social aspects.

In Medina too, the Prophet's mosque has become the center and pulse for all important activities in the time of the Prophet SAW. After the event of the migration of the Prophet SAW to Medina, the state treasury system underwent developments and changes such as the obligation of zakat, the implementation of jizya taxes, the distribution of war booty or ghanimah, and it. He stressed to his people that they can manage all aspects of life and religious affairs, whether at the individual, family, community, and state levels, can be carried out in mosques. Various roles covering various aspects such as worship, administration, politics, military, national policy formation, interstate diplomacy, and economics have been centralized in the mosque.

In addition, the mosque in the history of Islam is an institution that also serves as a baitulmal that manages the matter of Zakat. If seen, the functions and roles played by baitulmal are similar to the role played by the ministry of finance or treasury today or baitulmal management in the time of the Prophet PBUH). All state affairs related to governance and planning are carried out in the mosque. Zakat has started since the beginning of Islam in Makkah. The order relating to zakat obligations at that time is in general. After the event of the Prophet PBUH's hijrah to

Medina in line with the formation of the Islamic society and the state in the second year of hijrah, the sanctioning of zakat in the form of complete and detailed guidelines was implemented (Azman et. al, 2017). About the collection and distribution of zakat in principle is done in the same locality which is mosque-centric. This is because, at that time, the treasury of property especially zakat was collected in the mosque and made the mosque the first baitulmal institution in the history of Islam.

If seen, among the approaches taken by the Prophet SAW in making the mosque the center of the national treasury through centralization as a state treasury through quotations and zakat distribution is successful in achieving its goals. This can be demonstrated through the concept of location and locality implemented. The significant role played by mosques helps in the successful management of zakat funds. Thus, the role and function of mosques in the time of the Prophet Muhammad (peace be upon him) was to cover a broader scope covering economic elements and aspects for the benefit of the Islamic community.

The Role of Mosques from the Economic Aspects of the Khulafa Ar-Rashidin Era

During the reign of Khulafa Ar-rasyidin, the role of the mosque in the form of economy was continued as stated by the Prophet PBUH. The mosque institution is a non-profit body that receives funds from various sources whether from individuals, companies and governments. The functions and roles of the mosque can be categorized into four sections, namely baitullah, baitulquran, baitulmal, and baitul muamalah (Sofii, I., & Pertiwi, I, 2021).

Era Saidina Abu Bakar al-Siddiq

The first caliph, Saidina Abu Bakr, was often associated with three things, namely the famous title al-Siddiq, always by the side of the Prophet (PBUH) when it was difficult to be happy and married his daughter Saidatina Aisha (ra) to his prophet SAW. After the death of the Prophet SAW, Saidina Abu Bakr took on heavy duties and responsibilities. If you look at it, during his reign, not many changes were implemented. This was because he was busy dealing with apostates and those who refused to issue zakat. He put a lot of emphasis on the riddah, namely those who apostatize and those who do not want to pay zakat (Mohd Syakir, 2013). In the era of the reign of the first Khulafa Ar-Rashidin, led by Saidina Abu Bakr As-Siddiq, (632-634 AD), the implementation of aid distribution to the poor asnaf was based on the pattern of administration and rule of the Prophet SAW. Among the great successes that have been carried out by Saidina Abu Bakr is, that he has succeeded in reuniting Muslims who were divided after the death of the Prophet SAW. Although there were not many changes in renewal and change that were Implemented by him from the aspect of developing the country's economy, he succeeded in forming a unified society at that time.

Era Saidina Umar al-Khattab

At the time of Caliph Umar al-Khattab (634-644M), Islam at that time developed successfully. Many new areas and territories are conquered and dominated. Caliph Umar made many changes during his reign. This is because he held the reign as the caliph for a long time of more than ten years. There are three elements of change brought by him which are political, economic, and social. Specifically from the economic aspect, he has reformed many laws related to land administration, taxation, and agriculture. In addition, he carried out many reforms to distribute the country's income to the people according to the requirements of Islam (Islamic Political Economy Book). In addition, the property obtained from the spoils of the war was also widely acquired. During the time of the caliph Umar, the zakat fund accumulated so much that he decided to keep part of the funds for emergency needs. The proposed establishment of Diwan by Saidina Khalid Ibn al-Walid to Saidina Umar to safeguard and manage the interests and use of the property. The proposal was agreed upon by Saidina Umar who named it baitulmal.

The baitulmal institution was officially established during the reign of Caliph Umar Al-Khattab to manage matters related to zakat. The role played by baitulmal is the role of one of the national boards or treasuries that performs a focused function on financial affairs. The role of baitulmal has also been expanded to several departments. Among the roles performed by baitulmal is to record matters related to the division and collection of property. In addition, baitulmal also serves as the national treasury that receives, manages, and coordinates various financial resources and accumulated property such as zakat, waqf, khairat, tax, welfare, and related (Tayib. M, Osman. F, 2009).

Era Uthman bin Affan

In 23 Hijrah, Saidina Uthman was the third caliph appointed after Caliph Saidina Umar. He was a Quraysh nobleman from Bani Umayyad. He is known for his meek, generous, benevolent personality and high courtesy. In addition, Saidina Uthman was also the richest merchant in the Arab lands and earned the title al-Ghani. He donated a lot of his property after converting to Islam.

Historians have divided the period of the reign of Caliph Uthman into two phases, namely the age of peace, the majesty of Islam, and the age of turmoil (Tarikudin, 2008). Caliph Uthman managed to record success in spreading and expanding Islam in the first phase. Among the successes achieved by Caliph Uthman were covering four areas, namely military, bookkeeping of the Qur'an, enlargement of the Prophet's mosque, and the spread of Islamic da'wah. From the aspect of enlargement of the Prophet's mosque, he has taken steps to enlarge the mosque to accommodate the needs of the increasingly crowded congregation. He had bought land in the 29th year of Hijra. This shows the role of mosques in the time of Caliph Uthman played a very important and significant role.

Era Saidina Ali bin Abi Talib

After the departure of Saidina Uthman Bin Affan, Saidina Ali Bin Abi Talib was appointed the fourth caliph. Saidina Ali was a cousin and daughter-in-law to the Prophet (peace be upon him) through marriage to Fatimah (r.a.). He was the first child to embrace Islam and received education directly from the family of His Holiness the Prophet SAW. During the phase of his administration and rule, he faced political challenges arising from the assassination of Saidina Uthman.

Through the spotlight of literature, not many reforms and changes were implemented by him. The death of Saidina Ali in Ramadan in the year 40 Hijra marked the end of the example of Islamic leadership that began with His Holiness the Prophet (PBUH). After that, the post of Caliph Ali was replaced by Mu'awiyah who used the model of the concept of government. He had also moved the capital centered on Medina to Damascus.

After the end of the administrative era and the reign of Khulafa Ar Rashidin, it was continued and continued by the rule of the Umayyad and Abbasid kingdoms. Caliph Umar Ibn Abd Aziz (717-720 AD) who had served as caliph at that time had acted as al-muslih which was to uphold justice, defend the rights of the oppressed people, and fight against existing abuses.

In the era of the Umayyad Bani, the construction of mosques was largely carried out in the newly converted territories of Islam. The role and function of the mosque at the time is still practiced and continued as the function and role of the mosque during the time of the Prophet PBUH and khulafa arrasyidin. Apart from serving as a place of worship, the mosque also serves as an administrative center and community activities. In addition, one of the elements that are emphasized is related to education in society (Riwajanti, N. I, 2019).

The Role of the Mosque From the Economic Aspect in the Contemporary Era

The implementation of mosque-centered economic activities starting from the time of the Prophet PBUH to this day is still implemented and the methods implemented are in line with the current needs and the local community. The mosque is a center of civilization that has two roles which are as a centre of worship and spirituality and as a socio-economic center. In addition, the mosque is also used as a solution to the problems of the ummah related to politics, education, and the economy. In the economic empowerment agenda of the ummah, the mosque is seen as an institution that can assist the government in safeguarding and improving the welfare of the local community. The mosque is seen as a significant institution as the mosque is an institution close to the community. In addition, the funds raised as a result, contribution, and infaq can be used productively to the best of their ability.

However, to realize the agenda of economic empowerment of the local community through mosque institutions, several elements need to be taken note of, including funds and management of funds for mosque economic programs and activities. Therefore, the mosque committee involved must have competence in managing funds towards the economic generation agenda of the mosque and the community. Mosques should be managed professionally in line with the planned agenda so that they can be used as well as possible.

There are various forms of activities carried out by the mosque management to help empower the economy of the mosque and the local community. Among them is the implementation of the mosque kariah cooperative (KKM). KKM is one of the target branches of cluster cooperatives contained in the state cooperative policy (DKN). A strategic plan for cooperative development has been drafted by the Malaysian Cooperative Commission with a two-point concept aimed at empowering the involvement of SMEs in contributing to cooperatives and providing space and opportunities to local communities to improve socio-economic levels (Roziyah, Mohamed & Nur Anizah Aziz, 2021).

Based on the statistics and statistical record of the Co-operative Movement by the Co-operative Commission of Malaysia, as of 2022, the total number of mosque cooperatives in Malaysia is 526. This represents seven percent of the total number of mosques, which is 6,837 (Shawaliah, 2023). Among the impacts of the implementation of Koperasi Kariah mosque is to help the government eradicate poverty. Citing the statement of the President of the National Cooperative Force of Malaysia Bhd (ANGKASA), Datuk Seri Dr. Abdul Fattah Abdullah, he stated that the role and function of the mosque cooperatives throughout the country should be strengthened especially in helping the government eradicate poverty, especially in urban areas. In addition, the mosque's kariah cooperative is seen as being able to help ease the burden of users. According to the statement of the president of ANGKASA, Datuk Seri Dr. Abdul Fattah Abdullah, the mosque and surau cooperative is recommended to change the strategy and approach by emphasizing the production sector and the large-scale halal goods business that is competitive to ensure the needs and convenience of consumers, especially the Muslim community (Haris Fadilah Ahmad, 2022).

There are several forms of social business implemented by mosques that participate in the mosque's kariah cooperatives. Among them is the provision of kiosk rental to entrepreneurs who wish to carry out the business. In addition, car wash companies are also offered and provided. Through this, it indirectly opens up business and employment opportunities to the locals while at the same time generating mosque funds. Apart from that, the mosque can also implement other forms of business such as providing houses or accommodation rooms, eateries, cooperatives, businesses with the concept of agriculture and animal husbandry, and businesses that are suitable for implementation. In addition, the mosque can also take the initiative to rent out premises to further expand the mosque's cooperative business as well as to meet the needs of the Muslim community in the search for halal tayyiban.

Several mosques have implemented the mosque's kariah cooperative which has been successful and can be used as an icon and example in the successful implementation of the mosque's kariah cooperative. Among the mosques that can be used as an example is the Bertam mosque's kariah cooperative, Penang. The mosque cooperative was first established on 6 March 2006 with the participation of 60 members and a share capital of RM 16,000. After almost 14 years of creating the mosque's kariah cooperative, the Bertam mosque managed to collect a total of 445 memberships as of 2020 with the share capital soaring almost 36-fold during the early days of its establishment. Among the forms of social business activities implemented by the Bertam mosque's kariah cooperatives are accommodations named taqwa inn, coop mart cooperative, eatery, feedlot cow, solar panel, and vehicle wash center.

Diagram 1:- List of services offered by Koperasi Kariah Masjid Bertam, Pulau Pinang.



The above diagram shows the list of economic services implemented by Koperasi Kariah Masjid Bertam. Through the services offered, the mosque contributes to the economy of the mosque and opens up space and opportunities for the local community, especially those who need to earn income and employment opportunities. Through the implementation of mosque charity, the economic empowerment agenda of the Islamic community is not something rhetorical to implement. In addition, some mosques carry out several social business activities to generate the economy of the mosque and the local community. Among them is capital loan assistance for several needs such as those that have been implemented by the management of the al-ikhlas mosque which has established Baitul Mal Al-Ikhlas. The establishment of Baitulmal al-ikhlas is aimed at distributing the quotation of zakat funds obtained to asnaf in need. Among the forms of assistance provided by the al-ikhlas mosque through Baitul mal al-ikhlas are: through the provision of capital loans to merchants in need. In addition, among other forms of assistance provided are basic food assistance (necessities) and loan assistance to those who are sick (Ramadhan, A., Hasanah, I., & Hakim, R., 2019).

The implementation of social business activities is not necessarily carried out in mosques. The scope of implementation of social business activities is wide and can be implemented wherever appropriate. All matters involving the administration and management of the business are mosque-centric. Funds raised as a result of Friday's collection, community contributions, and infaq from government and private organizations can be used as best as possible towards productive fund management. The implementation of mosque-centric economic activities is in line with the 12th Malaysia Plan (12MP) to achieve the vision of shared prosperity by 2030. The 2030 shared prosperity vision aimed at Malaysians as a whole can achieve a reasonable standard of living or a 'decent standard of living' by 2030. One of the fundamental elements of the construction of the 12MP is economic empowerment in line with the Sustainable Development Goals 2030 (SDG) under the United Nations (UN) 2030 agenda. Thus, the mosque institution is seen as a center that can play a significant role in guiding the economy of the country in general and the economy of the Islamic community in particular for the better. All parties should play an important role in supporting the government's agenda in ensuring that planned plans can be successfully achieved for the benefit of the ummah.

Table 1:- Brief Analysis of the Role of Mosques From Economic Aspects In The Age of the Messenger of Allah, Khulafa Ar-Rasyidin and Contemporary.

Age	The Role of Mosques from the Economic Aspect
Rasulullah SAW	<ul style="list-style-type: none"> i. The mosque has various roles covering the element of economy. ii. All community activities are based in the mosque. iii. The Prophet established a market near the Prophet's mosque aimed at making the mosque the center of economic development of the community. iv. Activities and businesses with the concept of usury, fraud, and oppression were eliminated by the Prophet PBUH. v. The Constitution of Medina was created to ensure administrative, political, and economic stability. vi. The mosque also became the center of the state treasury and Baitulmal. All matters related to the quotation and distribution of zakat are carried out in the mosque. vii. In addition, proceeds from the jizyah tax and distribution of spoils were also carried out at the mosque. viii. The role played by the mosque succeeded in making the mosque the first Baitulmal institution. ix. The collection and distribution of zakat based on the locality of the mosque is effective as it coincides strategically with the community.
Khulafa Ar-	<ul style="list-style-type: none"> i. The role of the mosque as the center of the treasury continued during the reign of Khulafa Ar-Rashidin. ii. The functions and roles of mosques with the concept of a non-profit can be categorized into toga divisions, namely baitullah, baitulquran, baitulmal, and baitulmuamalah. iii. During the time of Saidina Abu Bakr not much was carried out. The role of the mosque continued as in the time of the Prophet of Allah. iv. The distribution of zakat to the poor and poor asnaf is based on the pattern of administration of the Prophet PBUH. v. Saidina Abu Bakr was also firm in fighting the apostates and refused to pay zakat to his ere

Rasyidin	<p>rule.</p> <p>vi. During the time of Saidina Umar, the baptismal institution was officially established. The quotations obtained in the time of Saidina Umar were so numerous that he decided to distribute some to those in need.</p> <p>vii. The role of baitulmal has also been expanded in managing resources other than zakat, namely waqf, khairat, tax, and welfare.</p> <p>viii. During the tanning phase of Saidina Uthman, she raised the mosque in line with the current needs and demands for the benefit of the Islamic community.</p> <p>ix. During the reign of Saidina Ali, he faced many political challenges due to the assassination of Saidina Uthman.</p>
Contemporary	<p>i. The role of mosques in the contemporary era from an economic perspective consists of various forms in line with current needs.</p> <p>ii. Among them is through the establishment of the mosque's kariah cooperative. Through the establishment of the mosque's kariah cooperative, various forms of economic programs and activities can be implemented for the benefit of cooperative members, parishioners, and mosques.</p> <p>iii. Among the forms of activities carried out through the mosque's kariah cooperative are the establishment of retail outlets, car wash centers, homestays, eateries, agriculture, and many others.</p> <p>iv. In addition, some mosques provide capital assistance to carry out business for the needy.</p>

Outcome Literature Review in Empowering Mosques as Economic Centre

Through the highlights of the literature implemented, it is clear that mosques have various roles and functions in producing a civil society. Since the time of the Prophet PBUH, the mosque has been the administrative center which involves various matters in upholding the eminence of Islam. To continue the role and function of the mosque as performed by the Prophet PBUH and his companions, the authorities must play an important role in ensuring that the administration and management of the mosque are managed as best as possible by the current circulation. The function and role of the mosque as the economic center of the community are not impossible and rhetorical. This is because there are a large number of mosques both locally and abroad who are successful in mobilizing economic activities to be used by mosques and the local community. To support and realize the implementation of the mosque's centralized economic activities, several things need to be taken into account, among which are:

1. Management Committee Members

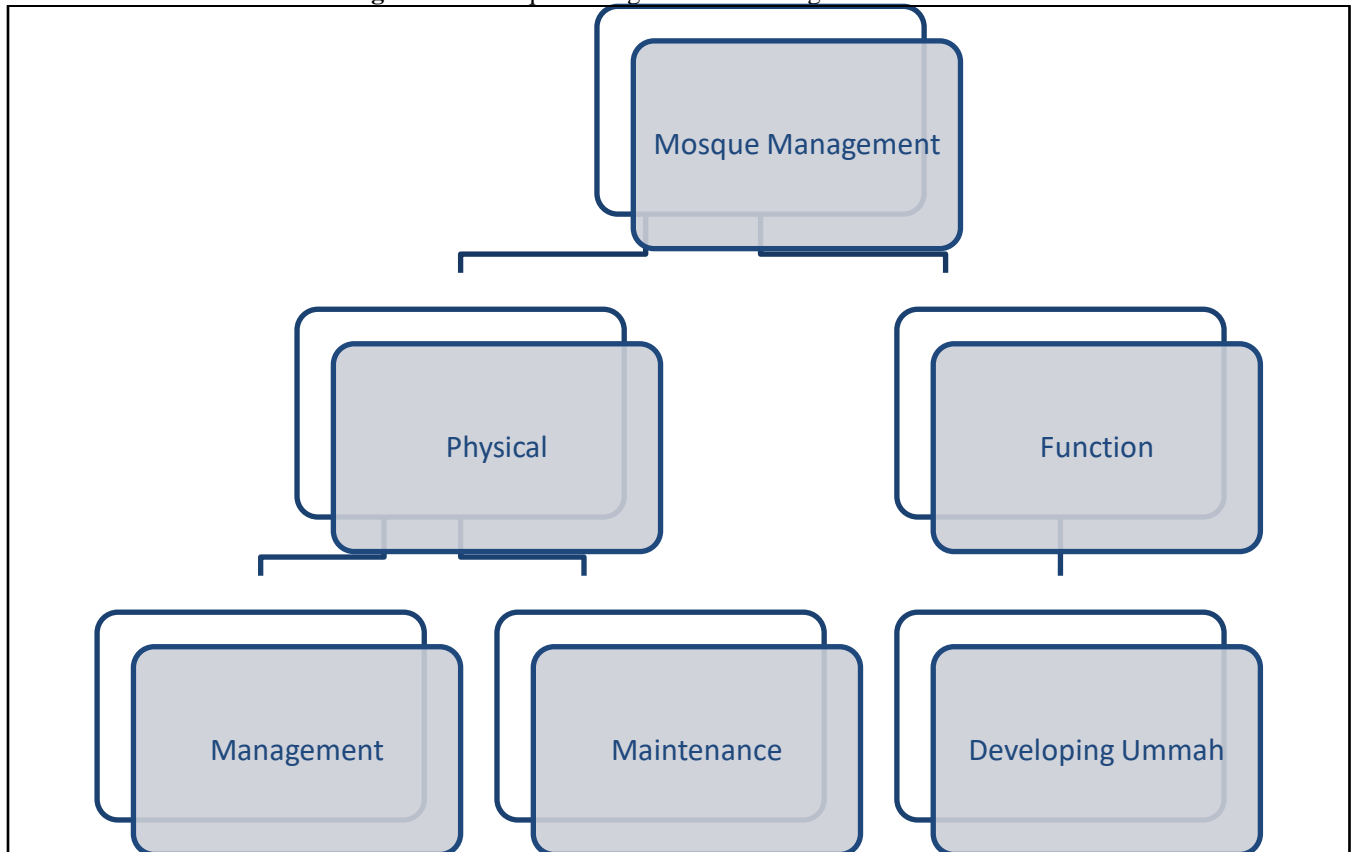
Those who are appointed to manage the mosque should be appointed among those who have qualifications, credentials, and competencies. As an appointed mosque committee member, it is necessary to be aware and committed to carrying out the responsibilities based on knowledge. Good management and administration of the mosque will encourage the rise of the strength of a mosque. Any form of building a mosque if it does not have a good management pattern, will result in the escape from the original role and fungsi and only the appearance of the form. A good and efficient management structure should be expanded in management. To support the planned planning plan, it should be given to individuals who can move the plan to achieve the planned objectives. Responsible parties such as the Religious Department for each state can take the approach with the preparation of the necessary courses for the mosque committee members as a supply and preparation to manage the mosque more efficiently in line with the objectives and goals set.

The diagram above shows the division of mosque management. The organizational structure based on the above concept is important in ensuring that the management and administration run smoothly, orderly, systematically, and efficiently. In addition, the division of administration and management is important to ensure that the mosque can function and be mobilized based on its role as best as possible. Careful, detailed, and systematic planning will have a significant impact on the ummah.

2. Adequate Source of Funds

Funds raised as a result of donations, donations, and in faq from the public can be harnessed towards the economic regeneration of mosques and communities. Some of the funds raised can be used productively for the implementation of mosque-centered economic activities. The members of the mosque management committee should be active, creative, and diligent in striving for the mosque's funding.

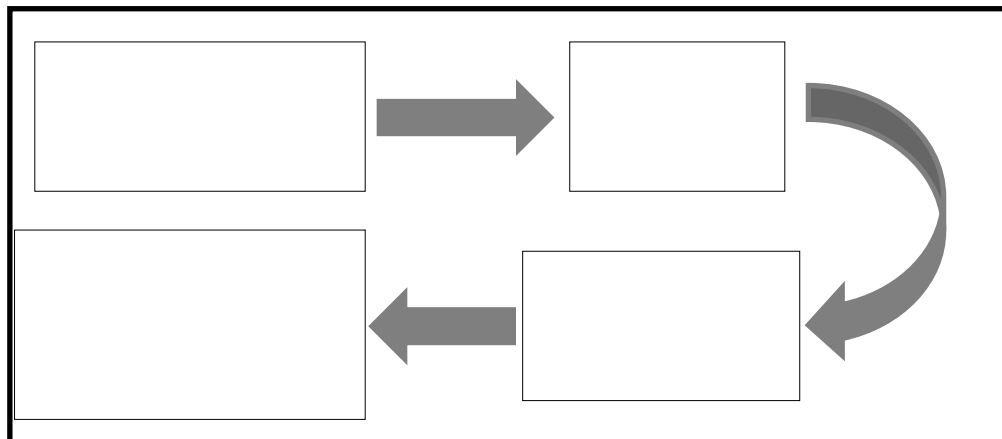
Diagram 2:- Mosque Management Chart Organization.



3. Appropriate Activities

The form of activities carried out should be in line with the capabilities of the local community. This is to ensure that the activities or programs implemented can be implemented and achieve the targeted objectives. Various forms of economic activities can be carried out such as business capital assistance, vehicle washing services, homestays, agriculture, plantations, cooperatives, and related. Through the activities carried out, it can create jobs and business opportunities for the locals to earn and generate income. In addition, the mosque management can also provide consultation and guidance services to those concerned to ensure that the enterprises and businesses carried out run successfully.

Diagram 3:- Elements of Implementation of Mosque Economic Activities.



The above diagram shows the elements that are important in the implementation of mosque-centered economic activities. Through the appointment of competent mosque committee members will be able to efficiently mobilize all the roles of the mosque. In addition, the source of funds raised is also a key element to support the implementation of the mosque's economic activities. Without the support of sufficient sources of funds, it is difficult to carry out the planned activities. The last element that is the backbone of the mosque's economic activities is the planning of activities that suit the local community. Through planning that coincides with the ability and suitability of the local community will be able to realize the centralized economic activities of the mosque in empowering the economy of the mosque and the ummah.

Conclusion:-

In the development of Islamic eminence, the mosque is seen as an important institution in upholding the eminence and development of the community. The findings of the review, show that to uphold the eminence of Islam, the examples shown by the Prophet PBUH and the companions in bringing about the role and function of the mosque should be researched, appreciated, applied, and used as a backup in building a superior civilization. History proves that the role of the mosque is not limited only to a center for the implementation of spiritual worship. However, it covers broader aspects and elements such as administration, politics, treasury, economics, and community development. In this regard, we need to learn, appreciate, and take the ibrah from the tauladan that was shown by the Prophet PBUH in producing excellent ummah in this world and the hereafter. It is a great loss for the Muslim community if it does not take advantage of the role and function of the mosque to the best of its ability. The findings also showed that the role of mosques in the economic aspect of today is not alien. This is because there are mosques that carry out economic activities to boost the economy of mosques and ummah. The implications derived from this study can benefit the planners and implementers of the policy in navigating the role of mosques toward the economic empowerment of mosques and the ummah. Continuity of this study, among the things that can be studied is related to mosques that have proven successful in carrying out economic activities. Through this study will be able to see the approaches and methods of management and implementation that have been implemented by the mosque.

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