

Strengthening the Role of Women in Empowering Mosque Functions After the Covid 19 Pandemic with a *Social Entrepreneurship* Approach

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Abstract:

This service aims to increase women's awareness and capacity in managing the function of an economy-based mosque through Zakat, Infaq, Shodaqoh, and Waqf (Ziswaf) funds. This departs from the fact in the community around the assisted mosque that in every majlis of women-based religious activities there is an economic sector that is built and developed with a savings and loan cooperative system. especially during the COVID-19 pandemic, the community's need for social institutions like this is very high, this can be seen from the number of borrowers at one of the women's ta'lim majlis which has increased sharply. Therefore, it is important to help increase their role and capacity, in the process of social change and improving people's welfare. Thus, institutionally mosques and mosque congregations as a community of the nation-state can contribute optimally in the national development process. The ability to master mosque empowerment strategies by developing zakat, infaq, shadaqah, and waqaf (ZISWAF) instruments is important to be mastered by mosque welfare officials and women driving economic activity in majlis ta'lim. The method applied in this program is Participatory Rural Appraisal (PRA) which prioritizes critical dialogue using object/community-based disclosure, to obtain a real perspective in the minds of the target object and at the same time fulfil the paradigmatic alignment as mentioned above. The approach taken in this program is a social entrepreneurship approach, which combines increasing the value of resources economically and streamlining social goals and missions. This approach aims to improve social aspects, as well as implement strategies that are integrated between social and economic aspects.

Keywords: *empowerment; mosque; entrepreneurship*

A. Preliminary

If we want to look at the facts on the ground, women (mothers) are often the saviors of the family economy. This fact can especially be seen in families whose economy is relatively low, many of whom are women (mothers) who also become additional breadwinners for the family. In families whose economic level is less or pre-prosperous, the role of the mother is not only in the area of domestic workers but also in the public area. This is possible because the father's income as the main breadwinner cannot meet the needs of the family. Women turned out to have an important role in dealing with and overcoming the poverty they experienced as an effort to improve the welfare of their household.

The same thing happened around the mosque assisted by this service, where the average female recitation congregation activist was mothers who worked hard to help the family economy, especially during the Covid-19 pandemic, many unstable jobs caused unstable economic conditions as well. There are those who sell vegetables around, sell cooked vegetables, sell cakes around, sellers of chicken noodles and meatballs, which on average require not too large capital and are reluctant to go to banking institutions. So the financial solution to be used as capital is often answered by utilizing the savings and loan cooperatives in their *talim majlis*. However, due to limited capital in the cooperative, which only relies on member savings funds, it is important to have a breakthrough in the utilization of *Ziswaf* funds in mosque institutions so that they are more efficient in alleviating poverty and helping the welfare of the community or congregation.

In historical records, the mosque is an institution that has a very important role and function for the development of Muslim society. With its main function as a place for congregational prayer and a center for ritual activities, the mosque also functions as a center for government and the dissemination of ideas that can inspire social change. In its development, the mosque became a center for education, health, economic empowerment, and so on.

The mosque is the most strategic forum in fostering and mobilizing the potential of Muslims to realize strong and quality Human Resources (HR). The issue of globalization and information is a phenomenon that cannot be ignored, the more dominant the information sector is in people's lives, it will certainly have many implications, including opportunities and challenges for Muslims in socializing and actualizing in the wider community. In line with that, the central role of the mosque is increasingly demanded to be able to accommodate and follow all developments that occur in society. On the other hand, to realize the role of the mosque as a central activity, the existence of a mosque needs to be balanced with the quality of professional physical and managerial planning (Gazalba, 1971, p. 7).

The problem faced by Muslims today is that many mosques have been built in various urban and rural areas, even in every urban village area, several mosques have been established. Means that Muslims have been able to build or build mosques, but the prosperity of these mosques is still very minimal. This is evidenced by the minimum number of people praying in congregation five times a day in the mosque, the lack of religious activities held in mosques as well as places for organizing and social-religious activities that concern the interests of the people, such as health, economic empowerment, social compensation and so on, rarely carried out by administrators of the mosque. The problems that arise in the mosque seem to have been abandoned by its people. This kind of condition requires an effort of thought so that the mosque becomes a center of worship and social activities that can improve the quality and quantity both in the spiritual aspect and in the welfare of the community.

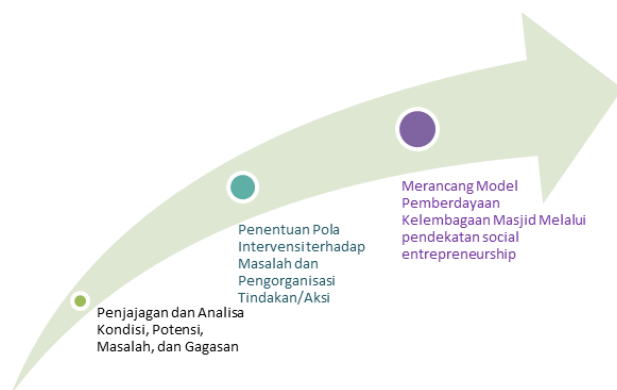
B. Research Methods

The paradigm used in this program is the critical social science paradigm, in which every society or community group is able to make changes. Thus, this program will be implemented in a participatory manner that prioritizes the best possible involvement of the congregation and stakeholders in their environment. The method

applied in this program is *Participatory Rural Appraisal* (PRA) which prioritizes critical dialogue by means of disclosure based on the assisted subject, so that a real perspective is obtained in the minds of the assisted subjects and at the same time fulfils the paradigmatic alignment as described above.

The approach taken in this program is the *social entrepreneurship* approach, which combines increasing the value of resources economically as well as streamlining social goals and missions. This approach has the aim of improving social aspects and implementing an integrated strategy between social and economic aspects.

Program Implementation Flow



C. Results and Discussion

1. Women's Role

The term "role" is often associated with a person's position. If it is associated with "what is played" by an actor in a drama, the word "role", or role in English, is indeed taken from dramaturgy or theatrical art. In the art of theater an actor is given a role that must be played according to his plot, with the plot, with the play. More clearly the word "role" or "role" in the oxford dictionary (Hornby, 1982, p. 140) role is defined as: Actor's part; one's task or function. Which means actor; a person's task or function. While the term role in the

big Indonesian dictionary (Poerwadarmintasia, 2005, p. 854) has the meaning of a showman (film), a set of behaviors that are expected to be possessed by people who are domiciled in society. WJS Poerwadarmintasia (Poerwadarmintasia, 2005, p. 735) argues, "Role comes from the word role, meaning something that is part of or holds the main leadership". While the role according to Levinson in Soejono Soekanto (Soekanto, 2014, p. 238) as follows "Role is a concept of what an individual can do which is important for the social structure of society, the role includes the norms developed by a person's position or place in society, the role in this sense is a series of rules that guide a person in social life". When the term role is used in a work environment, someone who is given (or gets) a position or position is also expected to carry out his role in accordance with what is expected by the job. Expectations regarding a person's role in his position can be distinguished from the expectations of the assignor and the expectations of the person who receives the benefits of the job/position. (Soekanto, 2014, p. 273) suggests "role is defined as a dynamic aspect of position or status, and if a person performs his rights and obligations in accordance with his status then he performs a role"

Women and mothers are two figures who are never separated from our lives. Without a mother figure we would never exist in this world. In fact, many great people will never be great without being supported by a great woman behind them. There are so many definitions and meanings of women, but all the meanings and definitions come from one conclusion, that women are very great figures regardless of all the shortcomings they have.

Role is a dynamic aspect of position. If a person carries out his rights and obligations according to his position, then he carries out a role. The difference between position and role, is for the sake of science, the two cannot be separated, because one depends on the other and vice versa, there is no role without position or position without role. The role inherent in a person must be distinguished

from his position or place in social interaction. The position or place of a person in society is a static element that shows the individual's place in community organizations. The role refers more to function, adjustment and as a process, so precisely is someone occupying a position or place in society and carrying out a role. (Soekanto, 2014, p. 243)

Women play an important role in the formation of a strong family life so that they are not negatively affected by change and achieve a healthy, prosperous and happy state, thus supporting the creation of a prosperous society, both physically and mentally. Adequate ability and potential of women, as wives and housewives are the most important aspects in determining the success (main support for the success strategy) of a household (especially the future of children/the next generation). Therefore, it is necessary to innovate and adopt related to strategies to increase the ability and potential of women, so that women can play an optimal role in the domestic sector in a professional manner.

The following are some theories according to experts regarding the role and position of women.

a. Structural-Functional Theory

Structural-functional theory or approach is a sociological theory that is applied in looking at family institutions. This theory departs from the assumption that a society consists of several parts that influence each other. This theory looks for the basic elements that influence in a society, identifies the function of each element, and explains how these elements function in society. Many sociologists who developed this theory in family life in the 20th century, among them were William F. Ogburn and Talcott Parsons (Megawangi, 1999, p. 56).

Structural-functional theory recognizes the existence of all diversity in social life. This diversity is the main source of the structure of society and determines the diversity of functions according to a person's position in the structure of a system. For

example, in a social organization there must be members who are able to become leaders, some are secretaries or treasurers, and some are regular members. This difference in function aims to achieve organizational goals, not for individual interests. The structure and function in an organization cannot be separated from the influence of culture, norms, and values that underlie the social system (Megawangi, 1999, p. 56)

Regarding gender roles, followers of this theory refer to pre-industrial societies that are integrated in a social system. Male role as hunter (*hunter*) and women as gatherers (*gatherer*). As hunters, men are mostly outside the home and are responsible for bringing food to the family. The role of women is more limited around the house in reproductive matters, such as conceiving, nurturing, and breastfeeding children. This division of labor has functioned well and succeeded in creating a stable continuity of society. In this society the stratification of gender roles is largely determined by sex (gender). According to its adherents, *structural-functional* theory remains relevant to be applied in modern society. Talcott Parsons and Bales consider that the division of roles sexually is a natural thing (Umar, 2001, p. 53). With a balanced division of labor, husband-wife relations can work well. If there are deviations or overlaps between functions, then the family integrity system will experience an imbalance. Balance will be realized if the tradition of gender roles always refers to the original position.

b. Liberal Feminism Theory

This theory assumes that there is basically no difference between men and women. Therefore, women should have the same rights as men. However, liberal feminist groups reject complete equality between men and women. In some respects there are still *distinctions* between men and women. However, the function of the reproductive organs for women brings logical consequences in life (Megawangi, 1999, p. 228).

This group theory is among the most moderate among feminist theories. Followers of this theory want women to be totally integrated

in all roles, including working outside the home. Thus, there is no longer a dominant sex group. Reproductive organs are not a barrier for women to enter roles in the public sector.

Various research results show that poverty among women affects the health and development of children more than men. Because if women's income increases the number of poor women will decrease. Children also benefit from this development because when compared to men, women spend more money on their families, especially children. In other words, reducing the number of poor women will actually have a multiplier effect in improving the welfare of children who are the future of the nation. Therefore, speaking of poverty alleviation, we must also address unequal gender relations. Because gender inequality results in the decline of women in all sectors of life, economy, social, politics and education.

The problem of poverty is a social problem that is always present in human life and is very complicated to overcome. This is because the handling of poverty is not just solving the symptoms or symptoms, not looking for the root of the problem and then looking for a solution. We all know the root or cause of poverty (Fajran, 2009, p. 133).

An understanding of gender equality cannot be grown in a short time for the community, because this understanding has been living in the heart of religion and customs that are still strong. So far, gender understanding has become a new teaching for people in rural areas. Even for religious circles there are those who consider gender understanding as misleading information. Introducing gender equality from the aspect of benefits is more elegant than bumping into the local wisdom of the community (Fajran, 2009, p. 56).

2. The Position and Function of the Mosque in History

In the history of Islamic development, mosques play a vital and significant role in the development of Islamic culture and civilization. Because the mosque is not only a place of worship, but

also has a socio-cultural function, such as a place of consolidation, education, and cadre of people. Likewise, the mosque as a component of social facilities, the mosque is a building where most Muslims gather to perform worship as a spiritual need that is needed by mankind.

The mosque as one of the fulfilment of spiritual needs actually not only functions as a place of prayer, but also as a center for social activities, as exemplified by the Prophet Muhammad SAW in carrying out his treatise; The mosque at the time of the Prophet was used for: (Shihab, 1996, p. 462)

- 1) Places of worship (prayer and remembrance),
- 2) Place of consultation and communication (social, economic and cultural issues),
- 3) School,
- 4) social compensation place,
- 5) A place for military skills training and preparation of equipment,
- 6) The place of treatment for the victims of war,
- 7) Place of peace and court of dispute,
- 8) Halls and reception areas,
- 9) Charming place for prisoners and
- 10) Center for religious information or defense.

According to Moh. E. Job (Ayub, 1997, p. 7) suggests that there are at least nine functions that can be played by mosques in the context of community empowerment, namely:

1. The mosque is a place for Muslims to worship and get closer to Allah SWT.
2. The mosque is a place for Muslims to practice I'tikaf to clean themselves and galvanize their mind/religion so that the balance of body and soul and the integrity of the personality is always maintained.
3. The mosque is a place for deliberation for Muslims to solve problems that arise in society.

4. The mosque is a place to consult, ask for difficulties, ask for help and help.
5. The mosque is a place for fostering the unity of the congregational bond and mutual cooperation to improve mutual welfare.
6. The mosque with its *Majlis Ta'lim* is a vehicle for increasing intelligence and knowledge.
7. The mosque is a place for fostering and developing cadres of community leaders.
8. The mosque is a place to raise funds, store and distribute them.
9. The mosque is a place to carry out social regulation and supervision.

Based on the description above, it can be concluded that the mosque is a center of worship in a broad sense which includes *mu'amalah* activities. Therefore, so that the mosque can play its function, in planning development and planning activities, it should refer to the master plan that is obsessed with implementing the function of the mosque optimally (Hasanuddin, 1996, pp. 104–107). Ahmad Ash – Syabaasy (Asy-Syarbaasyi, 1997, p. 70), “An Imam of a mosque should be able to be a role model for his congregation, honest, humble, or have a noble character and can reflect the teachings of Islam in his life. Thus their presence will raise the good image of the existence of the mosque as a place of worship.”

At the application level of mosque empowerment, the prosperity of mosques according to Imam Ar-Razi can be done with two synergistic and integrated activities, namely by providing physical comfort to worship in it and multiplying good activities in it. In line with this understanding, Abu Su'ud emphasized that the activity of prospering the mosque must be understood in a broad sense. Building, cleaning, caring for and maintaining the beauty and goodness of a mosque is included in the category of prospering it. Also doing good activities that are justified by the *Shari'a* is an activity to prosper the mosque recommended by the Prophet Muhammad. Here, the role of

every Muslim in 'empowering the mosque' is highly anticipated for the collective good of the ummah, because that is what the Prophet did in building and functioning mosques in a comprehensive, integral and integrated manner with the ummah.

3. Mosque Function Management

Basically, the mosque management function is the same as the management function in general which includes planning, organizing, implementing, and monitoring or evaluating. While its distinctive characteristics lie in the provisions of the shari'ah that overshadow it both in terms of goals and behavior. The conceptual explanation regarding the mosque management function is described as follows: (Yani, 2009, pp. 147–151)

a. Planning

In mosque management, planning is: the formulation of what will be achieved and what actions will be taken in achieving the goals of the prosperity of the mosque, according to the level of ability possessed. In an effort to prosper the mosque, planning has a very important meaning:

- 1) The activities of the prosperity of the mosque run more directed and orderly.
- 2) It is possible to choose the right actions according to the situation and conditions encountered when efforts to prosper the mosque are carried out.
- 3) It can be prepared in advance for implementing staff in the prosperity of the mosque.
- 4) Make it easy for leaders to carry out supervision and assessment of the activities of the prosperity of the mosque.

Thus, the absence of good planning not only makes management and activities chaotic and has no clear direction, but progress or setbacks cannot be measured. Finally, mosque congregations only carry out routine activities only because it has become an obligation that must be aborted, without any effort to

increase the quantity and quality. This means that careful planning can make activities run well and clearly in which direction and targets to be achieved, by involving more congregations.

b. Organizing

The planning of mosque activities must be carried out properly by the mosque management. For that, a solid organization is needed for its management. Organizing mosques is the unification, grouping, and arrangement of mosque administrators to be moved in a single work unit, as planned.

In organizing a mosque, the steps that need to be taken include:

- 1) Dividing and or grouping mosque prosperity activities in one unit.
- 2) Formulate and determine the duties and responsibilities of the mosque management structure and place the management personnel in accordance with their abilities, willingness, experience, as well as physical and mental conditions.
- 3) Give full authority and responsibility from the leadership of the management to the staff and implementers.
- 4) Creating a good working relationship, so administrators have a solid workflow.
- 5) Maximizing both human and other resources owned to strengthen the performance of mosque administrators.
- 6) Communicating the work plan of the mosque management to people

In mosque management, organization has a very important meaning:

- 1) Assignment of staff become easier, because obviously sexy what or who should carry out a field of activity.
- 2) Facilitate choosing the right executive power, because the organization is not only prepared the management structure and placed the person, but also outlines the duties and responsibilities, so that the right to choose who occupies the position of a management board.

- 3) Organizing will also make the integration of various potential administrators in a framework of cooperation for the prosperity of the mosque.
- 4) Make it easier for the management leadership to control and evaluate the implementation of an activity.

c. Implementation

In mosque management, the implementation function is an effort to guide and direct all potential administrators to carry out activities in accordance with their respective duties and responsibilities. The leadership of the mosque management must provide stimulation or motivation, activation, as well as an example of action to the mosque management and congregation to carry out their duties and responsibilities. responsibility to carry out the mandate of the management properly. In organizations such as mosque management, high awareness is really needed. With high awareness, the discipline of the management in carrying out the mandate of the mosque management will run well. This high awareness will be born from a steady faith. The leader in the management of the mosque is one of the determinants for the success of this implementation. Therefore, the leader must involve all administrators in carrying out their duties, open the widest possible lines of communication among fellow administrators, either through meetings, making notes, telephone calls, and so on. don't forget that mosque administrators are only given a mandate by the congregation, therefore the management must communicate all of their performance to the congregation in order to obtain high participation in the implementation of activities.

d. Supervision

Supervision or control, both from the leadership to the staff as well as from the staff to the leadership and fellow mosque management staff, is something important. The implementation of this function will make the administrators aware of mistakes,

shortcomings, weaknesses, obstacles, challenges, and failures in achieving the goals of the mosque's prosperity.

Control can be done by observing the course of the implementation of the mosque's activities, measure their successes and failures with the standards as set out in the planning, to further correct the error and to - shortfall and prevent failure.

4. The Urgency and Benefits of Mosque Management

Efforts to prosper mosques require good management in the form of thinking, planning, and optimizing resources. Mosque management is a skill that can help the *takmir* of the mosque to achieve its goals by utilizing potential resources effectively and productively (Al-Faruq, 2010, p. 65)

If the mosque management uses good and effective management, many benefits can be obtained, including (Yani, 2009, pp. 145–146):

- a) The goals or targets for the prosperity of the mosque to be achieved will be clearly and maturely formulated because one of the main functions of management is planning.
- b) Efforts to achieve the goal of mosque prosperity can be carried out together and work well together through neat coordination. So that the task or work as a mosque administrator can be carried out lightly.
- c) It can be avoided that there will be overlap between one administrator and another, because the management will explain each portion of the work that must be carried out and the responsibilities carried out.
- d) The implementation of the tasks of prospering the mosque can be carried out effectively and efficiently with motivation, activation and action.
- e) Control and evaluation can be carried out using clear standards or benchmarks.

- f) Symptoms of work irregularities can be prevented, because they are easy to detect and when deviations do occur, they can be stopped.

5. Aspects in Mosque Management

Aspects in mosque management include: (Samad, 2008, pp. 5–19)

- a. *Idara* is the institution, management, financing and financial responsibility of the mosque.
- b. *Imarah* is related to congregational activities, da'wah, tarbiyah, *iqtishadiyah* (economics) and *mu'awanah* (social donations) in mosques.
- c. *Ri'ayah*, which is related to the maintenance of the mosque, especially the physical buildings, towers, bathrooms, open spaces, other spaces that support the comfort of worship in the mosque.

The explanation of each aspect in detail can be conveyed as follows:

- 1) Aspects of *Idara* (institutional) Mosque, Mosques as community institutions are present in various institutional patterns, so now they need institutional arrangements. For this, mosques should be confirmed by following one clear institution and authority. This determination is important for several reasons:
 - a. So that the position of the duties and responsibilities of the construction is clear.
 - b. Facilitate institutional coordination with various parties related to mosque development.
 - c. Facilitate resolution when problems arise regarding the implementation of its functions and roles. For example, for the city level or the Great Mosque Institutions and their administrators consist of community leaders, ulama who are facilitated in their preparation through the Office of the Regency/City Ministry of Religion, the City Council of

Indonesian Mosques, then determined based on the Mayor's Decree. For mosques established by social organizations, the institutions and administrators are community leaders, ulama, leaders of mass organizations for the facilities of the City Council of Indonesian Mosques or the relevant community organizations, the Office of the Regency/City Ministry of Religion, and determined based on the Mayor's Decree, and so on with consideration for explain his position;

- 1) The Legality of the Mosque's Existence. The existence of a mosque must be clear and have legal force, especially regarding the status of land and mosque buildings and other facilities, whether obtained by waqf, grant, or purchased.
- 2) Mosque Manager, The mosque basically belongs to the people, because it is called the *baitullah* (house of Allah). Although it can be established by individuals, groups, governments, community organizations and congregations, but when it is operated, the mosque becomes the property of Muslims. In determining the management, it is necessary to consider:
 - a) Management Recruitment, Choosing Mosque administrators must be open and there should be no discrimination, because it will create a psychological distance between the congregation. The recruitment of this management should be based on one's commitment to the mosque, then the orientation of thinking for the advancement of religion, and of course also organizational experience.
 - b) Management Election System, there should be a mosque's articles of association and by-laws or other clear mechanisms that contain challenges to the management mechanism, management period, election

system, management composition, personnel, meetings, finances, accountability and other matters related to it.

- c) Special functional in the mosque. The mosque management is an executive body, which is obliged to carry out daily management functions. In addition to the executive, there are usually special functions that are usually occupied by the RW and RT, in addition to local figures who for some reason are not placed in the executive. They are usually elders, age is a bit old, but thought is still expected. It can also be bureaucrats, academics, wealthy people, philanthropists. These special functions include advisory, deliberative councils and others.
- d) Management Integrity. Being a mosque administrator is a call of conscience. This attitude is important so that it can always be reminded that the mosque is the *baitullah* that must protect all groups without discrimination.
- e) Manager's Thought Horizon. Mosque administrators are required to have good insight and horizons of thought. One way is to get involved in organizations that manage mosque activities on a wider scale, for example: mosque organizations, the Indonesian Mosque Council for abbreviated DMI, the Al-Qur'an Education Coordinating Board and so on.
- f) Meetings. One of the most important organizational tasks is meetings. Usually these meetings are of several kinds, such as: plenary meetings, section meetings, monthly meetings, weekly meetings, emergency meetings and others. In essence, there is a discussion forum that can solve management performance problems.
- g) Management Integrity. The integrity of the management is very important to carry out the mosque

development program while maintaining communication between the congregation and the management so that there is no stagnation and deadlock.

- h) APBM (Mosque Revenue and Expense Budget). The mosque's revenue and expenditure budget should be program-oriented. In formulating the program, it will formulate costs. The need is then conveyed to the congregation and a solution is sought. If you want to develop the mosque's functions optimally and in a balanced manner, the mosque should also prepare a RAPBM at the beginning of the year, then take it to plenary and congregational meetings. The preparation of the APBM will produce positive values that can be taken, including:
- (1) What will be done is clearer
 - (2) All areas of activity can be accommodated properly.
 - (3) Can determine the priority scale of needs.
 - (4) Maximum effort to mobilize all its potential.
 - (5) Build congregational trust.
- i) Technical Drafting of RAPBM in a simple way. Sources of mosque income, for example: Friday infaq, Education infaq, Majlis Taklim infaq, Ramadan infaq, Hari Raya infaq, TPA/MDA infaq, death share contributions, and others. Meanwhile, the variables of mosque expenditures are related to routine expenses, general expenses, electricity, water, telephone, mosque staff, stationery, periodic activity costs such as holidays, honorarium for resource persons, operational costs for markers, chalk, erasers, pens, social costs such as visiting worshipers. sick, funeral arrangements, assistance for duafa and others.

- j) J). The preparation of the APBM takes into account (1) the calculation period in a year, (2) the inclusion of concrete and measurable figures, (3) Committee matters are regulated outside the APBM, for example: Qurban, Khataman Al Qur'an, etc. which is considered special, (4) APBM is tried to be balanced, meaning that money in is equal to money out, (5) bookkeeping techniques are made to make it easy to check and control.

6. Congregational Development

The formation of this congregation should be distinguished between the congregation of prayer and the congregation of the mosque. The congregation of prayer can be followed by all Muslims, whether those who live around the mosque, or people who happen to pass by. While the congregation remains are Muslims around the mosque who regularly come to pray together under normal conditions. The congregation of the mosque should be registered, meaning that it is recorded like the main book at school. The registered congregations are intended so that they can be identified more deeply so that *ukhuwwah Islamiyah* is more felt. This data collection is also important to know the social position of the members of the congregation so that it is possible for the strong to help the weak. In order to create a condition for more intensive religious development of the congregation.

a. *Imamat* (Activity Program) Mosque

- 1) Imamate Service and Mosque Da'wah
- 2) Imams and preachers are the main pillars of the mosque's Emirate. The management wants to choose or determine qualified imams and preachers according to sharia rules.
- 3) The mosque's da'wah activities should be carried out in a planned manner by making a daily, weekly and yearly schedule and syllabus for da'wah by providing a control book.
- 4) PHBI (Islamic Holiday Commemoration) should be carefully planned for its implementation.

- 5) The recitation and or the taklim assembly should be one of the sections in the mosque management so that it is easy to coordinate.
 - 6) Integrated Study. Between mosques, efforts are made to rotate between villages or sub-districts and others.
- b. Religious education for children and youth in the mosque which consists of:
- 1) TPQ (Taman Pendidikan Al-Qur'an) was established autonomously under the coordination of mosque administrators and the Ministry of Religion.
 - 2) Madrasah Diniyah stands autonomously under the coordination of mosque administrators and the Ministry of Religion.
 - 3) Youth mosque activities are managed autonomously by youth under the guidance of mosque administrators.
 - 4) And others that are managed for the development of religious education in the mosque environment.
- c. Community Economic Development.
- a. Sharia Cooperatives and BMT in the Mosque. Establishment of businesses in mosques, especially BMT savings and loans and KSU Syariah as an effort to help mosque congregations.
 - b. Mosque Economics Institute. Establishment of a productive business for services to mosque assets according to the shari'ah, administrators and congregations.
 - c. The Mu'awanah Masjid institution in charge of providing emergency assistance to groups of people in need, both indigent, poor, travelers, disasters, and others.
- d. *Ria'yah* (Maintenance of Physical Facilities and Facilities) Mosque
- 1) Mosque Facilities.
Mosque facilities are mosque facilities and infrastructure whose existence is very vital in carrying out daily worship, including; electric water, electronic devices such as mike, tape,

TV, adequate parking space, rooms for mosque managers, mosque guests, libraries etc.

- 2) Mosque Administration. Administration is a practical and orderly recording and filing system for various activities as a means of control, documentation and evaluation. Mosque activities must be recorded in formats that are easy or practical to do so that when needed they can be viewed. For example, we will see how the development of the congregation who sacrificed the last five years. If we make a table every year, it will be easy to get the information in question. In addition to tabular form, of course, there are also verbal notes, such as minutes of meetings and management decisions. All incoming and outgoing letters or other written activities must be stored, archived properly. For that we must have files, or special folders that are labeled. Mosque administration includes development activities, da'wah, education, social, victims, collection of zakat fitrah.
- 3) This administration has three uses, namely:
 - a) Control tools for both administrative status, finance and activity processes.
 - b) Documentation of the history of the mosque after running for a long time.
 - c) Evaluation of activities that have been carried out.
- 4) Mosque Secretariat
The center for coordinating the activities of an organization is the secretariat. The secretariat is an office headed by a secretary. This secretariat can be a space that can be used to carry out the administrative tasks of the mosque management.
- 5) Indicators of Success of Mosque Management.
Among the visible sizes are; The congregation for the five daily prayers is getting more and more crowded, the recitations are followed by the congregation diligently, the spirit of giving is high, education for children and youth is

going well and of good quality, various initiatives arise to do good deeds, residents live in peace, please help, help, crime rates low, well-organized youth activities, the realization of a sakinah household, and the realization of a prosperous society within the framework of *baldatun thaiyy ibatun wa rabbun ghafur*.

6) Mosque Accreditation.

If you believe that a mosque is an institution or institution or organization that is very strategic and important, a mosque can be accredited at some point, meaning that it is assessed based on certain standards that must be possessed, then to what extent is the implementation of its functions and roles for the development of the people. Accreditation can be carried out by the government or institutions authorized by the government. There are several benefits of accreditation such as; mosque administrators will be motivated to increase their presence as administrators, each section of the mosque will try to carry out its program as well as possible because administrators who are not responsive to developments will be abandoned by the congregation, the mosque will always improve its services to the interests of the people, the congregation will be more enthusiastic in utilizing the services provided. provided.

D. Conclusion

Women play an important role in the formation of a strong family life so that they are not negatively affected by change and achieve a healthy, prosperous and happy state, thus supporting the creation of a prosperous society, both physically and mentally. The female congregation of the mosque has a very important position, in line with the function of the mosque for the development of Islamic civilization seen from its historical footprint. Meanwhile, from the point of view of the tendency of people who are starting to experience boredom with the endless glitter of the world today, the

world community is starting to look for alternative expressions of spirituality in their lives. Likewise, seen from the large frequency of religious activities and the spirit of the Muslim community recently in various religious activities also tends to strengthen. With these considerations, the mosque has the opportunity to play a big role in empowering the community.

Empowerment of mosques is faced with challenges to develop mosque functions, including as a center for *mabdlah* worship as well as *ghairu mabdlah* activities, a center for community empowerment, and *finally* the mosque can become a center for fostering community unity. The steps towards that direction have been given guidance by the Indonesian Mosque Council (DMI), including through the following steps; develop patterns of *idara* (institutional), '*imarah* (program) and *ri'ayah* (facilities and infrastructure), develop understanding, appreciation and practice of Islamic teachings, develop da'wah, education and libraries, develop welfare and public health programs, develop the congregation's economy , empowering women, youth, and scouting, developing pilot mosques, coaching mosque board administrators and cadre mosque management for the younger generation.

In the context of empowerment, zakat, infaq, shadaqah and waqf (ZISWAF) have very good potential to be used as supporting instruments. When viewed from the characteristics, each of zakat, infaq, shadaqah and waqf (ZISWAF) has a different orientation. If this is used as a potential for empowering mosques in order to improve and develop their roles and functions, the strength of ZISWAF will be very promising for the future of extraordinary mosques, because mosques can be a buffer for the social safety net of their congregations both for incidental problems such as emergency social compensation. short-term, as well as medium- or long-term social entrepreneurship investments in the form of ummah endowments, such as in the discourse of cash waqf.

E. Suggestion

1. The needs and problems faced by the community continue to grow. The needs and problems of mosques in urban areas will certainly be different from the needs and problems faced by mosques in rural areas. Mosques located in industrial communities will certainly be different from mosques located in residential circles. Understanding the character of the mosque and its environment is very important to start community empowerment efforts through mosques. then the manager of the mosque or the takmir of the mosque is expected to be more sensitive to the problems of the congregation.
2. Thus, mosque administrators can design mosque institutions and performance to approach the profile of the aspired mosque in accordance with the ideals of history and teachings. The profile of the ideal mosque, among others, is characterized by; have strong human resources, both administrators, congregations, and resource persons presented, have an adequate and comprehensive management structure to carry out the roles and functions of *iarah*, *imarah*, and *ri'ayah*, have a mosque layout that empowers the people, and have a working network empowerment of the people as an effort to cooperate and learn from each other to develop the people.

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