

## THE EXISTENCE OF MOSQUES IN COMMUNITY ECONOMIC EMPOWERMENT DURING THE COVID-19 PANDEMIC

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### Abstract

The COVID-19 pandemic that hit around the world also greatly impacted the economy of the community, especially in Indonesia. The role of the Mosque which is only limited to places of worship was, back as the time of the Prophet, where not only a place of worship but also as a place of economic empowerment of the ummah. This research was conducted to see the extent of the role of mosques under the auspices of Muhammadiyah in empowering the economy of the ummah. This research is a qualitative study, using primary data collected then developed for the in-depth interview process to the board of Muhammadiyah Regional Leader (PDM) East Jakarta and the administrator of Muhammadiyah Assudairi Mosque. The findings obtained are the role of Assudairi Mosque itself not only as a place to worship, but a place that provides faith and trust for its worshippers to provide assistance and charity that will be distributed to other worshippers and citizens who need help, especially in terms of the economy. The role of PDM itself is very active in developing Muhammadiyah Business Charity (AUM) in providing assistance to MSMEs, so that people during the Covid-19 pandemic are able to be independent in finding a decent livelihood.

**Keywords:** existence of mosques; empowerment of ummah; MSMEs

### Introduction

Mosque is the existence of Muslims and becomes a center for the activities of social life of the community. The function of the mosque is not only as a center of worship, but also as a center for strengthening the economy of the community (Santika, Fauzi, & Lisnawati, 2019). The reality is that the function is very minimally felt by the community (Kamaruddin, 2013). The function of the mosque with worldly dimensions plays less role in maximizing the development of the ummah (Sutanto, 2019). Thus, optimizing the mosque as a center in developing the economic strength of the Muslim community is very important. The development of human resources through the economic empowerment of its worshippers, is a great ideal about revitalizing the function of the mosque as a forum for empowerment for the welfare of Muslims. In accordance with its historical values and context in Islam, mosques are the main pillars in the construction of worshippers and Islamic figures (Ramadhan, Hasanah, & Hakim, 2019). In fact, through optimal zakat empowerment, poverty can be significantly

suppressed. But the reduction of property through optimal zakat empowerment cannot be done only by providing compensation to meet consumptive needs, but must be more about empowerment to the poor (Furqani, Mulyany, & Yunus, 2019).

Based on research conducted by (Razak, Hussin, Muhammad, & Nurhanie, 2014) it was found that mosque institutions have relatively good financial funds. However, there are some issues related to the management and administration of mosques for the empowerment of mosque funds. Effective and efficient community empowerment needs to be socialized and effective strategies are needed in community empowerment. This funding assistance is important because it is the main capital for sustainable community empowerment efforts. However, more important is how sustainability and development of the empowerment process. The provision of capital and sustainable development will be indispensable. If the training goes smoothly and as needed, the community will not think about material assistance anymore. Because successful empowerment is when the community can be independent and prosperous (Mu'is, 2020). In addition, economic empowerment will work well if there is optimal cooperation from all parties involved. Factors that can support maximum empowerment include the availability of funds, active involvement, progressive driving, and all the elements needed in cooperative action (Alwi, 2016). So, it is very important to explore the potential of economic development of mosque-based people during the Covid-19 pandemic, so that later it can improve the welfare of the community in particular and improve the Indonesian economy in general.

There are several potentials that can be explored to improve the economy of mosque-based ummah that need to be studied and studied more deeply. During the Covid-19 Pandemic, the unemployment rate increased and many people at large impacted their lives, especially in terms of the economy. Therefore, this study was conducted with a view to exploring the economic development potential of mosque-based people during the Covid-19 pandemic.

Research conducted by Hayati and Caniago (2012) conducted in Lampung Province, shows that the government must act as a zakat regulator and cooperate with LAZ in the distribution of zakat, so that poverty alleviation programs and poverty empowerment programs synergize with each other. The empowerment program of the poor through LAZ's productive zakat can be done through Community Based Development (CBD), with a stronger emphasis on the real intentions and needs that exist from a community group, so this approach is characterized by a bottom-up approach. In addition, with the establishment of Baitul Mal wat Tanwil (BMT) and Sharia cooperatives the role and function of mosques related to the economic empowerment of the ummah becomes optimal. Mosque administrators also need to build partnerships with community economic development institutions and improve their human resources with training and development of management skills, business accounting and entrepreneurship (Kamaruddin, 2013). BMT which distributes profits for the benefit of the ummah based on a mosque-based economy is able to reduce the flexibility of the ribawi gap that has a positive impact on the community (Santika et al.,

2019). In addition to BMT, rumah zakat, etc., developing and fostering MSME actors is also very useful for the economic progress of Muslims (Sutanto, 2019). (Ramadhan et al., 2019) also found that mosque-based economic empowerment containers such as BMA Al-Ikhlas have helped some traders of Al-Ikhlas Mosque congregations, by providing cash capital loans without the hassle of borrowing.

### **Research Methods**

This research is qualitative research. Data was collected through in-depth interview (in-depth interview) to the manager of Assudairi Mosque located on Jl. Persahabatan Raya, East Jakarta and is one of the mosques under the auspices of PP Muhammadiyah. In addition, the board of muhammadiyah regional leadership (PDM) of East Jakarta will also be interviewed as a reinforcement to the contribution made by PDM itself.

There are several questions made against the manager of Assudairi Mosque and pdm manager. The question we collected through several sources from the Minister of Religious Affairs, The Chairman of MUI, the Board of Trustees of The Indonesian Mosque, etc.

### **Results and Discussion**

This research involved two sources, namely the Regional Leader of Muhammadiyah Jakarta and Treasurer 2 of Masjid As-Suddari Rawamangun. The interview as the primary method of research was conducted by researchers at Masjid As-Suddairi Rawamangun, East Jakarta. In the first interview with muhammadiyah jakarta regional leaders, several aspects were developed as the interview progressed, namely:

1. The role of the mosque administrator in paying attention to professional management in maintaining the existence of the mosque in accordance with the times;
2. The management of the mosque is developed so that the administrator can see and capture the opportunity to embrace all Muslims in converting the mosque;
3. The mosque provides facilities supporting the competence of Muslims for the economic sector;
4. Mosque administrators can gain new knowledge and insights in managing mosques professionally and modernly;
5. Mosques can still help distribute shadaqah or infaq assistance to people affected by the pandemic virus and also collect zakat malls to be distributed to weak communities;
6. The mosque has an ultra-islamic financial institution that provides access to capital for small traders who cannot access capital in Islamic banks because it is considered not bankable;
7. The mosque has a function as a place to formulate various social needs especially in the field of economics muamalah;
8. The mosque has tabarru' funds that can be allocated for the construction of mosques in need and can also be intended for productive assistance for mosque worshippers;

9. Many communities are directed to make business innovations that generate profits from tabarru funds';
10. There is a mosque-based community economic empowerment team that can act as the economic resilience of the ummah to convert the mosque especially during the pandemic;
11. The mosque has been in synergy with various parties such as KADIN;
12. Mosque management has an approach to digital technology and has a digital ecosystem in supporting the prosperity of mosques and the empowerment of SMEs.

In an interview with Mr. Subaki as the regional leader of Muhammadiyah East Jakarta for the period 2015-2020 which was extended until 2022, it can be concluded that there is a plenary agenda every week related to the management of mosques. The plenary meeting discussed for example about organizations under the PDM such as the management of the principal. It just so happens that PDM itself is a distributor of m-qua milih muhammadiyah center. PDM East Jakarta itself is a shareholder and distributor and markets to each of the 11 branches.

The established school business charity itself includes rawamangun, matraman, kramat jati, duren sawit 1, and duren sawit 2. Others are not yet able to stand on their own. PDM built elementary school, the majority of which are dhuafa people where all are financed by the participation of the association of each branch.

According to Mr. Subaki, places of worship today are not only for worship but also for discussion, socio-political and economic. Related to economic aspects, bmt cooperative associations are grown, especially in Assuddairi where there are SMEs that are dimina but not too advanced.

While the challenge in embracing Muslims for the economic empowerment of the community is still felt less by Mr. Subaki. This happened because he assessed the lack of interest in buying people towards local products. He considered that people tend to be loyal to external products so that if there are local products, they are reluctant to buy them. For example, 212 mart fell due to lack of firmness and encouragement from the community. He hopes that with the m-qua product, all branches and members can consume. Although he considered that to convince people to buy new local products is not easy.

Mr. Subaki also explained how the PP as an economic assembly initiated MSMEs including the distribution of small carts. PP provides the capital of the cart so that later small entrepreneurs can be economically productive and productive.

The second interview was conducted with Mr. Basuri Abbas as treasurer of 2 Masjid As-Suddairi Rawamangun who has served for 2 periods or approximately 8 years. Where he is in charge of reanalysing daily financial activities. According to his information, the number of mosque administrators amounted to 8 people and each manager had his daily duties as he should.

Mr. Basuri assessed that the mosque slowly began to pay attention to the use of IT. This is evidenced by the recording of activities in the mosque which was then uploaded to instagram specifically masjid as-suddairi. The stewardship of pilgrims is considered

good because it can pay attention to pilgrims in a multi-and-not towards homogeneity in a generation only.

He also considered that the mosque tried to attract the ummah to love the mosque. This practice is done by providing rice and envelope compensation. This attention is done once or twice. The identity of the pilgrim is written so that the manager can recognize his congregation well; Which worshippers pray five times in the mosque and which worshippers pray at dawn only in the mosque.

The mosque also provides support for economic facilities such as huts for MSMEs and small stalls on the PCM. There is also Baitul Mal like a cooperative for people who lend micro.

Administrators are also encouraged to keep up with the times with the holding of training for friday khatib administrators from Almanat. Two meetings were held for the training to prepare if the main khatib could not attend so that there was a replacement for the khatib.

There is also a discourse for financial workshops in an effort to improve human resource management. However, it still takes time to prepare so that the event can take place optimally and smoothly.

The mosque itself provides sembako assistance for one person, where one envelope for one worshipper. During Ramadan, the mosque provides an appetizer that is not only in the form of snacks which is up to 250-300 boxes per day. There is even 1 pilgrim because of the great trust to give 50 packs every day.

Mr. Basuri also added that this proves that this mosque has its own advantages where comfort becomes an attraction for congregational prayers here. Another thing that he said was that there were also worshippers who prayed in the mosque even though his residence was far from the mosque environment.

Nevertheless, mosques always provide assistance for weak economic families. For example, providing education funds for pilgrims who are experiencing financial difficulties. Of course, the problems of the ummah are unlimited but the mosque always tries to provide a helping hand to help its worshippers.

The mosque is considered by Pak Basuri does not have tabarru funds and does not have a special donor. However, if the mosque informs worshippers, worshippers are always enthusiastic to voluntarily provide funds for the mosque which can later be managed for the ummah. Unfortunately, according to Mr. Basuri, the mosque has not cooperated with other social institutions. But the mosque has a relationship with the Indonesian Council of Mosques.

While in terms of digital technology and ecosystem, the mosque is considered quite qualified both youtube channel, Instagram, and QR code for charity which can later become a center of da'wah and information and a platform for charity and zakat.

From his own tupoksi Pak Basuri considered himself not enough to play a role for the economy of the people but all assistance was deployed by him to help pilgrims, especially those who need help in terms of economic and social. Near the mosque is also provided a place to sell fruits where the merchants are mosque worshippers.

## **Conclusion**

Based on the results of in-depth interviews we conducted with the Chairman of PDM East Jakarta, bmt cooperative associations were developed especially in Assudairi where there are SMEs that are built but not too advanced. PP Muhammadiyah distributes small carts and provides capital to small entrepreneurs, so that they can be economically productive and productive in their lives. The difficult thing to empower the ummah economy is the lack of community in buying or using local communities, so that MSMEs from small communities and ummah themselves cannot develop and even survive.

Furthermore, in interviews obtained from the Assudairi Mosque Manager, the mosque always provides compensation in the form of rice, sembako, and envelopes for local residents or worshippers in need. The mosque also provides supporting economic facilities such as huts for MSMEs and small kiosks, but under the auspices of the Muhammadiyah Branch Leader (PCM) who happens to have his office in one building with Assudairi Mosque. To improve management, mosque administrators will also be equipped with a kind of workshop for the improvement of human resources.

Along with the times, especially related to technology, the assudairi mosque manager has also implemented QR code in collecting donations and zakat. This shows that the mosque manager develops technology-based innovations that make it easier for worshippers and the community to do charity or pay zakat. In addition, the mosque administrator also has a special social media and will create a youtube channel, to improve al-Islam and Kemuhammadiyah information for the wider community and the existence of the Assudairi Mosque itself.

The comfort felt by visiting worshippers also has a positive impact on the Assudairi Mosque itself, where residents who live far from the location of the Mosque, always visit and perform congregational prayers at the Assudairi Mosque. Pilgrims who feel comfortable also have ghirah in terms of contributing to the affairs of the ummah, especially the economic empowerment of the community, by diligently in providing charity and assistance, both in cash and other forms.

The conclusions obtained related to the existence of the mosque, through the Assudairi Mosque that during the COVID-19 pandemic hit, did not decrease the intention of the ummah to perform worship both in carrying out the five-time prayer order in congregation or in terms of charity. His charitable form also varies, both in cash and in the form of food and food. The COVID-19 pandemic, raising awareness of people to share among others and indirectly for people who need help, is a positive thing to provide strength to survive, especially in struggling to meet the needs of families during the COVID-19 Pandemic.



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