

Social Empowerment Based on Mosque

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Abstract. The perspective to see mosque from the spiritual aspect and a place for worship is not appropriate. Actually the mosque can be used to become a basic social empowerment. Using an activity in the mosque, social community can be developed into several aspects such as participation, collaboration, and independence on the basis a fate and the faith. Various kinds of empowerment activities can be carried out through a spiritual, education, social fundraising such as (zakat, infaq and shadaqah), and empowerment of the economy and entrepreneurship. Implementing the social empowerment in the mosque, it needs a planning systematically with involving aspect of mosque management. One of the model mosque empowerment is the Jammaah and Dakwah Movement, a model that encourages the optimization of the role of Jamaah through groups of Jamaah (Jamaah units).

Keywords: social empowerment, mosque.

INTRODUCTION

Seeing a mosque as a place of worship and spiritual guiding only, it is not appropriate. The misperception will happen generally if we have different perspective in seeing the function of mosque. There are many mosques are visited by Jamaah and Islamic study activities, but they forget to follow up those activities in the outside of mosque. It will cause the effect that mosque is just seen from the institutionalization of Muslim spiritual activities.

Since the time of the Prophet Muhammad, the mosque has been widely used as a means of spiritual and social empowerment. The other function of mosque is not only for worship activity only, but also it is used for education and daily life which covers all aspects of life [1]. The existence of a mosque has a close relationship to social empowerment.

The history proves that Rasullulah SAW is successful to use empowerment in the mosque through implementing social empowerment to build a Madinah as the center city and country through education, worship, discussion and other activities [2]. The optimization of function Nabawi Mosque produces the Madinah charter to boost the community to have a higher participation in the country's development process

The empowerment is an activity to boost all elements of social to take an active role [3] it becomes an important asset in the development process. The more participation from the community will have, the sooner realization of the national target will be. The social

empowerment which is expected to become an important asset of national development, the fact it still becomes a serious problem to make it real, Even though there are many organizations and non-governmental organizations working on this can be resolved.

The data at the ministry of Religion's Directorate of Religious Affairs and Sharia Development states the number of Mosques and Mushalla in Banyumas Regency has reached 2099 spread across in 27 sub-district, covering various typologies and varied numbers of Jammaah [4]. The amount of the mosque and musahala is not comparable with the role of those as the center of empowerment in around of those places. Not many mosques have been able to design activities outside of ritual. It means the empowerment of mosque to boost the Jammaah and social in around of mosque is not clearly apparent. The mosques are still dominated by ritual activities and holly book studies.

There are many efforts to proper the mosque and Jammaah in the process of national development have been carried out by forming organizations such as takmir, Indonesia Mosque Council, Communication Forum of Mosque and Mushalla, and others. Through these organizations it is sought to improve the empowerment of mosques. But the existence of the organization has not been optimal in running the functions and roles due to being too formal and using top down system in its activities. On the contrary, efforts to boost Jamaah using bottom up system is not fully implemented yet.

This study aims to reveal the social empowerment based on mosque which is conducted by Takmir of the Al-Ikhlash Mosque in Karangtawang, Banteran Village, Wangon District, Banyumas Regency, Central Java.

Social Empowerment

Empowerment is always associated with a dynamic social process related to the independence of a community of people or social to achieve certain goals. The dynamic process is much influenced by the ability to optimize the functions and roles of available resources.

The definition of social empowerment that is quite representative and orientated to internal strengthening, it is according to Widjaja [5], he says the empowerment as the efforts to increase the social's capabilities and potential, so that they can maximize their identity, dignity, and values to survive and develop themselves independently both in the economic, social, religious and culture. The key word of the social empowerment definition is to increase capabilities and independence. Increasing the social internal capabilities and independence can be the way towards the social empowerment well.

The social empowerment becomes the crucial problem in the development process. The main responsibility in the development program is to make the social has a power, strength, or ability in various aspects such physical and material, economic, institutional, cooperation, intellectual and commitment [6]. If the development program is not able to empower the social, so the process of development will be hampered due to the funds and programs will run out of unproductive and consumptive programs.

The effort to realize social empowerment needs systematic procedure to run it well. There are three steps to build social empowerment [7] namely: (1) To create a situation that allows social to be able to develop their selves. It based on the assumption that individual in social has a potential to develop. (2) To strengthen a potential and power or empowerment using the real procedure such as accommodating various input, providing infra structure and facilities both physically and easily accessible education and training facilities. (3) To boost the social empowerment in the sense of protecting and defending the interest of the weak community.

If the procedure on the above can be fulfilled, so the potential of the social will be developed. The requirement of the potential development process has a meaning as the level of social participation and good independence. The process of empowerment is the process of community based and bottom up. Empowerment using top down approach is usually not able to create a creative and independent attitude.

Mosque as a basis of empowerment

Mosque is the place to boost social empowerment in the oldest Islamic history. At the time of the Prophet Muhammad's migration from Mecca to Madinah, the first one to be built is a mosque. The mosque that was established was not only for the sake of worship, but also it was used for Muslims activities including government and state affairs with various matters such as discussion and soldier training [2]. Mosque is a center for educating to build a social empowerment. Therefore mosque empowerment means social empowerment or empowerment of the people.

The mosque according to Alwi [8] has at least five functions and roles, namely as a means of worship, educational facilities, the center of social activities through the utilization of zakat, Infaq, Shadaqah, as a means of social security and productive business activities.

In Indonesia, the construction of mosques from time to time continues to be carried out so that the number of mosques always becomes larger. Data in the Ministry of Religion of the Republic of Indonesia states that the number of mosques around 643843 [9]. This amount does not include a very large of Mushalla. Although its growth is considered low, it is recognized that the number of mosques in Indonesia is very large. Meanwhile, the number of mosques and Mushalla in Banyumas Regency has reached 2099 [4]. This amount,

if related to the number of worshipers who are both active and who are passively present to the mosque, is certainly a very large asset and potential resource.

Jama'ah mosque as a community has a strategic role in the process of community empowerment. The statement is not excessive because the activities of the Jamaah mosque are abundant since starting to pray jamaah in mosque, couching through religious lectures, collecting Zakat funds, Infaq, and Shadaqah and other social funds.

The empowerment activities of the Muslim community can be done through mentoring by providing motivation, increasing social awareness, fostering aspects of knowledge and attitudes to improve abilities, mobilizing productive resources and developing economic activities and Dawah activities [10].

The results of the research was done by Pertiwi [11] stated that to build mosque functions based on good management, it can be achieved through several improvements and development of mosque management with several stages, including micro level (management, arrangement), messo level (how to design activities according to the needs of Jamaah), macro level (how to make networking/ cooperation between mosques). This stage is unity of steps taken from feasibility studies, needs analyses and cooperation to empower Jammah mosque.

Providing a forum for the activities of the mosque, the management of the Takmir mosque is needed to be formed. And then improving the function and role of Takmir and the communication networks it also needs to be formed with the various organizations which aims to improve the mosque empowerment. The organization includes the Indonesian Mosque Council, (DMI), Takmir Mosque, Mosque Communication Forum, Mosque Youth and others. All of these organizations have programs which have the same direction, namely empowering mosques to support national development.

METHOD

This research used a descriptive qualitative method. The collecting data used observation, interview and documentation technique. The analyses data used qualitative data analyses, according to Miles and Huberman [12] there are four steps: collection of the data, presentation of the data, reduction and conclusion of the data.

RESULT

The result of this research of social empowerment based on mosque at Al Ikhlas mosque Karangtawang, Banteran, Wangon District can be explained as follows: a) Social empowerment has been carried out in the Al Ikhlas Karangtawang Mosque using Jamaah and Dakwah Jamaah Movement (GJDJ) model. The empowerment model is a dakwah model for empowering Muhammadiyah organization members who were initiated since 1975 [13]. The GJDJ empowerment model

is implemented by forming groups of Jammah consisting of 7 to 10 houses (heads of households) of a total of 123 households. Each of group is led by a group leader who serves as a motivator and coordinator of the community empowerment program in his group, relating to empowerment activities, it is located in the inside of mosque and in the outside of the mosque. Each leader of the Jammah in carrying out their duties is under the coordination of the Takmir of the Al Muhajirin Mosque and the branch Manager of Muhammadiyah Karangtawang; b) The stages of social empowerment with the GJDJ model consist of three stages, namely preparation, implementation, and evaluation activities. The preparation activity is to make training of leader and takmir. The material of training such as concept and implementation of GJDJ, the task and function of the group leader, the technique of motivating Jamaah (group dynamic) and problem solving. Implementation Stage is the stage of empowering Jamaah through the group dynamic by optimizing the active role of Jamaah leader. At this stage the leader tries to mobilize the Jamaah movement both inside and outside of the mosque. At the evaluation stage, Takmir of the Al Ikhlas mosque together with The Muhammadiyah Branch Leader and all the leaders of Jammah received reports and then analyzed the achievements of the social empowerment program, gave the solution based on the problem, the evaluation is done routinely every period of the month at the mosque after Isya praying in Jammaah, and c) The empowerment Program that has been implemented such as: 1) Empowerment of spiritual aspect especially prayer in Jamaah in the mosque; 2) Empowerment of education and training aspect. It covers religious education, social education, entrepreneurship program. In addition there is Alquran Education Board; it is a program for children to recite Al-quran, 3) Empowerment of Zakat Institutions by forming the amil zakat institution, Infaq and Shodaqoh Muhammadiyah (Lazismu). In 2018 Lazismu Al-Ikhlas mosque is able to collect Zakah infaq Shodaqoh funds in the amount Rp. 46.000.000, and 4) Empowerment of economic Jamaah in the mosque by using a portion of funds from Lazismu to productive business. In addition Lazismu funds are also distributed according to Islamic law to eight proportional groups. The economic empowerment activities that have been carried out are rice farming, catfish farming and goat farming. The empowerment program was carried out on a rolling basis between group of Jammah and received assistance from an expert team from the community empowerment assembly of the Muhammadiyah Regional Leader Banyumas, The Agriculture and Livestock service Office of The Banyumas Regional Regency.

DISCUSSION

Social empowerment with the Jamaah and Dakwah Movement model is more effective because the process of group dynamic is easier to do through groups of Jamaah (Jamaah Unit). Efforts to build participation of

members of the Jamaah and its independence are faster than mass models.

The process of social empowerment through activities based on mosque is very effective because the intensity of communication, interaction, and collaboration is very high. Using the movement of Jamaah in mosques and other routine activities, Jamaah feel the same and have one goal in one bond of faith.

The process of group dynamics is very dependent on the ability of the leader of the Jamaah in a group. Therefore, the head of the Jamaah should be chosen from members of the Jamaah itself who has good competencies such as communication skills, motivation, physical and spiritual health and dedication and commitment. The training is conducted by Takmir of the Al Ikhlas mosque along with the Muhammadiyah Management to the group leaders and all the elements of the board was a very supportive step to form these competencies. Periodic evaluations at the end of the month are also a means of consolidation and efforts to motivate the team's fighting spirit.

The operational pattern of GJDJ has been described in the above is in line with the results of the study conducted by Pertiwi [11] which states that to build mosque and its functions as a basis for good empowerment can be achieved through several improvements and development of mosque management with stages, including micro level (management), mесо level (how to design activities according to the needs of Jammaah), the macro level (how to make networking or cooperation between mosques). The steps in implementing GJDJ actually include aspect of the management of mosque.

Mobilization of zakat, Infaq and Shodaqoh through Lazismu and some of it is used for agricultural activities, catfish farming and goat farming which has strategic value in empowering Jammaah. Members of Jammaah are trained in entrepreneurship and independent spirit through this program.

CONCLUSION

Social empowerment is a process of strengthening the community through participation, collaboration and independence. Fostering these efforts, a facility that has adequate carrying capacity is needed both physically and in the activity program. Mosque as a social facility that has a strategic function is very appropriate to become the basis of social empowerment activities.

The application of the model of social empowerment at the Al Ikhlas Mosque using the Jamaah and Dakwah Movement of Jamaah is very effective. The model proved by giving training to the Jammaah, so that they can participate, collaborate through various independent empowerment activities.

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