

Economic Revitalization Through Mosques: Enhancing Community Well-Being In Indonesia

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Abstract

The objective of this research is to explore the revitalizing the economic function of mosques and improving the economic well-being of the ummah in Indonesia. This research employs a literature review methodology with study can be sourced from various outlets, including journals, books, documentation, the internet, and libraries. The data analyzed using the content analysis method, is a descriptive or scientific analysis of the textual information obtained from library sources. This method involves systematically examining and interpreting the content of the documents to extract meaningful insights and information related to the research topic. The findings are Revitalizing the economic function of mosques and improving the economic well-being of the ummah in Indonesia; (1) Observing Potential Areas for Business Development Around the Mosque; (2) Designing an Investment Platform Accessible to Many People; (3) Collecting Capital from Investors; (4) Legal Entity Licensing; (5) Business Premises Preparation and Business Opening; and (5) Routine Evaluation. And the role of the mosque in economic development can be categorized into five clusters; (1) Mosque as a Sales and Distribution Center for Economic Aid Programs; (2) Mosque as a Fund Collector and Congregant Investment Hub for Mosque Economic Activities; (3) Mosque as a Financial Sector; (4) Mosque as a Marketplace for Small and Medium-Sized Micro-Businesses in the Surrounding Area; and (5) Mosque Establishing Autonomous Business Entities. This research contributes significantly to understanding the opportunities and challenges associated with the economic role of mosques in Indonesia. The findings are expected to serve as a foundation for various stakeholders, including the government, religious organizations, and the ummah community, to develop effective strategies for revitalizing the economic function of mosques and improving the economic well-being of the community in Indonesia.

Keywords:

National health insurance, Nizam al-Mulk, social, economic, political

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1. Introduction

Generally, mosques represent the aspiration of the Muslim community as places of worship. Due to their crucial role, mosques need to be managed well, both in terms of the physical structure and religious activities (Rifa'i & Fakhruroji, 2005). On the other hand, Indonesia is known as a friendly, loving, and charitable nation. This paradigm has developed over the years, and ethical behavior has become an integral part of Indonesia's national identity, passed down through generations (Rahmad, 2017). During the time of Prophet Muhammad, social issues were prevalent due to the struggles faced by the believers in upholding their faith. Many companions of the Prophet needed social assistance as a result of their dedication and the challenges they encountered. Poverty, too, has been a longstanding issue throughout history (Masamah, 2020). To address these social problems, Prophet Muhammad and his companions utilized mosques as centers for social activities. For instance, they collected ZISWAF through the mosque and distributed them to those in need among the companions (Ramadhan et al., 2019). Consequently, the presence of mosques played a significant role in supporting society during the time of the Prophet Muhammad. This fostered widespread love for mosques among the people, as they witnessed how mosques functioned as places providing aid and support to fellow Muslims (Susilo, 2016; Yani, 2001).

The Ministry of Religious Affairs recorded that the number of mosques in Indonesia reached 290,151 in May 2022. Among these, the highest number of mosques was in West Java, with 59,240 units. In more detail, the most common type of mosque in West Java was the "masjid jami," totaling 53,929. Additionally, there were 4,602 mosques in public places, 591 grand mosques, 92 historical mosques, 25 grand mosques, and one central mosque in the province. The second position was held by Central Java with 50,690 mosques. Out of these, 45,759 mosques were categorized as "masjid jami." Furthermore, there were 4,129 mosques in public places, along with 601 grand mosques, 164 historical mosques, 35 grand mosques, and two central mosques (Mahmudan, 2022).

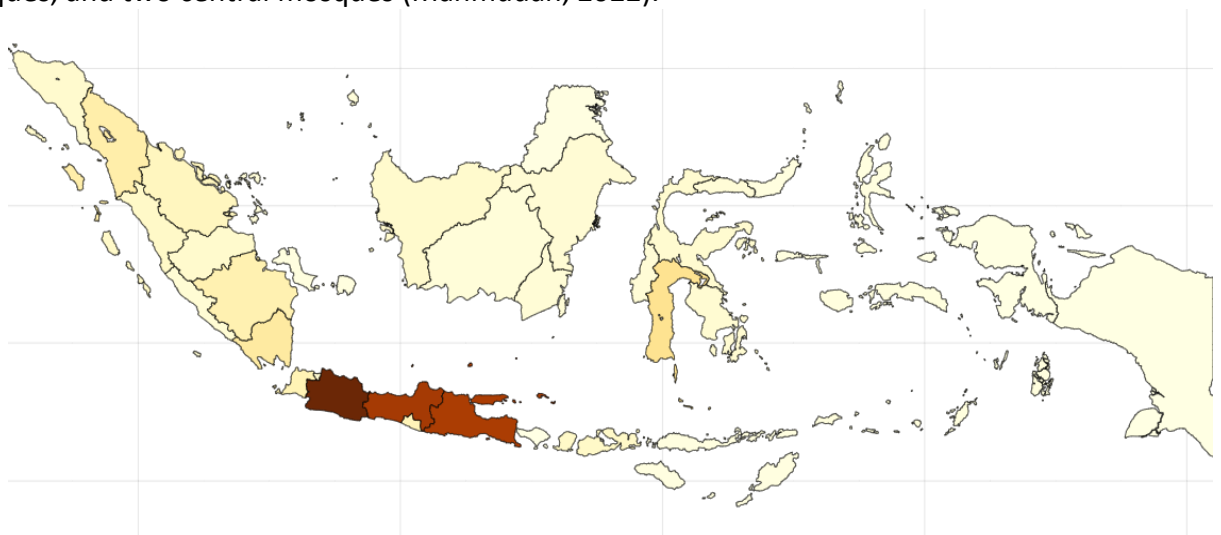


Figure 1 Distribution of Mosques in Indonesia May 2023

During the early phase of Islam, mosques played a central role as centers for social transformation. Mosques were not just religious symbols but also the social identity of the community in Madinah at that time. Social, political, economic, and spiritual life all originated and revolved around the mosque (Alwi, 2015). However, in contrast to the

present time, where mosques are mostly used solely for worship and might not attract a large number of congregants, the issue lies in the non-professional management of mosques. Mosques that are professionally managed and empower their community can draw congregants to actively participate in worship and mosque administration (Hariyanto & Biati, 2019).

Historical records demonstrate that economic empowerment activities based on mosques were practiced during the time of Prophet Muhammad and continued by the caliphs in subsequent Islamic dynasties. For instance, in Masjid Nabawi, besides engaging in educational activities and discussing political matters, the Prophet also focused on developing the economic well-being of the community. The development of economic resources among congregants in building mosques and empowering the community represents a significant aspiration in revitalizing the role of mosques as catalysts for community empowerment (Maharani & Devi, 2021; Syamsudin & Hindasah, 2019). The concept of mosque empowerment is crucial as it offers a positive perspective on utilizing existing mosque resources. Empowered mosque congregants are not viewed as passive recipients of services but rather as a diverse group with potential and capabilities to be empowered. Empowerment activities for congregants are carried out through guidance, motivation, raising awareness, nurturing knowledge and skills, mobilizing productive resources, and developing networks.

As the Head of Government and Head of State, Prophet Muhammad did not have a palace like modern officials. Instead, he conducted the affairs of governance and guided the Muslim community in the mosque. Even issues concerning the community and strategies for warfare were resolved together with his companions in the mosque (Jamal et al., 2019). During the time of the companions, the functions and roles of the mosque, as demonstrated by Prophet Muhammad, were still upheld. However, there were some changes in the physical aspects of the mosque due to the increasing number of Muslims. During the time of Umar bin Khattab, education was separated from religious activities, and dedicated spaces were provided for education. Nevertheless, the overall function and role of the mosque remained relatively unchanged, following the example set by the Prophet Muhammad (Syafei, 2000).

However, during the periods of the Umayyad and Abbasid dynasties, a decline in the functions and roles of the mosque occurred. Mosques were no longer the central hubs for Islamic activities, as the focus shifted to the construction of palaces that became centers of governance. As a result, mosques were mostly utilized for religious purposes only. This marked the beginning of the changes and shifts in the functions and roles of mosques, where grandiose mosques were built, but their roles and functions were not maximized as they were during the time of the Prophet and his companions. These changes in the functions and roles of mosques were influenced by shifts in technological and non-material cultural elements. In the modern era, rapid technological advancements have often resulted in cultural surprises, leading to the emergence of new behavioral patterns. As a consequence, the impact on social and cultural life is significant (Supardi & Teuku, 2001).

These circumstances have created a deep and steep divide between religious worship and economic transactions, which ideally should be interconnected and harmonious. Worship and economic activities are inseparable, as every aspect of life is inherently linked to economics. By making the mosque the center of community activities, all worldly activities can be oriented towards spiritual goals. The phenomenon of change and shift in mosque functions and roles is a result of a lack of understanding among mosque

management (*ta'mir*) in modern times. Mosque management today requires knowledge and skills in modern management methods, planning, strategies, and evaluation models, while still adhering to the principles set in the early period of Islam during the time of the Prophet and his companions (Supardi & Teuku, 2001). If mosques fulfill their roles, they can form partnerships with other institutions, ultimately influencing society with Islamic values. These institutions should work together with the mosque in providing education and promoting Islamic values. Indeed, the role of the mosque is integrative and complementary to the roles of other institutions within society, weaving together various aspects of community life (Shihab, 1992).

According to Ahmad Sutarmadi, mosques are not merely limited to the role and function of serving as places of worship for congregants. Mosques have a broader mission that includes education in religious and general knowledge, fostering social cohesion among members of the community, and contributing to the economic upliftment of the congregants, aligning with the local potentials available (Sutarmadi, 2002). The development of human resources through the economic empowerment of its congregants is a significant aspiration for revitalizing the role of mosques as centers of empowerment for the well-being of the Muslim community. This grand aspiration holds historical significance and is contextually appropriate, as in Islam, ideally, the mosque is the primary pillar in nurturing congregants and Islamic figures. Alongside other crucial pillars such as pesantren for the development of scholars and religious leaders, Islamic universities for cultivating intellectuals and Muslim scholars, and entrepreneurs who play a vital role in fostering business leaders that support the advancement of the Muslim community in Indonesia and the wider Islamic world. However, most importantly, it is essential for the formation of an Islamic society. A robust and cohesive Muslim society can only be established with a firm commitment to the Islamic system, creed, and order (Zihra, 2018).

Mosques serve various functions, not only as places of worship but also as venues for community empowerment. One important role of mosques is economic empowerment. Economic empowerment based on mosques is an effort to enhance the capabilities and resources of both the mosque and the community, aiming to meet livelihood needs and improve overall well-being. The objective of economic empowerment is to increase self-reliance and prosperity, allowing mosques to fulfill their financial needs independently and contribute to creating a prosperous society (Ramadhan et al., 2019).

The role of the mosque, together with its Baitul Mal (treasury), as exemplified by the companions of Prophet Muhammad in managing *zakat*, can serve as a reference for effectively handling funds derived from *zakat*, infaq, and shadaqah from the community for the welfare of society. *Zakat* is an instrument that is the most effective and essential and is not found in either capitalist or socialist systems. Economically, *zakat* functions as a distributive mechanism, involving the redistribution of income from the affluent to those in need. *Zakat* allows for the allocation of resources for consumption and investment, thus contributing to the well-being of the society (Amalia, 2009).

The economic empowerment of the community based on mosques is highly essential as a driving force. This condition arises from the recognition that mosques serve not only as places of worship but can also play a role in socio-economic functions. Therefore, mosques with economic potential should be mobilized to become productive economies in efforts to alleviate poverty and improve the overall quality of life for the community (Erziaty, 2015). The optimization of a mosque's function is not solely determined by the grandeur of its building, as there are many mosques that have been magnificently constructed but have

very few congregants and limited activities. On the other hand, there are also active mosques that engage in various activities, such as regular religious gatherings, library services, free medical services, and community economic empowerment.

2. Method

This research employs a literature review methodology. A literature review is a comprehensive summary of research that has been conducted on a specific topic. It aims to show readers what is already known about the topic and what remains unknown. It serves to provide a rationale for the current research and to generate ideas for future research (Denney & Tewksbury, 2013). Literature for this study can be sourced from various outlets, including journals, books, documentation, the internet, and libraries. The literature review methodology involves a series of activities related to collecting bibliographic data, reading and note-taking, as well as organizing materials for writing (Zed, 2004). The type of writing employed is a literature review that focuses on the results of previous writings related to the topic or variables under study. The research data collection method involves the use of the documentation method, which includes various articles and books. The data collected is then analyzed using the content analysis method. Content analysis is a descriptive or scientific analysis of the textual information obtained from library sources. This method involves systematically examining and interpreting the content of the documents to extract meaningful insights and information related to the research topic (Johari & Maghfirah, 2023).

The literature review method used appears suitable for an exploratory study, as it likely involved searching for and reviewing a broad range of literature to gain an initial understanding of the topic. However, it lacks detail in explaining how sources were selected and analyzed. In an exploratory study, researchers typically cast a wide net to gather information from various sources, such as academic journals, books, conference papers, and reputable websites, to explore different perspectives, theories, and findings related to the research topic. Given the broad scope of an exploratory study, it's important for the literature review to provide clarity on the criteria used to select sources and the methods employed to analyze them. For instance, the literature review should specify the keywords and search terms used to identify relevant literature, the databases or repositories searched, and any inclusion or exclusion criteria applied during the selection process. Additionally, it should describe how the selected sources were critically evaluated for their credibility, relevance, and contribution to the understanding of the research topic. Furthermore, the analysis of sources should be transparently documented, highlighting key themes, patterns, contradictions, or gaps identified across the literature. This could involve summarizing and synthesizing findings from different studies, comparing and contrasting various perspectives, or identifying emerging trends or areas for further investigation. While the literature review method used may be suitable for an exploratory study, providing more detail on the selection and analysis of sources would enhance the rigor and transparency of the research process.

3. Results and Discussion

Mosque Management Strategy in Revitalizing the Function of Mosques in Indonesia

The mosque is the finest place on Earth, serving as the hub and heart of activities for the community, encompassing both spiritual and worldly engagements. During the time of Prophet Muhammad, the mosque played a crucial role. In addition to being a space for

S}alah, Dzikir, S}alawat, and other religious practices, Prophet Muhammad utilized it as a place to receive guests, hold consultations, manage social and economic affairs, scholarly gatherings, governmental administration, and the resolution of community matters. It even served as a center for governance, preaching, and economic activities. In historical reality, mosques within the Islamic realm serve not only as places of worship, but also as platforms for social and communal activities, such as: (1) Performing obligatory and *sunnah* prayers, (2) Centers for Islamic education and teaching, (3) Places for illumination, information, and defense of Islam, (4) Locations for legal matters, peace, and justice, (5) Hubs for social and political activities, and (6) Centers for economic and cultural activities. Because of this, mosques need to be effectively managed, ensuring that congregants can engage in the mosque comfortably, safely, and with deep concentration, thus making the unstoppable realization of the Islamic mission (Yusuf et al., 2021).

The development of mosques in Indonesia, quantitatively speaking, has been on the rise, but their quality of management still leaves much to be desired. Therefore, more intensive mosque management is needed, requiring effective mosque management and representing an urgent necessity. Moreover, contemporary mosque challenges, marked by globalization, undoubtedly confront various complex issues. Especially in the face of destructive foreign cultural influences, mosque administrators need to prepare for well-structured, quality management. It's acknowledged that management initially emerged and flourished in the fields of business, industry, and the military. However, it has subsequently proven to be highly beneficial and essential across various endeavors and activities, including mosque administration. This is especially pertinent in today's modern world, where rapid developments in diverse disciplines and technologies occur, and no organization is managed without employing management principles.

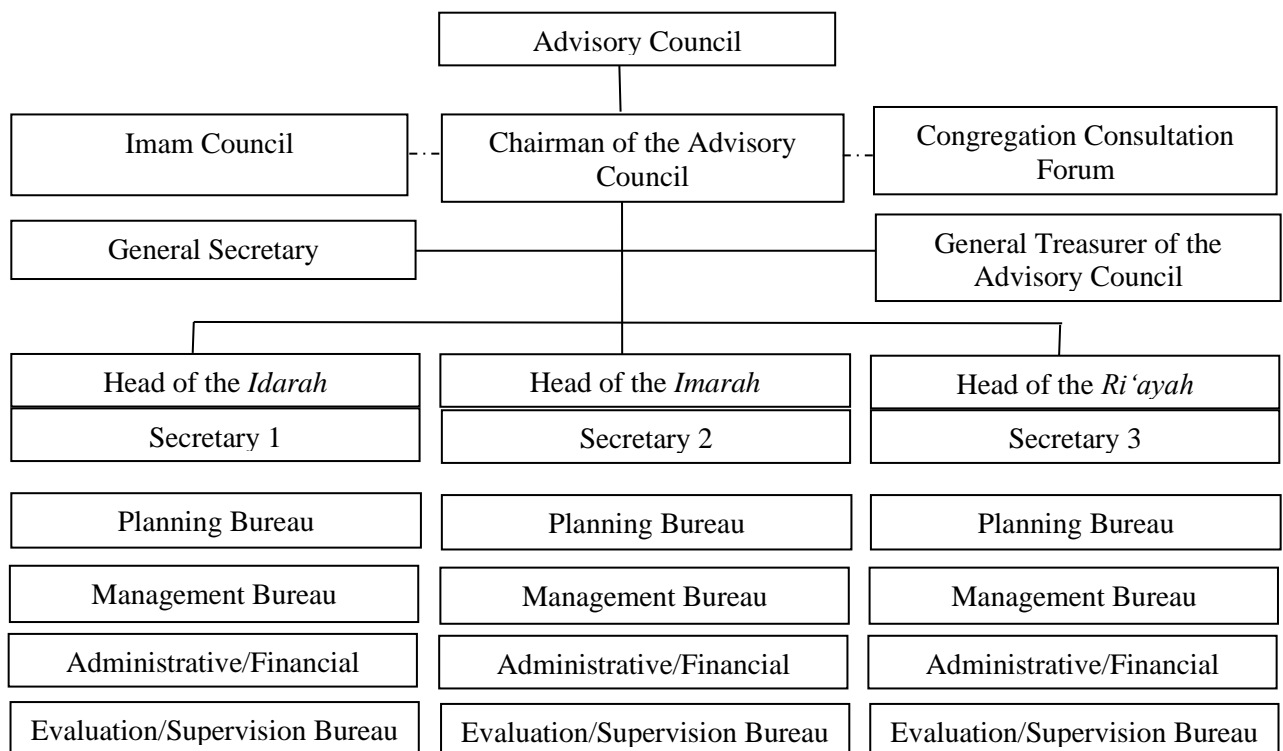


Figure 2 Mosque Management Structure
(Yusuf et al., 2021)

The mosque management we establish is not detached from the guidance of the Quran and Sunnah. It's from these two sources of Islamic teachings that we develop a mosque management approach that aligns with the guidance of Prophet Muhammad. As a highly commendable undertaking, mosque management must be executed professionally and guided by modern management systems. This way, it can anticipate the ever-changing developments in the lives of advanced and high-quality societies.

The utilization of management principles in mosque administration is intended to fully realize the function of prosperity for the mosque. In a broader sense, the mosque becomes a center of community activities and serves the well-being of the surrounding society by first enriching its congregation, then fostering the prosperity of the people around the mosque, and subsequently impacting the mosque's own prosperity. Given the diverse functions of the mosque, the Ministry of Religion of the Republic Indonesia describes its roles in various forms, including: a place for Islamic worship (Baitullah), a site for education and dissemination (Baitul Ta'lim), a hub for social and community activities (Baitulmal), and a center for economic activities (Baitul Tamwil).

The role of mosque administrators as catalysts for congregational activities in realizing the concept of prosperity involves the application of three modern mosque management aspects: mosque management (*Idarah*), enriching the mosque (*Imarah*), and maintenance of the mosque (*Ri'ayah*). Mosque management in aspect involves organizing the mosque within a sound organizational and administrative structure. This includes correspondence, worship activities, financial and facility resource tracking, and all matters directly related to administration. *Imarah* focuses on mosque management related to its development and empowerment as a center for worship activities, involving the participation of congregants, so that all congregants have equal rights and responsibilities in enriching the mosque. *Ri'ayah*, on the other hand, entails the efforts of administrators to maintain, safeguard, and enhance the physical structure and facilities of the mosque, including ensuring its security and comfort. For instance, maintaining the mosque's cleanliness and the well-being of its congregants, both physically and spiritually. Mosque assets extend beyond just buildings; they include land, equipment, and other facilities.

In more detailed terms, the activities within each field can be outlined as follows: The *Idarah* field involves planning, organizational management, administration, financial management, and oversight. The *Imarah* field covers worship activities, educational management, community economic management, health services within the mosque, mosque clinics, and more. Meanwhile, activities within the *Ri'ayah* field encompass the provision and maintenance of mosque buildings, upkeep of facilities, tending to the mosque grounds and environment, determining the direction of the *Qibla*, and more, as outlined in the Organizational Structure of the Mosque.

From each of these fields (*Idarah*, *Imarah*, and *Ri'ayah*), it is necessary to establish a well-structured and measurable framework, especially utilizing the following steps: congregation mapping, organizational arrangement, financial arrangement, and program arrangement. In the context of congregation mapping, this is done in two forms: permanent congregants and non-permanent congregants. Permanent congregants are those who reside in the vicinity, who frequently visit or should consistently attend the mosque.

The mosque's data collection about congregants encompasses potential and needs, opportunities and challenges, strengths and weaknesses. This data goes beyond just collecting names, income, education, and others; it extends to who prays and who doesn't,

who attends congregational prayers and who doesn't, who has made sacrifices and given alms to the Baitul Maal of the mosque, who actively participates in mosque activities and who hasn't, who possesses skills in what field and works where, and so forth. The potential congregation data is optimally utilized as the foundation for formulating mosque management programs. The mosque needs to conduct detailed mapping to understand potential and needs, opportunities and challenges, strengths and weaknesses, which serve as guidance in conducting religious development for the community.

Regarding organizational arrangement, it should be structured like a professional organization, in line with the mosque's requirements for excellence. It involves uniting all bodies or institutions that provide services to the community within the mosque, emphasizing shared visions and missions, and giving authority and responsibilities to the units within the mosque's organization. When mosque administration is managed this way, the congregants will feel a sense of ownership and responsibility towards the existence of the mosque. Leadership will also proceed normally within a certain timeframe, in accordance with leadership management principles, which encompass elections, terms of service, accountability, and clear leadership succession within administration.

Similarly, for financial and program arrangement, transparency and meeting the genuine needs of the mosque should be maintained. Financial arrangement needs to emphasize integrity to build trust in mosque financial management. Program arrangement is carried out based on the mosque's needs to provide services to congregants, so that they feel an emotional connection between themselves and the mosque. After conducting the potential mosque data collection as outlined above, the administrators will have a picture of strengths and weaknesses. The next step for the mosque administration is to draft a framework following the waterfall method, as depicted below: conducting needs analysis, formulating program plans, program implementation, testing, and program evaluation, as illustrated in the diagram below;

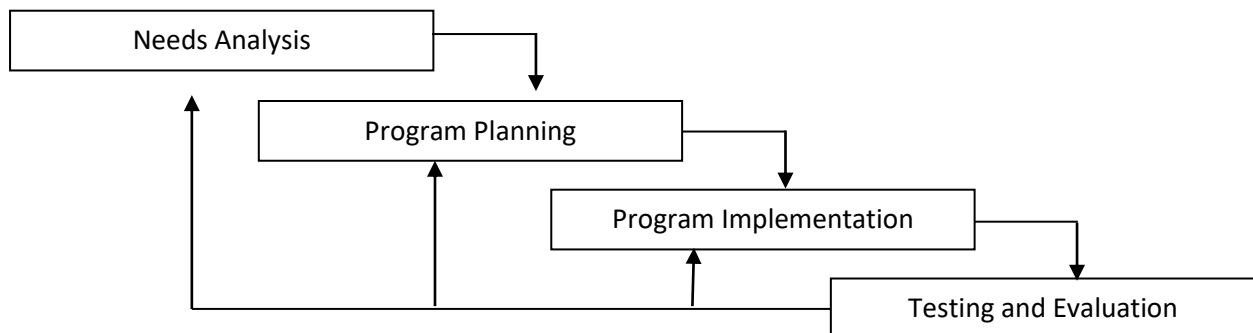


Figure 3 Waterfall Method

Source: (Yusuf et al., 2021)

The multifunctional role of the mosque, as mentioned, requires integration across various fields including economics, politics, social, education, and more. It's known that one of the challenges faced by Muslims today is the prevalence of poverty, inequality, and limited economic access. As Ibn Khaldun once said, *"Economics is the most important pillar for building an Islamic civilization (Imarah). Without economic stability, the glory of Islam is difficult to achieve and even impossible to realize. Economics is crucial for constructing civilization and creating the well-being of the community."* Therefore, in managing the mosque as an economic force, it's essential to view mosque congregants as an integrated

economic chain, involving them as consumers, producers, and owners of assets that can be developed, and this process can begin within the mosque itself.

Moreover, in transforming the mosque into a community center, essential facilities are required to meet the needs of the local population. These activities can draw the community closer to the mosque. For instance, sports facilities can greatly attract young individuals. Providing or facilitating adequate household shopping options, establishing health clinics for congregants in need, and offering comfortable and enjoyable play areas for children are all vital. These facilities can encourage people to spend more time around the mosque and ultimately contribute to the full realization of mosque prosperity. Given the significant functions and roles of the mosque in worship, socio-economics, and community matters, capable mosque administrators are needed to bridge these diverse interests. At the very least, these positions should be filled by individuals who understand both religious worship and transactional matters (*mu'amalah*), and possess a good understanding of modern mosque management practices. By doing so, an economically empowered mosque-based revival can become a reality.

On the other hand, mosque administrators, including *Imams*, must understand that their roles constitute a professional occupation, distinct from voluntary work. Mosque administrators and *Imams* are chosen from individuals who possess sufficient religious knowledge, impeccable integrity, and a strong recitation of the Quran. There are competency standards in place to ensure the comfort of congregants during prayers in the mosque. This naturally requires adequate compensation, as higher-quality service (from mosque administrators and *Imams*) merits greater recognition.

Efforts toward professional mosque management demand sufficient facilities and infrastructure, catering to the needs of congregants and administrators alike. The current adequacy of facilities and infrastructure is generally financed through the donations (*infaq*) and voluntary contributions (*sadaqah*) of congregants and occasional assistance from other sources. The inconsistency of funding sources can make it challenging for mosque administrators to plan, provide services, and ensure comfort for congregants. Hence, mosques need to gradually explore more stable and sustainable funding sources, such as productive endowments (*waqf*), business ventures, and other lawful sources. Once funding from stable sources gains prominence, the realization of modern mosque management planning will progress more rapidly.

Revitalizing the economic function of mosques and improving the economic well-being of the ummah in Indonesia

The definition of empowerment proposed by Edi Suharto is an effort or process to enable someone to actively influence the reality they face. Therefore, this effort can train their skills, independence, and knowledge in solving potential problems from various aspects (Suharto, 2005). Referring to Michael Sheraden, there are three fields in the empowerment process: *First*, Human asset; this field primarily focuses on educational background, reasoning, knowledge, skills, and other cognitive aspects. Hence, education and skill training programs, such as workshops and seminars, can drive the enhancement of human resources. *Second*, Financial asset; empowerment in the financial field is realistic and quantitative. It includes assets like land, buildings, production machinery, working capital, and so on. However, it's not uncommon to encounter a fundamental problem faced by entrepreneurs, which is difficulty in obtaining the necessary funding. This is often due to the stringent requirements set by financial institutions. And *Third*, Social asset; relationships with other people, such as colleagues, partners, social networks, and even family, are critical in

improving an individual's quality. This includes access to information, emotional support, credit, capital, and job opportunities (Firdaus & Zaki, 2008).

These three aspects of empowerment in the community's economic development are interrelated and mutually supportive. Empowering one asset without considering the others is not feasible because the core of community economic empowerment is to harness all potential possessed by the community to achieve well-being, obtain benefits, and meet daily needs. Economic empowerment in the economic field is an effort to guide and enhance the community's capabilities, including human resources and natural resources. Its goal is to optimize the community's economic potential so that they can increase productivity (Kartasmita, 1996). Community economic empowerment in the economic field refers to strengthening ownership of production factors, control over distribution and marketing, empowering the community to obtain fair wages, and providing knowledge, information, and skills development on multiple aspects, both in the community itself and in its policies and strategies (Hutomo, 2000).

Islam instructs us to perform the five daily prayers in congregation at the mosque, one of the wisdoms behind which is to strengthen family ties and unite the community. Furthermore, Muslim individuals can exchange information regarding various issues, not only limited to religious matters, but also encompassing social and societal concerns. Consequently, solutions to community problems should ideally be addressed within the mosque. This is the role of the mosque as practiced by Prophet Muhammad and his companions. In the contemporary context, aligned with the advancements and dynamics of the current era, there are mosques that have adapted to the progress of civilization in terms of knowledge and technology. Mosques no longer merely serve as places of prayer and religious activities; they have transformed into hubs for a variety of community endeavors. These encompass educational, social, economic activities, and other communal undertakings. This is because the mosque is the emblem of the Muslim community, reflecting the values of their Islamic principles. Thus, the role of the mosque doesn't solely emphasize worship activities with spiritual value, but rather, it integrates both spiritual and worldly activities aimed at preserving the interests of the community, which align with the goals of Islam (*maqasid al-shari'ah*).

One form of activity aimed at safeguarding the interests of the community is socio-economic endeavors, such as buying and selling and various other economic activities. Generally, buying and selling take place in public spaces such as markets, convenience stores, supermarkets, and the like. However, to stimulate the community's economy, the mosque, as a gathering place for many people, becomes a strategic location for fostering economic development (Maulidizen & Sahida, 2019). There are several mosques that engage in trading activities within the mosque premises, facilitated by the mosque administration. These activities encompass the buying and selling of books, prayer essentials, daily necessities, and food items.

Table 1 The Legal Rulings of Buying and Selling Within the Mosque According Madzhab

No	Mazhab	The Legal Rulings of Buying and Selling Within the Mosque
1	Hanafi	The act of buying and selling within the mosque is considered <i>makruh</i>
2	Maliki	Engaging in buying and selling within the mosque is considered <i>makruh</i> if the goods are inside the mosque. However, if the goods are not within the mosque premises, then it is not considered disapproved
3	Hanbali	Conducting buying and selling transactions within the mosque is forbidden (<i>haram</i>). If such transactions do occur, they are null and void

- 4 Shafi'i (batal) Performing buying and selling transactions within the mosque is forbidden (*haram*) if it leads to the disrespect of the sanctity of the mosque. If it does not reach a level that disrespects the mosque's sanctity, then it is considered disapproved (*makruh*)

Source: (Yusuf et al., 2021)

The mosque serves as the focal point for community development in various aspects, including economics. This activity falls under the category of “*enriching the mosque.*” One way to do this is by providing investment opportunities in the mosque to assist the community with funds generated from these efforts. The businesses established by the mosque should be of a nature where their products or services benefit the community, and the profits should also be utilized for the community's welfare. Therefore, in this section, we will discuss ways to establish mosque-based businesses that are beneficial for developing the mosque as a central hub for economic growth within the community (Maulidizen, 2018). The aim is to ensure that the community is not only prosperous in terms of worship but also economically;

a. Observing Potential Areas for Business Development Around the Mosque

Before deciding to start a specific business, it's crucial to identify opportunities and advantages that can be developed into a business under the mosque's business unit. If a mosque is situated in an area filled with small traders, considering microfinance institutions might be a viable option. This is because the market potential is broad, with many small traders who may require additional capital. This can also help them when they need funds, reducing the potential for local communities to interact with loan sharks. Similarly, if the mosque is located near agricultural areas such as plantations and fields, a store selling agricultural equipment, fertilizers, and related products could be considered. The goal is the same as the microfinance institution mentioned earlier. Besides being profitable for investors from the community, it can also help the local community easily obtain the agricultural supplies they need.

b. Designing an Investment Platform Accessible to Many People

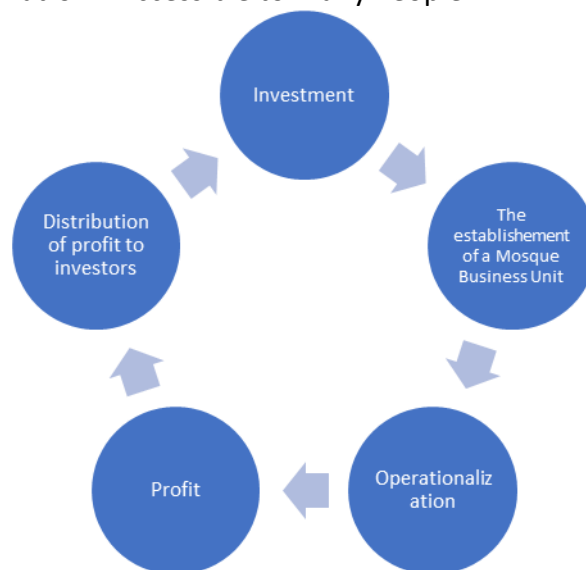


Figure 4 The Business Unit Mosque's Business Cycle

Mosque business units are usually entities funded collectively by the surrounding community. Consequently, the profits from the business unit can also be enjoyed by the community. By offering an investment avenue for the surrounding community, this

business unit creates its own market by stimulating the psychological aspect of investors, who are also community members, to shop at the business established with their collective capital. Ultimately, besides meeting their needs, the profits from the business unit can also be enjoyed by the investors themselves (Maulidizen, 2019b).

Since the Mosque Business Unit is funded collectively, it's necessary to design a funding platform that can be accessible to all segments of society, including those with moderate incomes and those with high incomes. It's also important to consider the maximum amount that can be invested to avoid concentration of capital by certain individuals, which could allow these investors to control business decisions. This is crucial to ensure that the initial goal of establishing this business is for the welfare of the community as a whole.

c. Collecting Capital from Investors

Once this Mosque Business Unit has an inclusive funding model, the initiators begin to promote it to gather capital from potential investors using various promotional channels such as mosque announcements, community meetings, through village leaders, and so on. After the announcement, it needs to be followed up continuously until a certain timeframe, which is then followed by a meeting with the investors to proceed with the next steps.

d. Legal Entity Licensing

This step is also one of the most important. The purpose of obtaining legal entity status is to ensure that the Mosque Business Unit is recognized and protected by the state in case of any issues. To ensure a smooth process, the initiators can form a committee consisting of several investors to handle all administrative requirements related to legal entity management

e. Business Premises Preparation and Business Opening

Once the legal entity process is completed, the initiators can prepare the business premises and everything related to the business. This includes designing an attractive space and ensuring that the goods or services to be sold are ready and well-organized. Before the official opening, the initiators can hold an evaluation meeting regarding the processes that have been carried out. Then, they can appoint or select individuals who will serve as business managers. These managers should be committed to developing the business effectively. Afterward, a soft opening can be conducted, followed by directing all investors and parties involved in establishing the business to actively promote the mosque business unit that has been opened.

f. Routine Evaluation

This process must be carried out regularly to monitor the business's progress. During these evaluation meetings, strategic steps for future business development are determined.

Mosque-based education, which is the integration of mosques and educational institutions, provides significant benefits to the Muslim community. There are many aspects of education needed, including Quran and Hadith studies to strengthen faith, knowledge of worship, and Sharia. Additionally, education in Islamic economics and finance is taught to support economic prosperity efforts. In advancing the community's economy, the most important aspect of this education is the cultivation of social capital, where economic and business actors are guided by moral values and ethics rooted in true monotheistic beliefs and faith. When this social capital is strong, establishing a mosque business unit becomes more feasible. This can be achieved by considering various factors such as available

potential, business feasibility, investment platforms, capital potential, legal entity readiness, and business opening readiness. In the following section, a business analysis model will be explained as part of the effort to establish a mosque-based business.

The role of the mosque in economic development can be categorized into five clusters:

a. Mosque as a Sales and Distribution Center for Economic Aid Programs

The first cluster positions the mosque as a participant in business activities as a distributor of aid programs and collaborations, both with private entities and regulators/government agencies. The role of the mosque in this cluster is a common practice in Indonesia, where aid activities are centralized through the mosque. The mosque's role in this position strengthens the implementation of aid programs and collaborations such as Corporate Social Responsibility, social assistance, and partnerships with Village-Owned Enterprises (BUMDES). The mosque can effectively target assistance based on the needs of the congregation and the community, while also gathering qualified human resources for aid distribution. The mosque receives assistance directly and manages it for the social empowerment of the community. The mosque functions as a sales and distribution center for various economic assistance programs.

b. Mosque as a Fund Collector and Congregant Investment Hub for Mosque Economic Activities

The second cluster places the Mosque Management Board at the center of collecting funds and investments from the congregation for economic activities in the surrounding community. This role can be carried out by establishing a team responsible for managing congregation investment funds in a separate mosque fund securely. This practice is often found in mosque fund management for economic transactions in the community, especially during specific empowerment programs such as Fridays, Ramadan, and Eid. Economic management of mosque funds can also be organized by establishing a Mosque Treasury (*Baitul Ma'ali Masjid*) and organizing the distribution of community needs. Mosques gather funds and investments from congregants to support economic activities within the mosque.

c. Mosque as a Financial Sector

The third cluster is professionally executed by establishing a Sharia Financial Institution that works coordinatively and synergistically with the Mosque Management Board. Sharia Financial Institution can take the form of a Sharia Cooperative and a Sharia Microfinance Institution (BMT) with professional executives and managers. The Sharia Financial Institutional Model positions mosque-based businesses as intermediary institutions that gather and manage funds from the congregation and corporations through the mosque. Mosque management can become members of the Sharia Cooperative, which has a strong legal foundation for conducting business activities. Sharia-based financing programs will be effective in meeting the business needs of the congregation and the surrounding community through products such as *Qard} al-H}asan*, *Mura}bah}ah*, *Mud}a}rabah*, and *Musha}arakah*.

d. Mosque as a Marketplace for Small and Medium-Sized Micro-Businesses in the Surrounding Area

The fifth cluster specifically positions the mosque's business unit as an autonomous and trustworthy institution to create synergy between business units and Sharia financial institutions. The management of the mosque's business unit forms a Sharia Financial Institution and establishes multi-business partnerships. The mosque can independently and collaboratively manage businesses such as hotels, cafes, art galleries, tourism, marts,

crafts/souvenirs, with profits shared with the mosque through profit-sharing mechanisms. This model can be managed by establishing partnerships with multiple business sectors to strengthen the mosque's business ecosystem. The management of this type of mosque business unit can also be formed with the help of a Sharia Financial Institution to enhance business management. Mosques serve as marketplaces for local small and medium-sized micro-businesses in the community (Maulidizen, 2019a).

e. Mosque Establishing Autonomous Business Entities

Mosques create autonomous business entities that gather and enable the emergence of multiple business sectors managed through Microfinance Shariah Institutions

4. Conclusion

The study highlights the crucial significance of mosques in community development, namely in economic dimensions, which has received limited attention in previous research. The study suggests a unique method of promoting economic development and societal well-being by suggesting the creation of enterprises headquartered in mosques that are grounded in moral principles and religious beliefs. The clear explanation of the steps needed, starting from identifying commercial areas and ending with integrating education for the creation of social capital, provides practical assistance for executing these projects. Essentially, the study proposes that mosques can act as accelerators for economic growth by utilizing their current infrastructure and community networks. Creating companies based in mosques not only fulfills the requirements of the local community, but also encourages community engagement and inclusiveness, guaranteeing accessibility for people from all financial levels. Furthermore, the classification of the mosque's function into five groups offers a thorough structure for comprehending its diverse contributions to economic prosperity.

Nevertheless, the report acknowledges specific constraints. Initially, the suggested method may encounter obstacles during its execution, such as regulatory impediments and opposition from the community. Furthermore, the impact of enterprises located in mosques on stimulating economic development can differ based on contextual elements such as geographic location and socio-economic circumstances. Subsequent studies could delve deeper into these subtleties and evaluate the enduring viability and influence of enterprises operating within mosques on the advancement of the community. Religious leaders, legislators, and community organizers can use the findings of this study to develop effective plans for utilizing the economic opportunities presented by mosques. For example, they can support programs that enhance the skills and abilities of mosque administrators and promote business development within the community. Additionally, the study emphasizes the significance of networking for mosques in order to optimize their influence, proposing opportunities for cooperation with other stakeholders to accomplish common objectives. Ultimately, the study provides valuable insights to the area by promoting the incorporation of economic development projects within mosque operations. By placing emphasis on the ethical and religious principles that underpin these initiatives, it provides a comprehensive approach to fostering both financial and spiritual welfare. Nevertheless, additional investigation and practical implementation endeavors are required to surmount obstacles and fully actualize the potential of enterprises headquartered in mosques in fostering communal prosperity.

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