



Boosting the Mosque Management During COVID-19 Pandemic A Case Study

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Abstract. The purpose of this article is to explain the mosque management during the COVID-19 pandemic which specifically discusses the Al-Muhajirin Mosque in Banjarmasin as a case study. This study uses a qualitative approach with data collection methods in the form of interviews, observations, documentation, and literature survey. The data were analyzed using a descriptive-analytic approach. The results of the study show that the Al-Muhajirin Mosque has applied strict health protocols in worship and all activities around the mosque and has implemented various educational, social, health, and economic programs to help worshippers and the surrounding community in dealing with the excesses of the COVID-19 pandemic. This mosque is effectively able to empower its potentials to assist the community face the pandemic period with the support of caring mosque management, solid congregations, enthusiastic mosque youth, adequate sources of funds and infrastructure, as well as synergy with external parties. The experience of the Al-Muhajirin Mosque is relevant to be used as a model for developing the role of mosques in Muslim communities in dealing with the COVID-19 pandemic.

Keywords: Mosque · COVID-19 · Pandemic · Health protocol · Muslim

1 Introduction

The mosque is a vital institution that has a very strategic and important function in Islamic society, both as a place of worship and as a center for fostering and developing people. In Indonesia, many mosques are considered successful in playing their strategic roles in the community that carry out community empowerment in the spiritual, economic, educational, social, and cultural spheres such as Jogokariyan Mosque in Yogyakarta [1, 2], the Namira Mosque in Lamongan [3], and At-Taqwa Mosque in Cirebon [4]. Community empowerment that has been carried out by mosques is considered very important because the essence of true religion is to transform religious values into concrete actions for the community [5].

The COVID-19 pandemic that has taken place in the last two years (2019–2021) has changed the lives of people around the world, including Muslims in Indonesia. The religious institutions and practices of Muslims have not been spared the impact of this pandemic. Muslims in Indonesia generally respond to the COVID-19 pandemic rationally and proportionately as reflected in the views of Islamic community leaders and organizations. They are generally active in supporting various government and health authority efforts to prevent the transmission of COVID-19 by limiting various religious practices and activities with the support of religious arguments [6]. Amid this situation, mosques have carried out a series of adaptations and transformations of their roles. Mosque administrators have generally acted quite responsively by enforcing health protocols in the mosque and making adjustments to the implementation of various mosque activities.

For worship activities to continue safely, the mosque administrators have required the congregation to wear masks, distance the rows in the form of a cross or dotted line in the prayer rows, shorten the duration of Friday sermons and holidays, and eliminate shaking hands after prayer. Some mosques have also formed an anti-COVID-19 task force team to ensure the implementation of health protocols in mosques [7–9]. Some mosques even make a *halal bi halal* pledge in the form of a statement to forgive each other as a substitute for shaking hands at the moment of the holiday [10]. Likewise, mosques in Japan also took various prevention measures such as large-scale event cancellations and building closures. Mosques provided significant support for foreign Muslims and Japanese people that include mask donation, counseling, and food provision [11].

Many mosques have made educational innovations and virtual religious lectures broadcast through social media such as Instagram, Facebook, and Whatsapp [7, 12]. Several mosques have also opened YouTube TV channels to disseminate their *da'wah* programs [9]. The use of social media is felt to be very effective in conveying *da'wah* messages to the congregation and the public at large. Of the advantages of social media is its ability to upload photos and tag people so that they feel involved in the activity on the photo. Another advantage is the interaction through the comments column so that mosque administrators can respond quickly to public responses to information, photos, or videos that have been posted [12]. In addition, many mosques provide free Wi-Fi facilities and internet data quota assistance for teachers and students who are considered *duafa* [10].

Some mosques also continue to carry out their social roles for the community and this role is increasing during the COVID-19 pandemic. The social activities included the distribution of packaged rice and basic food packages to widows, orphans, and the underprivileged, blood donations, and free mass circumcision [13, 14].

To prevent the spread of COVID-19, mosque administrators routinely spray disinfectants and provide hand sanitizers at every mosque entrance [7]. Mosque administrators educate the public about the importance of maintaining cleanliness and provide hand-washing facilities both manually and automatically with sensor-based faucets [15, 16]. Several mosques have also made changes and adjustments to the layout of the mosque to prevent the transmission of COVID-19 by adjusting the distance between worshippers in rows, improving room sanitation, and increasing open spaces [17].

In the economic aspect, the mosque also seeks to help its congregation overcome economic difficulties due to the pandemic. Forms of economic empowerment carried out include providing capital for MSMEs with sharia or profit-sharing schemes and utilizing the mosque's yard for hydroponic plant cultivation [18]. The mosque also uses zakat, infaq, and alms (ZIS) funds for empowerment programs with socio-entrepreneurship concepts that are beneficial to the community, in the form of economic benefits and food security. In general, mosques have the potential to be used to support the development of Islamic economics among Muslims [19, 20].

In this context, the role of information technology becomes very vital and has proven to be effective. Many mosques have utilized the role of information technology well during this pandemic, among others, by developing applications to support various activities in mosques [21]. The e-mosque or *e-da'wah* mobile application has various features such as schedules and study materials, activity info, financial reports, prayers, hadiths, videos, inspirational stories, and quotes that can be accessed anywhere with the help of the internet and Android mobile devices [22]. Meanwhile, to overcome the reduced income of the mosque due to the decline in worshippers who come to the mosque, some mosques have implemented financial technology in the form of a financial technology payment gateway application. This application can be a solution to maintain and even increase mosque income during the pandemic [23].

The COVID-19 pandemic presents the new challenges for mosque administrators in managing mosques and building strong relationships with their congregations. In this context, the role of information technology becomes very vital and has proven to be effective. Many mosques have made good use of the role of information technology during this pandemic, among others, by developing applications to support various activities in mosques. The e-mosque or *e-da'wah* mobile application has various features such as schedules and study materials, activity info, financial reports, prayers, hadiths, videos, inspirational stories, and quotes that can be accessed anywhere with the help of the internet and Android mobile devices [22]. Meanwhile, to overcome the reduced income of the mosque due to the decline in worshippers who come to the mosque, several mosques have implemented financial technology in the form of financial technology payment gateway applications. This application can be a solution to maintain and even increase mosque income during the pandemic.

Given the vital position of mosques in Muslim society and the large number of resources owned by mosques, it is deemed necessary to encourage mosques to do more to help congregations and surrounding communities during the COVID-19 pandemic. In particular, this article aims to boost various roles and programs of mosques by discussing the AlMuhajirin Mosque in Banjarmasin as a case study.

2 Research Methods

The selection of the Al-Muhajirin Mosque for this study was based on some considerations: (1) This mosque has many community development programs in the fields of spiritual, education, social, health, and economy; and (2) The mosque won the 1st national-level award for mosques under the auspices of the Yayasan Amalbakti Muslim Pancasila/YAMP (Pancasila Muslim Amalbakti Foundation) in 2019 [24].

This study uses a qualitative approach with primary and secondary data sources. Primary data comes from the results of interviews with the management of Al-Muhajirin Mosque and field observations, while secondary data comes from the previous studies contained in journal articles, books, mass media news, and other notes collected using library survey and documentation. The collected data were then classified, verified, compared, and analyzed using descriptive-analytic techniques.

3 Results

3.1 Profile of Al-Muhajirin Mosque

Al-Muhajirin Mosque, the full name is Al-Muhajirin Muhammadiyah Mosque, located on Jl. HKSN RT 19 Kuin Utara Village, North Banjarmasin District, Banjarmasin City. This mosque was built with a grant from the Yayasan Amalbakti Muslim Pancasila (YAMP) Jakarta on a 3,360 m² community waqf land and was inaugurated in 2008. The main hall of the mosque measures 15 × 15 m² plus a terrace around it. There is additional space at the back measuring 18 × 10 m². Overall, the mosque building can accommodate about 1,000 people.

The mosque has a separate two-story building that is used for offices, meeting rooms, *sharia* cooperatives, social services, and a health clinic. The mosque also has a multipurpose building, three residential houses for the imams and their employees, and a kitchen for the provision of consumption. In addition, the mosque has a fairly large yard that is used for parking and the area for carrying out Eid prayers. Currently, Al-Muhajirin Mosque is in the process of land acquisition to build the Al-Muhajirin Muhammadiyah Center which is planned to consist of *tahfidz* boarding schools, boarding schools, health clinic, and *sharia* business incubation center.

The source of the mosque's income comes from the alms of the congregation which is collected from the *infaq* box which is circulated after every obligatory prayer and Friday prayer as well as from special fundraising activities for social purposes, such as mass circumcision activities or when a disaster occurs. The mosque has business units that generate income, namely tower rental services for telecommunication companies and ATM rooms for banking. The mosque also rents out outlets for MSMEs.

3.2 Policy Changes During the Pandemic

The COVID-19 pandemic that has lasted until the second year has unavoidably affected the activities at the Al-Muhajirin Mosque, but the mosque during the pandemic continues to operate and carry out its roles as a center of worship and a center for community activities. There have been several changes on the mosque policies and programs in response to the pandemic, namely:

- Eliminating Friday prayers and Tarawih prayers at the beginning of the pandemic following the appeal from the government, the Indonesian Ulema Council (MUI), and the Central Board of Muhammadiyah.

- Implementing health protocols in all mosque areas which require all worshippers to wear masks, check body temperature, maintain a distance between prayer lines, and wash hands with soap or hand sanitizer. Other mosques also implement the same policy as part of the application of the *maqasid sharia* concept, in particular protection of life (*hifz al-nafs*) [25].
- Establishing an anti-COVID-19 task force in charge of monitoring and ensuring the implementation of health protocols, especially in the main area of the mosque.
- Providing hand sanitizer in the mosque main room and *infaq* boxes and providing handwashing soap in the ablution area/washroom.
- Reducing the frequency of religious lectures from 7 times to 4 times a week to reduce the crowd. Religious lectures are carried out at night between Maghrib and Isha and in the morning after the dawn prayer.
- Increasing the frequency of blood donation from once to 4 times a year in collaboration with the Indonesian Red Cross (PMI) Banjarmasin City to help patients in hospitals who need blood transfusions.
- Increasing the frequency of free mass circumcision from once to 3 times a year and increasing the number of children circumcised from 100 to 400 children a year to ease the burden on parents experiencing economic difficulties due to the pandemic.
- Providing a free rice ATM in collaboration with Bank Syariah Indonesia (BSI) which distributes free rice to 100 poor families every month.

Based on the explanation above, the roles of Al-Muhajirin Mosque during the pandemic in the aspect of worship and education have decreased, indicated by the decrease in attendance of worshippers and the reduced number of *infaq* collected, but in health and social aspects, there has been a sharp increase compared to the pre-pandemic period [8].

3.3 Roles of Al-Muhajirin Mosque During the Pandemic

The roles played by Al-Muhajirin Mosque during the COVID-19 pandemic consist of spiritual role, educational role, social role, health role, and economic role as shown in Fig. 1. More specifically, all these roles are discussed in the following parts.

- **Spiritual role**
The spiritual role is the main role for all mosques. Worship activities at the Al-Muhajirin Mosque continue to run normally with health protocols. In this spiritual sphere, Al-Muhajirin Mosque organizes congregational ritual activities, among others: prayer five times a day, Friday prayer, Eid prayers, eclipse prayer, and funeral prayer. In the month of Ramadan of the second year of pandemic, the mosque has again held Tarawih prayer in congregation, *iftar* (breakfast) Ramadan together, and *i'tikaf* in the last ten nights by providing *sahur* packages for the congregation. Meanwhile, on Eid al-Adha, the Al-Muhajirin Mosque always organizes sacrifices. In 2021, there were 34 cows and 5 goats slaughtered in this mosque whose meat is distributed to the congregation and the surrounding community [26]. In addition, the mosque also routinely provides *sunnah iftar* packages together, such as Monday and Thursday fasting, Shawwal fasting, and the Arafah fasting.

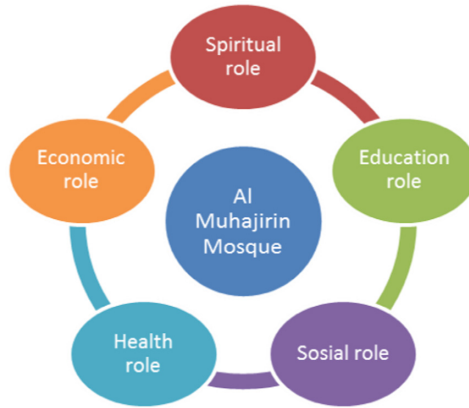


Fig. 1. The roles of Al-Muhajirin Mosque.

- Educational role

Al-Muhajirin Mosque continues to carry out educational roles for the congregation in the form of routine religious lectures. The frequency of these religious lectures during the pandemic was reduced compared to before, which was four times a week on Sunday dawn, Tuesday dawn, Thursday dawn, and Friday night. After the lecture activities, free breakfast was provided for the congregation. To support virtual learning for students, the mosque also provides access to free online learning at the mosque [27] and educational scholarships for selected students.

- Social role

In the social field, Al-Muhajirin Mosque shows a high concern for community difficulties and various disasters that occur by providing direct assistance from the mosque's cash funds and collecting donations from its congregation. The social programs financed from the mosque's treasury include the distribution of gifts for widows, orphans, and the poor ahead of Eid every year [28] and financial support for other Islamic organizations. The mosque also organizes blessing Friday activities by providing free hot drinks every Friday morning and free meal packages after Friday prayers for the poor. Al-Muhajirin Mosque also has a free rice ATM that distributes free rice assistance to 100 poor people whom each receives 10 L of rice monthly [29].

Al-Muhajirin Mosque is also always responsive when one of its worshipers dies or when there is a fire and flood disaster by holding donations from the congregation. The importance of mosques in times of disaster is undeniable, even in many places mosques are used as evacuation sites for victims of natural disasters [30, 31]. The mosque's concern is not only for the surrounding community but also for the occupation experienced by the Palestinians which is manifested in the form of holding a grand religious lecture inviting clerics from Palestine to collect donations from the congregation in collaboration with Aksi Cepat Tanggap (ACT) South Kalimantan.

- Health role

Al-Muhajirin Mosque provides various health services to worshipers and the community, including opening a health clinic once a week on Sunday mornings and holding free mass circumcision activities and regular blood donations [32]. In 2021, in line

with the increasing demands of the community, free mass circumcision activities [33] were carried out three times a year, while blood donation was four times a year. To improve the health and resilience of its congregation, especially for the younger generation, the mosque also holds a Tapak Suci, martial arts training activity every Sunday morning. Tapak Suci is a special self-defense organization within Muhammadiyah.

In addition, to avoid contagion of COVID-19, AlMuhajirin Mosque has formed a COVID-19 task force team tasked with enforcing the implementation of strict health protocols in the mosque area and requiring worshipers to always wear masks and maintain a distance. Free masks are always provided for pilgrims who do not bring their masks.

- Economic role

The services provided by Al Muhajirin Mosque in the economic sector include the zakat fund which is distributed in the form of capital assistance for Micro, Small, and Medium Enterprises. The mosque also provides money withdrawal services to its worshipers through five ATMs in collaboration with the banking industry. In addition, the sacrificial worship activities that are routinely held every year also encourage economic activity. No less than Rp 600 million revolves around the sacrifice every year. These funds can empower cattle breeders and help move the wheels of the people's economy. The mosque also has Al-Muhajirin *Sharia* Cooperative and a waste bank, although the management of these two institutions is still not optimal.

3.4 Supporting Factors

Several supporting factors make Al-Muhajirin Mosque able to contribute broadly to society, namely:

- Mosque management policy

The management of mosque from the beginning has declared the mosque as a center of worship and a center for fostering and developing people. Therefore, various activities and programs have been carried out, both religious and non-religious. The mosque activities are not only intended for the congregation, but also the wider community.

- Congregational participation and solidarity

The existence of a solid congregation is one of the important supporting factors behind the implementation of various mosque programs. The mosque congregations have not only participated in the activities carried out by the mosque but also provide their financial support through *infaq/waqf* continuously and are willing to provide time and energy voluntarily to the success of all programs organized by the mosque.

- The mosque's youth

In addition to adult worshipers, the mosque also has an energetic youth or teenage generation who are always ready to support mosque programs. The spirit and creativity possessed by these young people play a major role in assisting the implementation of various programs/activities, especially those involving a large number of participants, such as mass circumcisions, Eid prayers, and distribution of gifts for the elderly, orphans, and poor people.

- Mosque resources

Al-Muhajirin Mosque has relatively adequate resources from the aspect of manpower, finance, and infrastructure. The mosque has 10 permanent employees who carry out operational activities and are paid a fixed salary every month in various positions, namely two imams, one muezzin, three security guards, three cleaners, and one general assistant. In addition, the mosque also has volunteers who help count the charity boxes every day and a team of kitchen volunteers who prepare the consumption for mosque activities. From the financial aspect, the mosque's sources of income come from daily *infaq* and Friday *infaq*, rental services for five bank ATMs, telecommunications tower rental services, stall rental services, and parking fees. The income is used to finance the operational needs of the mosque, the implementation of various mosque activities, and the development of mosque assets. In terms of infrastructure, the mosque has a main prayer room, an additional building, a meeting hall, and a large yard to support numerous activities, both indoor and outdoor.

- Synergy and cooperation with external parties

The mosque has so far built a fairly extensive network of cooperation with many external agencies and institutions. The cooperation includes the form of financial support, manpower, logistics, and others. For example, in mass circumcision activities, the mosque cooperates with the health service and hospitals so that it gets assistance with medicines and medical personnel, while in blood donation activities, the mosque cooperates with the Indonesian Red Cross (PMI). In addition, the mosque has always received support from Muhammadiyah administrators from the sub-district level (PRM Banjarmasin 13), city-level (PDM Banjarmasin), the provincial level (PWM South Kalimantan), as well as sponsorship assistance from many companies and other partners.

- Positive image

Al-Muhajirin Mosque has been known as an active mosque with numerous activities. The educational, social, health and economic services that were implemented so far have made Al-Muhajirin Mosque widely known by the public. This is also evidenced by the election of this mosque as the first winner at the national level at the Pancasila Muslim Amalbakti Foundation Mosque Award (YAMP) in 2019.

4 Conclusion

Al-Muhajirin Mosque Banjarmasin during the COVID-19 pandemic has provided various educational, social, health, and economic services to worshipers and the community, in addition to its main services in the spiritual and educational fields. This mosque is effectively able to empower its various potentials to help worshipers and the surrounding community in facing the pandemic period with the support of caring administrators, solid congregations, energetic young generation of mosques, financial resources, and adequate infrastructure, as well as synergy with various external parties.

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