



The Independent Mosque Movement in Improving Empowerment Towards the Welfare of Muslims in Medan City, Indonesia

Abrar Adhani

Faculty of Social and Political Sciences
Universitas Muhammadiyah Sumatera Utara, Indonesia
<https://orcid.org/0000-0001-8950-1167>

Emi Triani*


Faculty of Social and Political Sciences
Universitas Sumatera Utara, Indonesia
<https://orcid.org/0009-0007-6019-1354>
*Corresponding author: emi.triani@usu.ac.id

Yofiendi Indah Indainanto

Faculty of Information Technology and Communication
Universitas Semarang, Indonesia
<https://orcid.org/0000-0002-7236-4087>

Citra Safira

Faculty of Information Technology and Communication
Universitas Semarang, Indonesia
<https://orcid.org/0000-0002-3472-140X>

 <https://doi.org/10.46222/pharosjot.105.23>

Abstract

Mosques have an important role in the spiritual value of Muslims. The effort to transform the Mosque into a multifunctional center that contributes to the welfare of Muslims in Medan City is a step in restoring the center of Islamic civilization in the Mosque. This condition can be realized with the independence of the Mosque that does not depend on aid. The problems of welfare around the Mosque, infrastructure, and legal issues faced by the Mosque in Medan City are obstacles to bringing independence. Independent Mosques that aim for social welfare and economic development of the community around the Mosque have challenges in their development. The research method used in this study was descriptive qualitative and involved collecting data from interviews, observations, and document analysis. The research findings show that in strengthening the identity of Muslims, independent mosques have a positive impact on encouraging community welfare and overcoming social problems in the environment around the Mosque. The motivation of the Mosque manager determines the quality of service in providing education, economic empowerment, and health. The intensity of collaboration in encouraging independent Mosques can increase community independence and trust as a step towards making the Mosque not only a place of worship, but also a center of Islamic civilization. It is important to ensure the benefits of sustainable social impact by fulfilling the criteria of an independent Mosque in providing religious services and maintaining religious values

Keywords: Mosque, Community Welfare, Education, Culture, Independence.

Introduction

In Islamic societies, the community sees the Mosque as a spiritual institution attached as a place to perform religious rituals. This makes the activity limited to various views of society.



The optimization of the Mosque, which can be used for religious learning and teaching processes or Mengaji, can be realized through the Mosque for the benefit of the people at large (Fathoni, 2017). This can be seen in the excellence of Muslim civilization which is built from the Mosque and it can encourage a sustainable community life. However, skills and knowledge deficiencies are often an obstacle to the Mosque achieving its desired objectives.

The importance of using Mosques in Medan City to encourage economic empowerment and calling for the integration of Mosques into the local economy is a common challenge among the Medan City Government, Islamic organizations, religious leaders, scholars, Mosque managers, and worshippers. According to the Ministry of Religious Affairs, 660,290 mosques and Prayer rooms are available. With 298,101 of them are mosques. This number refers to the data of the Mosque Information System owned by the Ministry of Religion (Kemenag). Meanwhile, according to data from the Medan City Government, there are 1115 mosques and 653 Mushola. Many mosques have an extraordinary potential to become a driver of civilization and the economy (Pemkomedan.go.id, 2021; Said, 2023). This condition has led the Medan City Government to develop an independent Mosque program through which the idea is to encourage Islamic health and civilization starting from the Mosque.

The development of an independent mosque is faced with the problem of viewing the mosque only as a place in which to carry out religious rituals such as prayers and the different characteristics of the management of each mosque. With a total of 1115 mosques, there are differences in management styles. Independent mosque efforts in developing economic, educational, social, and political empowerment are faced with the different motivation of mosque managers. Mosques can be used to promote the development of people with great potential in community empowerment, encouraging the Mosque not only to function as a religious center but also to empower people. With the total Muslim population in Indonesia reaching 237.55 million (Annur, 2023), the potential for Muslim community development in Indonesia is great. This will have a broad empowerment impact in society, and especially for the 1.75 million people in Medan City (Kusnandar, 2022).

The potential development of mosques in Indonesia is hampered by various problems such as mosque management and the limited knowledge about how to manage.. Most of the mosques in Medan City are managed in a makeshift manner. The emergence of economic, infrastructure, and legal problems faced by Mosques in Medan City is growing (Said, 2023). It is changing the paradigm of the Mosque not only as a place of worship but also as the center of the people's economy as a first step to present an independent Mosque. Efforts to encourage the community to discuss with each other about the benefits for the people have become a common challenge. The role of the Mosque in Medan City, which is still limited to community empowerment, requires strategic steps to make it viable. The state of the Mosque reflects the state of Muslims. The condition of the mosque reflects the condition of the Muslim community. Mosques are not only places of worship, but also centers of religious and social activities for Muslims. Mosque activities and conditions, such as diversity, community involvement, and social activities, can reflect the conditions of the surrounding community which reflects the level of involvement in the spiritual qualities of Muslims. It is often used as a place of harmony by uniting people from different backgrounds. The community's high involvement, being key in the program activities is crucial to the ongoing success of the Independent Mosque program. If this is utilized for community development, it will encourage community welfare.

The existence of the mosque is an important part of the development of Islam and society in the city of Medan. This condition can be seen from the historical traces that contributed to the development of Muslims in Medan city. The overall awareness of the self-reliance of the ummah has encouraged various empowerment programs in different Mosque environments. If the Mosque is well-socialized by Muslims as a place of worship and community



empowerment, it will have a positive impact. However, most of them are still operating in the form of only carrying out religious rituals such as worship. Making the Mosque a multicultural da'wah center that strengthens the unity of Muslims and introduces Islamic teachings to the wider community to bring aspects of welfare and economic potential requires various strategic policies in maintaining religious values. Therefore, this research aims to find out how the empowerment of the people through an independent Mosque can impact religion and the welfare of Muslims in Medan City.

Literature Review

In its designation, the Mosque is not only a function of worship, especially prayer with all its sequences (Nasution et al., 2023) and it also functions as a social facility – aspects such as education, recitation, and other social activities - and also political functions take place there (Darodjat & Wahyudhiana, 2014). This encourages the importance of professionalism being exhibited in Mosque management and the importance of managing effective communication with both congregants and other stakeholders (Ridwanullah & Herdiana, 2018). In the early era of Islamic civilization or the era of the Prophet Muhammad, the Mosque functioned as the center of various social activities and cultural centers. However, the role and function of the Mosque must be revitalized by today's generation of Muslims who only tend to make the Mosque a means of worship (Rifa'i, 2022). The mosque is very important for Muslims because it has an inseparable history and is closely related to Muslims. It is a place of prayer and communal character building, a meeting place for Muslims to study God's revelation and it thus plays a central role in the path of Islamic propagation (Rifa'i, 2022).

In Islam, prospering the Mosque is a priority and it is the duty and responsibility of all Muslims in the neighborhood to do so. The virtue of Muslims in prospering the Mosque leads to it being a form of faith, the blessing of life, raising its level, and giving protection. The source of Muslim strength is seen during congregational prayer at the Mosque (Azizah, 2019; Jumhan et al., 2019). A prosperous Mosque will impact the welfare of its congregation (Danis et al., 2022). In the Quran, the Mosque is mentioned twenty-eight times. Some verses of the Quran, such as Surah At-Taubah verse 18, Surah Al-Jin verse 18, Surah An-Nur verses 36-37, Surah Ali 'Imran verses 133-134, Surah Al-Baqarah verse 261 and Surah Saba '34 verse 39 all speak of the mosque and its importance. Dalil in the Quran places the involvement of Muslims in prospering the Mosque as being very important in increasing Taqwa (being conscious and cognizant of God and truth and also having "piety, fear of God."

Various efforts to create Mosque management aimed at building the center of Islamic civilization and the welfare of the people are routinely carried out through various Mosque management activities. Such as spreading and teaching the Islamic religion through Islamic studies, spreading social justice such as holding the Rukun Kematian program which operates in the fields of health, providing free drinks, sports venues and providing assistance to orphans. Improving the people's economy by establishing the EkoMas (Al-Ikhlâs Mosque Economy) program, which operates in the shop sector that provides daily necessities and the Happy Market. Humanitarian activity program by providing assistance as a place to raise funds for charity activities by establishing the Thousand a Day Alms Program (Ardiansyah, 2023). The role of the Mosque is to encourage social control, foster and develop the community, and optimize all the human potential to foster the development and welfare of the Mosque (Darmawan, 2019). The rapid development of the times has resulted in the Mosque transforming into a madrasa and this has resulted in the function of the Mosque being reduced to that of a place of worship alone (Fathurrahman, 2015). This has prompted an effort to restore the function of the Mosque as in the days of the Prophet Muhammad, where 70% of the use of the Mosque was as a social movement, and 30% was used for worship purposes (Azzam & Muhyani, 2019). The Independent Mosque Program, as an effort to make the Mosque independent of aid and make the Mosque more autonomous, has an impact on



increasing Taqwa and empowering the people. The Mosque's independence can have implications for the value of Islamic theology in general.

Methodology

The method used in this research was descriptive qualitative. Qualitative methods produce descriptive data from people and observed behavior in written or spoken words. This research aimed to describe existing phenomena, both natural and human engineering, which are more concerned about the characteristics, quality, and interrelationships between activities (Sugiyono, 2013). Data collection techniques were carried out by interviewing mosque managers, religious shops, and the local community. Direct observation and documentation took place. The research involved analyzing document data related to the phenomenon and the legal basis of the Quran and Hadith and field data, which were then interrogated and better understood to see the attachment in the phenomenon. Furthermore, the phenomenon was further analyzed by looking at the theological perspective of Islamic teachings sourced from the Quran.

Results and Discussion

Religious Value of Independent Mosque in Building Islamic Civilization in Medan City

The existence of Mosques in Indonesian society, especially in Medan City, has been an integral part of society since the entry of Islam into Indonesia. The role of the Mosque has evolved from being a center of religious activities to functioning as a center of both social and economic activities (Dalmeri, 2014; Rifa'i, 2016). Fostering the independence of the Mosque can encourage various functions of the Mosque and generate solidarity in the surrounding community (Mulyono, 2017; Khikmawati, 2020). The Medan City Government, in encouraging the management of Mosques in the independent Mosque program, seeks to include various programs that give the Mosque an important position in the process of economic development. This encourages the Mosque in Medan City to be seen as the center of Islamic civilization and the development of economic, educational, and social centers in the area. The Independent Mosque policy is not simply an effort to generate the potential for social activities that place the Mosque as an important part of community life. The Quran letter At-Taubah verse 108 explains to Muslims that to prosper in the Mosques of Allah is by firstly truly believing in Allah. This can increase the value of Taqwa.

"Indeed, the only ones who prosper the Mosque of Allah are those who believe in Allah and the next day, and (continue) to perform prayers, pay Zakat, and do not fear (anything) except Allah. Then, hopefully, they will be among those who are guided". (Al-Quran At-Taubah: 18)

"Do not pray in that mosque forever. Indeed, the mosque founded on piety (the Quba mosque) from the first day is more worthy of your prayers; some wish to cleanse themselves, and Allah loves the clean". (Al-Quran letter At-Taubah verse 108)

To prosper the Mosque, the Medan City Government is encouraging the development of the Mosque not only as a center for religious rituals but also as a place to empower the people. The development of the call to prosper the Mosque is inseparable from the verse of the Quran letter At-Taubah verse 18 by carrying out various religious activities. The history of the function of the Mosque used during the Prophet's era encourages similar actions in developing the independence of the Mosque (see Figure 1). The independent Mosque program in Medan restores the social function of the Mosque as it was during the time of the Prophet Muhammad, and this view is considered to have a positive impact on around 40,000 people in Medan City.

The development process strongly emphasizes the Mosque administrators' knowledge, skills, and determination to develop a self-reliant Mosque with various improvement processes that

must be fulfilled (see Table 1). This encourages collaboration involving many parties ranging from Mosque youth, worshipers, and Mosque administrators as the main actors, ulama, religious leaders, religious organizations, and the government as supporters in providing training, knowledge, and skills in encouraging more independent Mosque management. Mosques in Medan City routinely improve various improvements, training, and development with continuous mentoring. It is not only about managing the management of the Mosque but also imparting of religious knowledge, such as the role of religious shops that motivate Mosque managers to develop the Mosque, ulama provide religious knowledge, and volunteers provide training related to development. In achieving the goal of independence in conveying religious knowledge, more professional management institutions and social empowerment efforts require the cooperation of various parties and the strengthening of the independent Mosque network.

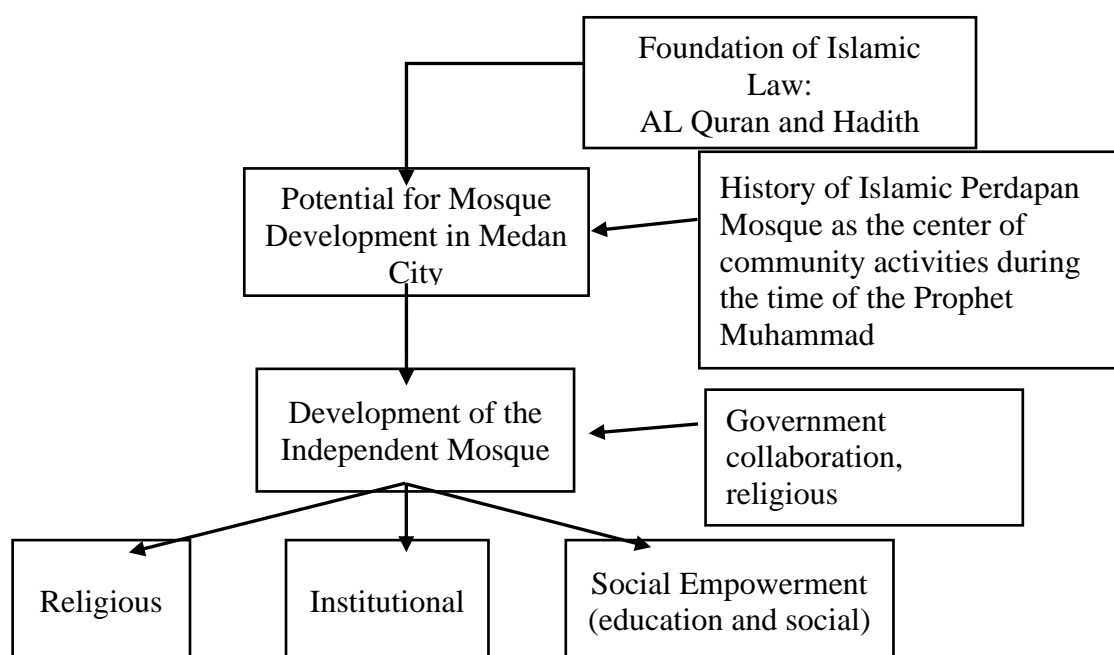


Figure 1. Development Process of Independent Mosques in Medan City
Source: Data processing, 2023

The existence of Mosques in Medan City is influenced by a range of community needs, such as a place to conduct religious activities and a center for social and economic activities. This encourages the management and maintenance of the Mosque to attract more worshippers and support from the community. Mosques are the center of da'wah activities by holding recitations, and Ta'lim assemblies, and other activities that can increase Muslims' understanding of Islamic teachings. The existence of Mosques in areas with higher levels of poverty, may face greater challenges in terms of funding and maintenance issues. Self-sustaining Mosque programs emphasizing social functions can develop as an effort to encourage community concern around the Mosque that develops as a community welfare effort. Religious leaders emphasize the importance of prospering the Mosque as a form of Taqwa for the Islamic community as taught in the Quran At-Taubah: 18.

In its development, the Independent Mosque in Medan City not only be developed as a religious center but also as a center of social welfare. Its development will encourage the Mosque to be used as a center for Islamic cultural activities by holding events that introduce



Islamic culture, such as art exhibitions, music festivals, and other activities that can strengthen the Islamic identity of the community (Rosadi, 2014). These conditions play an important role in the position of the Mosque in Medan City, not only as the center of Islamic teachings but also as the center of Indonesian Muslim civilization in general terms. Historical sites in Medan City, such as the Medan Grand Mosque, the Lama Gang Bengkok Mosque, the Medan Ghaudiyah Mosque, the Jamik Mosque, and the Baiduzzaman Mosque, have become evidence of the importance of the Mosque in building civilization by strengthening religious values by optimizing the role of the Mosque as a center of worship and as a means of developing people while still being guided by the Qur'an and Sunnah.

Muslim Spirituality in Developing Independent Mosques in Medan City

The general view in the Medan City community often sees the Mosque as a spiritual institution (Aminah, 2021), so the spiritual space in the mosque is very exclusive. In changing this view, the involvement of religious leaders, scholars, and Islamic organizations in Medan City is very intensive. Not only changing the perspective of the Mosque congregation is vital, but also the Mosque manager as the main driver of the Mosque's independence. Mosque managers who are independent can encourage a broader role besides spiritual institutions. Independent mosque managers can encourage a broader role beyond spiritual institutions. This role includes financial management to improve the welfare of the mosque and its people, technological skills to improve knowledge, and organizing all the resources owned by the mosque for sustainable development (Hardiyanto et al., 2023). Affirmation in the Quran letter Surah An-Nur verses 36-37 begins with the command to worship with a broader meaning in increasing Taqwa.

"Invoke Allah in the Mosques which He has commanded to be honored, and His name called therein in the morning and evening, those who are not distracted by business, nor by buying and selling, nor by any other activity, but by the remembrance of Allah, and (from) establishing prayer and paying the alms, and they fear a day on which the heart and vision will be shaken." (Quran Surah An-Nur verses 36-37)

There are two paradigms of virtual value in individual librarianship. Spiritual values that assess the commands in the Quran only increase worship, such as praying at the mosque. Second, the spiritual value that interprets Taqwa in the Quran's teachings is interpreted broadly, involving the Mosque as the center of religious activities. In realizing Taqwa in the context of the Quran letter Surat An-Nur verses 36-37, not only in Hablum Minallah (relationship with Allah), but also Hablum Minannas (relationship with fellow humans) and Hablum Minal Alam (relationship with nature/environment). In this context, the mosque should be the starting point for changes towards a society that has social justice on all fronts. (Fathoni, 2017). This encourages scholars and religious shops to continue the Medan City government's program in encouraging awareness of the paradigm of spirituality of mosque managers to empower people in community life.

Table 1. Independent Mosque Criteria

Aspects	Details	Criteria
Religious Rituals	Physical Mosque	Having a decent and permanent building facility as a place of worship for Muslims that is kept clean and comfortable.
	Worship	Tahsin training, Qira'atul Quran (refining the recitation of the Quran) for imams and mosque congregations and fostering morals.
		Having a scheduled Magrib Mengaji activity on an ongoing basis.
Organization	Mosque Manager	Have a Nadzir Management that is authorized / issued by the relevant agency.
		Have the management of the Mosque Prosperity Board (BKM) legalised / issued by the relevant agency.



		The existence of a database of worshippers and communities around the Mosque to get a picture of the needs and potential of the people.
	Mosque Legality	The Mosque has land rights or a waqf deed and has building legality as a house of worship (IMB).
Social Empowerment	Education	Having non-formal education facilities such as RA, TKQ as a scientific provision for future generations.
		Have the facilities and infrastructure to open a reading corner/reading park and child-friendly facilities.
	Sharia Economics	Kenadziran and BKM have a solid board and desire to succeed in the economic empowerment of the ummah to realize an independent Mosque.
		Desiring to carry out the economic empowerment of the ummah such as forming a mosque congregation cooperative, Waqf institution, micro, Sharia financial services cooperative and having a mosque business unit such as culinary outlets, coffee outlets, groceries, worship equipment and Muslim clothing.
		Establishment of Zakat Management Units (UPZ) that play an active role in the community.
	Social	Have a complete and transparent financial report.
		Routinely carry out health services such as mass circumcision, health checks and free medication.
The existence of guidance for mosque youth and the younger generation to avoid the dangers of drugs and promiscuity and to carry out regeneration and development of the ummah.		
		Regular services and assistance for the elderly and underprivileged as well as facilities for the disabled.

Source: Medan City Government, processed by researchers, 2023

The independent Mosque criteria set by the Medan City government has challenges in its development (See Table 1). A change in the spiritual paradigm of Mosque management can encourage the spiritual institution of the Mosque to become the hallmark of Muslim civilization. However, it requires skills and knowledge that often-become obstacles when they are missing. The authors divide these difficulties into three main aspects. First, religious rituals are inseparable from the arguments of the Quran in the Quran letter An-Nur verses 36-37, the Quran letter At-Taubah verse 108, and the Al-Quran At-Taubah: 18. The three verses of the Quran promote knowledge to encourage community life to place the Mosque as a place to increase piety. In encouraging diverse rituals, comfort in worship becomes the main criterion in the physical mosque and the worship process, such as prayer imams with clear readings and knowledge centers in the mosque. Different perspectives of managers ignore the comfort of worshippers. Differences in motivation in presenting quality religious activities and adequate infrastructure are important to urgently improve.

Secondly, Organization is very decisive for the development of the Mosque and the security of the Mosque in the form of legality. In encouraging development, training activities often place the legality of management and buildings into great importance. This can encourage more professional and responsible processing. This step is implemented in the form of mosque managers improving mosque services. The management of management, which is divided into various fields, can drive a sustainable community empowerment programme.

Third, social empowerment, as the goal of an independent Mosque, can provide education, health, and sharia economic services. This can have a beneficial effect on the independence of the Mosque in the surrounding environment. Several mosques in Medan City have run various social empowerment programmes such as routinely providing health services by providing health support facilities, establishing Micro, Small, and Medium Enterprises, and presenting non-formal education. Although the number is very limited, each Mosque has these three aspects: the commitment of Mosque managers supported by various parties ranging



from the government that aids and religious shops in the form of knowledge. Several Mosques in Medan City have developments that positively impact the community. Call Al Hidayah Mosque reflects an independent mosque because it has a minimarket in the mosque environment. The Al Muhajirin Mosque provides facilities for worshipers and nurturing converts.

Although independent mosques have been implemented as in all mosques in Medan City, in fulfilling the requirements (see Table 1), there are various obstacles faced:

1. The personality of the manager determines the commitment and intensity of development. Differences in interpreting spiritual values will determine the attitude of the manager.
2. The availability of adequate facilities and infrastructure in each mosque is different. This is a major obstacle in supporting social empowerment.
3. The understanding of da'wah management in religious activities in different mosques. This will determine the quality of religious activities. This condition can be seen from the support of Ustadz/Ustadzah around the Mosque, which can also be a supporting factor for quality da'wah.
4. Community participation as a Mosque congregation can encourage the Mosque to have independence.

The community's understanding of the function of the Mosque as the center of Muslim civilization determines the attitude of worship participation in supporting the independence of the Mosque.

Strengthening Muslim Identity in the Mosque Through Social Empowerment

The view of the Masjid as a good, moral, and trustworthy institution and place has encouraged a high level of trust from the community in aiding and performing religious rituals such as prayers. The Quran Surah al Taubah 107 emphasizes the Masjid as a place that promotes peace and harmony by bringing together people from different backgrounds and promoting understanding and respect for different cultures and beliefs.

"And (among the hypocrites) there are those who build Mosques to cause harm (to the believers), for disbelief and to divide the believers, and to await the coming of those who have fought Allah and His messengers from of old. They swear: We desire nothing but good, and Allah bears witness that they are liars in their oaths". (Al Quran Surat al-Taubah verse 107).

This is important in dialogue between Islamic figures, Islamic organizations, mosque managers and the community. The Medan City Government and religious leaders have encouraged the role of Mosques as a unifying force through various initiatives, such as emphasizing the importance of using Mosques to promote peace and harmony and calling for the integration of Mosques into the local economy. These steps are implemented in various activities at the mosque, starting with training and collaboration between the government, mosque management and the surrounding community. The position of Mosques in Medan City has become an important part of the center of Muslim civilization. Efforts to build an Islamic center in the Masjid by enhancing its function as a force promoting Islamic values, encouraging inclusiveness, providing a platform for dialogue, encouraging community engagement, and promoting peace and harmony. Social empowerment, which includes education, Sharia economics and health, requires the involvement of various groups in encouraging improved services.

The Independent Mosque programme movement supports the continuity of Muslims in Medan City. It encourages the community to engage in social processes that promote inclusivity by welcoming people from all backgrounds and creating a sense of belonging that gives rise to



programmes such as health services and the economy. Social empowerment through the Mosque is important for the people of Medan City amidst the diverse welfare of the Medan City community. An independent mosque can encourage community awareness of the mosque's neighborhood. This is inseparable from the position of the Mosque in Medan as an important place for worship and the center of community life. The emergence of the inclusivity movement through community empowerment can increase Islamic brotherhood as a center for da'wah, education, and building Muslim communities.

Mosques can improve their function as a unifying force in social life. Social empowerment can reflect community empowerment (Firmansyah, 2012). Community empowerment activities, such as education, training and information media are able to improve social life (Thamrin et al., 2023). The strength of the Mosque in Medan City as a place of social empowerment is inseparable from several aspects. First is the high awareness and willingness to change for the people in Medan City. This is strongly influenced by the various problems of the recently rampant people in Indonesia, ranging from political, social and poverty issues. Second is the strength in the confidence level of the people in Medan City. With 1.75 million Muslims in Medan City, it is the largest number in North Sumatra Province (Kusnandar, 2022).

The closeness of Islamic values in a person encourages individuals to engage in various Mosque activities voluntarily. This is most evident during Islamic holidays, disasters, Zakat, and teaching activities. Third, the ability to overcome obstacles and obstacles that are reflected in various community activities that are focused on the Mosque. In overcoming various problems, the Mosque is not only a place of worship but generates a movement of people who encourage the resolution of common problems. Mosques can promote Islamic values such as brotherhood and tolerance. This encourages the brotherhood of the people as a basis for concern to improve welfare.

Generally, social welfare programmes at the Mosque are food aid programmes, clothing aid, and health aid. However, The Independent Mosque encourages educational programmes to help people in need, such as tutoring programmes, education such as Quran schools, Islamic studies programmes, Arabic language courses, and literacy programmes. The relationship between education and the Mosque has been a long-standing, inseparable identity. The mosque becomes the center of education, covering knowledge and moral education of the people that can prevent criminal acts. In addition, health assistance programmes appear in various activities such as recitation.

Mosque administrators are equipped with basic health knowledge to encourage further health prevention. The Independent Mosque encourages the development of health service programmes such as health checks and health education programmes. Some mosques have health facilities such as ambulances to help worshippers. Previously, during the pandemic, Masjid in Medan City played a role in vaccination programmes. This is important in the life of the community.

Mosque Challenges in Economic Empowerment

The ability of the Mosque to collect and channel funds to help people in need has placed an important position in the community. Sadaqah, Infaq, and Zakat have become important to Muslims, channeling their wealth to show piety (Thamrin et al., 2023). Mosque programmes have encouraged self-reliance by providing financial assistance to start small businesses or to support businesses. This places the Mosque in an important role in empowering the community's economy. Islam teaches through the Quran letter Az-Zariyat Verse 19 Muslims not to behave greedily and are required to help others to create economic equality in society.



"And in their possessions, there is a right for the poor who ask and the poor who do not get a share." letter Az-Zariyat Verse 19

Management of funds in the Mosque sourced from zakat, waqf, and alms are used to encourage productive activities that benefit the community. Independent Mosques must establish Baitul Mal, a treasure house so that management is for the benefit of the people around the Mosque. In addition, the Mosque Kenaziran Agency does not arbitrarily assist by taking profits in providing loans. The term Qardh contract is a loan that does not expect a return. This will encourage economic empowerment as well.

There are efforts by the government, religious leaders, and mosque managers in Medan City to encourage the role of the mosque in empowering the people, including, First, the zakat management programme to collect and distribute zakat to those in need. In general, in Indonesia, the National Amil Zakat Agency (BAZNAS) noted that the collection of Zakat, Infaq, Sadaqah (ZIS) funds, and other social religious funds (DSKL) reached IDR 22.43 trillion in 2022. This value increased by 58.90% compared to the previous year, with 14 trillion. While the target for 2023 reached IDR 33.8 trillion (Pratiwi, 2023). Seeing this potential can encourage the empowerment of the people. Through the development of assistance models ranging from financial assistance, school fees, living expenses, and other educational costs. In addition, productivity, such as job training, entrepreneurship, and microfinance programmes support local businesses and create jobs. Some of the applications of these fund distribution programmes in Medan began to provide financial, educational, and assistance to the Mosque environment for people in need. This is important in promoting the interests of the Ummah. Subuh Rice, Cheap groceries, MSME Empowerment, and cooperatives are the first steps in building the cultural center of the Ummah in Medan City.

Second, the optimization of waqf management programmes to manage and develop Waqf assets for the benefit of the community. Mosque managers mostly channel it into productive economic sectors and provide access to business capital and entrepreneurship training. Although the scope of each Mosque is different in developing the potential of Waqf, the efforts made are gradually able to encourage various empowerment measures. Social welfare programmes such as food banks, clothing programmes, and disaster relief programmes place active involvement at the beginning of Waqf optimization, impacting the lives of the people of Medan City. The synergies and collaborations made within the network of mosques in Medan City provide an effort to guide the mosque in development.

Mosques Encourage Philanthropic Activities in Welfare Empowerment

Activities in the Mosque generate voluntary support and resources that are carried out in an organized manner to care for others and to overcome social and humanitarian problems and advance the public interest. Mosques in Medan City encourage public awareness in promoting welfare for each congregation. The Subuh congregation movement encourages the emergence of mutual care, such as the Subuh Rice program at the Taqwa Mosque in Bandar Selamat, to assist Subuh congregants (Syaifulh, 2023; Nasution et al., 2023).

Developing a Mosque cooperative is a strategic step for an independent mosque with the concept of alms that can be utilized for the benefit of the community. So far, the Mosque has depended on Infaq and alms, which can help needy people, such as the poor and orphans. Through Mosque corporations that are implemented in the form of businesses, such independence encourages various business opportunities. The Medan City Government aids with licensing Mosque corporations, providing food security assistance, offering business tools, MSME development, and sports equipment that can encourage independent Mosques. Mosque managers can use these facilities and attract the community to do activities around the Mosque.



The Islamic Philanthropy Movement in Indonesian Mosques can help people in need and strengthen the role of the Mosque as a center for social and religious activities. Mosques can develop programmes according to the community's needs and improve the community's overall welfare. One is Al Muhajirin Mosque developing health sector, cooperative and Zakat Collection Unit (UPZ). The positive impact can improve the welfare of the surrounding community with one of the strategies to provide necessities at a much cheaper price from the developed cooperative. With the total Muslim population in Indonesia reaching 237.55 million people (Annur, 2023), Mosque cooperatives can have great potential to empower the ummah. Mosque cooperatives can include training, access to capital, and other resources. Islamic economic empowerment can be raised from the Mosque can encourage prosperity and the welfare of the surrounding community through entrepreneurship, financial management, and small business development programs. Become a strategy for the independence of the people. With the principle of helping according to the proposition in the Quran Surah Maidah verse 2, the Mosque corporation is a strategic step that has the potential to become an independent Mosque.

"And help each other in goodness and piety. And do not help each other in sins and offenses. And fear Allah, surely the punishment of Allah is very severe" (Al Quran Surat Maidah verse 2).

Mosques can integrate communities into economic activities by involving them as consumers, producers, and owners in economic activities built through the Mosque. Mosque Corporations and empowerment programs such as Subuh Rice, Food Alms, and MSME Development are important in encouraging the Mosque's independence and the people's welfare. Finally, the hope of reducing poverty can be realized as the community's standard of living around the independent Mosque increases.

Integration of Religious Preaching in the Mosque

Not only in the aspects of welfare, economics, and social development, self-sustaining mosques can encourage the strengthening of theological aspects. They can encourage community involvement by encouraging people to participate in community service networks, volunteering, and other activities that benefit the community. They can provide opportunities for the community to get involved by recognizing and valuing contributions. A self-sustaining Masjid programme is not a theological concept but rather a practical concept that aims to make the Masjid more self-reliant and less dependent on external funding. However, the role of the Mosque in Islam has a theological basis. Mosques are places of worship for Muslims, where they can perform daily prayers and other religious activities. This makes an independent mosque important for the spiritual aspect. Delivering da'wah by inviting is inseparable from the command in the Quran Surah Ali Imran verse 104, which is affirmed. The Mosque, as an institution of spirituality, continues to function as a place of worship.

"And let there be among you a group of people who call to virtue, enjoin the Ma'ruf and prevent from the Munkar they are the lucky ones" (Al Quran Surat Ali Imran verse 104).

The Independent Mosque programme presents financial and operational development aspects and provides a platform for dialogue. The dialogue platform is an effort to provide convenience for worshippers by using digital technology, such as social media, for preaching—efforts to build dialogue and discuss issues that affect the Muslim community. The Qur'an emphasizes the importance of the Masjid as a place of worship and community gathering and encourages Muslims to maintain and support their local Masjid. By combining technology with community welfare management, sustainability can encourage the Mosque to be the center of a strong theological foundation and become the center of Muslim activities in Medan City.



So far, the adaptation by the Mosque management has encouraged the digital platform to become a means of improving facilities for congregational services and helping to create new business opportunities and partnerships. The use of social media in the dissemination of da'wah content has encouraged increased interaction among Muslims. First, increasing the reach of Islamic religious studies, many of which are live streaming, encourages increased donations. Digital donation platforms can make it easier for people to donate to the Mosque. In seeking to obtain valuable Islamic studies, one does not have to visit the Mosque and can watch the studies when they have free time. This raises public awareness in making donations the Mosque receives at various times.

Second, improved communication is essential. Utilizing digital technology, the Mosque can more easily reach the community and thus spread da'wah more effectively. Digitalization can save money and facilitate public access to information about Islam. Mobile apps can provide information about the Masjid, such as its location, prayer times, and upcoming events. This can help people find Mosques more easily and stay informed about Mosque activities. Thirdly, interactive displays through self-service Masjid innovations encourage interfaith understanding. Digital access has been able to encourage a wide range of knowledge about the history and culture of Mosques. This can help educate the importance of Mosques and increase interfaith understanding. Increasing collaboration with Mosque teenagers encourages da'wah activities. Mosque teenagers play a role in presenting da'wah activities that are shared on social media. Many Mosques in Medan City have used social media to share content. Social media can spread positive religious values by strengthening the concept of virtual da'wah, Mosque youth branding, and audiovisual aids to create digital content. However, the consistency challenge is still a problem that must be overcome so that da'wah content can provide inspiration and religious knowledge of value.

Conclusion

The Mosque's desire to contribute to poverty alleviation and meet other social needs around the Mosque encourages the development of the Independent Mosque programme in Medan City to have a positive impact. Community empowerment includes religion, social empowerment, economic growth, and enhanced education. An Independent Mosque as an effort to restore its important role in advancing society in various fields is critical. The strong encouragement of the Medan City community in placing the Mosque not only as a place of worship but also a center of community activity that shapes Islamic civilization and improves the quality of life of the people is needed. Challenges in developing independent Mosques encourage the involvement of various parties often faced with the lack of consistency and differences in the management of each Mosque that are disruptive. This places importance on the status of Mosques in Medan with legal recognition needed. Independent Mosque in Medan City is a comprehensive step that seeks to transform the Mosque into a multifunctional center that contributes to economic development, community welfare, and social harmony. These conditions provide differences in the development of Mosques in other regions. Developing the Mosque as the center of Islamic civilization through aspects of community life requires participation and shared awareness to restore the Mosque as the center of community activity as desired.

References

Aminah, A.N. (2021). *Masjid Berfungsi Bukan Hanya Sebagai Institusi Spiritual*. *Republika.co.id*. [Available online at <https://rejabar.republika.co.id/berita/qoyey2384/Masjid-berfungsi-bukan-hanya-sebagai-institusi-spiritual>].



Annur, C.M. (2023). *Ini Jumlah Populasi Muslim di Kawasan ASEAN, Indonesia Terbanyak*. *Databoks.katadata.co.id*. [Available online at <https://databoks.katadata.co.id/datapublish/2023/03/28/ini-jumlah-populasi-muslim-di-kawasan-asean-indonesia-terbanyak>].

Ardiansyah, A.E.S. (2023). Masjid Al-Ikhlas Kelurahan Bareng Kota Malang Sebagai Pusat Peradaban dan Kemakmuran Perspektif Konstruksi Sosial. *Asketik: Jurnal Agama Dan Perubahan Sosial*, 7(1), 63–88. [Available online at <https://doi.org/10.30762/asketik.v7i1.1037>].

Azizah, M.N. (2019). *Strategi Takmir Dalam Memakmurkan Masjid An-Nur Perumahan Griya Karang Indah Desa Karangpucung Kecamatan Purwokerto Selatan Kabupaten Banyumas*. IAIN Purwokerto. [Available online at <https://eprints.uinsaizu.ac.id/6431/>].

Azzam, A. & Muhyani, Y. (2019). Manajemen Masjid jogokariyan yogyakarta sebagai pusat kegiatan masyarakat. *Komunika: Journal of Communication Science and Islamic Da'wah*, 3(1), 197–205. [Available online at <https://jurnalfai-uikabogor.org/index.php/komunika/article/view/473>].

Dalmeri, D. (2014). Revitalisasi Fungsi Masjid Sebagai Pusat Ekonomi dan Dakwah Multikultural. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 22(2), 321–350. [Available online at <https://journal.walisongo.ac.id/index.php/walisongo/article/view/269/250>].

Danis, A., Rozza, D. S. & Romelah, R. (2022). Mosque Based Community Empowerment (Case Study: Jogokariyan Mosque). *Jurnal At-Ta'dib Vol*, 17(1). [Available online at <https://doi.org/10.21111/at-tadib.v17i1.7894>].

Darmawan, C. (2019). Peran Masjid agung Palembang sebagai pusat peradaban islam di Sumatera selatan. *Proceedings of International Conference on Da'wa and Communication*, 1(1), 419–428. [Available online at <https://doi.org/10.15642/icondac.v1i1.310>].

Darodjat, D. & Wahyudhiana, W. (2014). Memfungsikan Masjid Sebagai Pusat Pendidikan Untuk Membentuk Peradaban Islam. *ISLAMADINA: Jurnal Pemikiran Islam*, 1–13. [Available online at <https://doi.org/10.30595/islamadina.v0i0.1675>].

Fathoni. (2017). Fungsi Masjid dalam Al-Qur'an Selain untuk Shalat. *Islam.nu.or.id*. [Available online at <https://islam.nu.or.id/shalat/fungsi-Masjid-dalam-al-quran-selain-untuk-shalat-4FCU2>].

Fathurrahman, F. (2015). Masjid sebagai Pusat Pendidikan Islam Masa Klasik. *KREATIF: Jurnal Pemikiran Pendidikan Agama Islam*, 13(1), 18–29. [Available online at <https://doi.org/10.52266/kreatif.v13i1.72>].

Firmansyah, H. (2012). ketercapaian indikator keberdayaan masyarakat dalam program pemberdayaan fakir miskin (P2FM) di kota Banjarmasin. *AGRIDES: Jurnal Agribisnis Perdesaan*, 2(2), 9246. [Available online at <https://www.neliti.com/id/publications/9246/ketercapaian-indikator-keberdayaan-masyarakat-dalam-program-pemberdayaan-fakir-m>].

Hardiyanto, S., Eriza, F., Ridho, H., Noorikhsan, F. F., Agustian, D., & Batubara, P. E. O. (2023). Analysis of the Fatwa of the Indonesian Ulema Council Supporting Halal Certification and the Progress of Indonesian Muslims. *Pharos Journal of Theology*, 105(1). <https://doi.org/10.46222/pharosjot.10521>



Jumhan, A., Wijaya, I. & Mardiah, M. (2019). Menghidupkan Shalat Berjamaah Di Masjid Nurul Jannah Serikembang Iii Kecamatan Payaraman Kabupaten Ogan Ilir. *Suluh Abdi*, 1(2). [Available online at <https://doi.org/10.32502/sa.v1i2.2299>].

Khikmawati, N. (2020). Pemberdayaan berbasis religi: melihat fungsi Masjid sebagai ruang religi, edukasi dan kultural di Masjid Darusa'adah, Kota Bandung. *Islamic Management and Empowerment Journal*, 2(2), 215–232. [Available online at <https://doi.org/10.18326/imej.v2i2.215-232>].

Kusnandar, V.B. (2022). Mayoritas Penduduk Sumatera Utara Beragama Islam pada 2021. *Databoks.katadata.co.id*. [Available online at <https://databoks.katadata.co.id/datapublish/2022/03/09/mayoritas-penduduk-sumatera-utara-beragama-islam-pada-2021>].

Mulyono, M. (2017). Rekonstruksi Peran dan Fungsi Masjid sebagai Pusat Kegiatan Pendidikan Islam. *Muaddib: Studi Kependidikan Dan Keislaman*, 7(01), 13–32. [Available online at <https://doi.org/10.24269/muaddib.v7i01.555>].

Nasution, F.A., Hardiyanto, S., Indainanto, Y.I., Thamrin, H., Purba, A.M. & Regif, S.Y. (2023b). Congregational Morning Prayer Movement: A Political Movement or a Spiritual Movement?. *Pharos Journal of Theology*, 104(3). [Available online at <https://doi.org/10.46222/pharosjot.104.326>].

Pemkomedan.go.id. (2021). Wali Kota Medan Canangkan Masjid Mandiri. *Pemkomedan.go.id*. [Available online at <https://pemkomedan.go.id/Artikel-21000-Wali-Kota-Medan-Canangkan-Masjid-Mandiri.Html>].

Pratiwi, F.S. (2023). Pengumpulan Zakat di Indonesia Capai Rp22,43 Triliun pada 2022. *DataIndonesia.id*. [Available online at <https://dataIndonesia.id/ragam/detail/pengumpulan-zakat-di-indonesia-capai-rp2243-triliun-pada-2022>].

Ridwanullah, A.I. & Herdiana, D. (2018). Optimalisasi pemberdayaan masyarakat berbasis Masjid. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 12(1), 82–98. [Available online at <https://doi.org/10.15575/idajhs.v12i1.2396>].

Rifa'i, A. (2016). Revitalisasi Fungsi Masjid Dalam Kehidupan Masyarakat Modern. *Universum: Jurnal Keislaman Dan Kebudayaan*, 10(02), 155–163. [Available online at <https://jurnalfuda.iainkediri.ac.id/index.php/universum/article/view/758>].

Rifa'i, A. (2022). Esensi Masjid Dalam Peradaban Masyarakat Madani. *Jurnal Pendidikan Dan Pemikiran*, 1–12. [Available online at <http://ejournal-revorma.sch.id/index.php/mansa/article/view/19>].

Rosadi, B.F. (2014). Masjid Sebagai Pusat Kebudayaan Islam. *AN NUR: Jurnal Studi Islam*, 6(1). [Available online at <https://jurnalannur.ac.id/index.php/An-Nur/article/view/44>].

Said, M. (2023a). Wali Kota Medan dorong Masjid miliki legalitas lewat Masjid mandiri. *Antaraneews.com*. [Available online at <https://www.antaraneews.com/berita/3472182/wali-kota-medan-dorong-Masjid-miliki-legalitas-lewat-Masjid-mandiri>].

Sugiyono, D. (2013). *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D*.

Syaifulh. (2023). Walikota Medan Ajak Muhammadiyah Kembangkan Program Masjid Mandiri. *Suaramuhammadiyah.id*. [Available online at



<https://www.suaramuhammadiyah.id/read/walikota-medan-ajak-muhammadiyah-kembangkan-program-Masjid-mandiri>].

Thamrin, M.H., Eriza, F., Faisal, M., Nasution, I.K., Afrizal, & Dalimunthe, M.A. (2023). Religiosity in Paying Zakat and Tax Compliance in Medan City. *Pharos Journal of Theology*, 104(3). [Available online at <https://doi.org/10.46222/pharosjot.104.330>].

Thamrin, M. H., Eriza, F., Nasution, F. A., Yusuf, M., & Indainanto, Y. I. (2023). Digital Marketing of Handicraft SMEs in Medan City: Learning Evaluation. *Studies in Media and Communication*, 11(6), 188-196. <https://doi.org/10.11114/smc.v11i6.5967>

Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence

The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.