
ECONOMIC EMPOWERMENT MANAGEMENT MOSQUE-BASED
SOCIETY AT AT-TAKWA MOSQUE PEMANGKAT

Islani¹, Munadi², Deni Irawan³

^{1,2,3}Institut Agama Islam Sultan Muhammad Syafiuddin, Sambas, Indonesia

E-mail: islani09101976@gmail.com¹, munadi176176@gmail.com², bangahdeni19@gmail.com³

ABSTRAK

Penelitian ini bertujuan untuk menjawab dua masalah yaitu bagaimana strategi masjid dalam pemberdayaan ekonomi umat, bagaimana kelebihan dan kelemahan strategi masjid dalam pemberdayaan ekonomi umat, dan bagaimana hasil dari strategi masjid dalam pemberdayaan ekonomi umat. Penelitian ini merupakan penelitian lapangan dengan pendekatan deskriptif kualitatif. Teknik pengumpulan data menggunakan wawancara, observasi, dokumentasi dan studi pustaka, yang berkaitan dengan strategi masjid At-Takwa Pemangkat dalam pemberdayaan ekonomi umat. Hasil penelitian menunjukkan bahwa, strategi pemberdayaan ekonomi umat yang digunakan oleh masjid At-Takwa Pemangkat yaitu menggunakan dua program pemberdayaan yang berbeda, akan tetapi dua program tersebut saling berkaitan satu sama lain. Koperasi masjid menggali potensi yang dimiliki oleh jamaah yang ingin membuka usaha ataupun menambah usaha dan berupaya untuk mengembangkan usaha mereka, sedangkan LAZIS mempunyai program bina usaha bagi kaum dhuafa atau fakir miskin untuk memberdayakan dari sisi ekonomi. Kelebihan dari strategi masjid At-Takwa Pemangkat dalam pemberdayaan ekonomi umat yaitu sumberdaya, merupakan bagian yang sangat penting dalam menunjang sebuah kinerja dalam pelaksanaan kegiatan yang merupakan suatu kesatuan baik potensi personal (SDM), ketersediaan dana, dan dukungan sarana prasarana yang dapat dimanfaatkan dalam melaksanakan pemberdayaan ekonomi umat. Memberikan kemudahan bagi nasabah yang ingin meminjam dana dengan memberikan jaminan berupa kartu keluarga, surat nikah dll. Kelemahan dari strategi masjid At-Takwa Pemangkat yaitu, kurangnya sumber daya manusia yang dimiliki oleh masjid sehingga tidak mampu memberikan pelatihan dan juga pengawasan kepada jamaah yang diberikan modal usaha. Hasil strategi pemberdayaan ekonomi umat bahwa para pelaku usaha mikro yang diberikan bantuan dari masjid menjadikan usaha mereka semakin berkembang dan berpengaruh terhadap kesejahteraan ekonomi keluarga.

Kata kunci: Strategi; Masjid; Pemberdayaan; Manajemen

ABSTRACT

This study aims to answer two problems, namely how the strategy of the mosque in the empowerment of the Ummah economy, how the advantages and disadvantages of the strategy of the mosque in the economic empowerment of the Ummah, and how the results of the strategy of the mosque in the economic empowerment of the Ummah. This research is a field research with qualitative descriptive approach. Data collection techniques using interviews, observations, documentation and literature studies, related to the strategy of the mosque at-Takwa Pemangkat in the economic empowerment of the people. The results showed that the strategy of economic empowerment of the people used by the at-Takwa Pemangkat mosque is to use two different empowerment programs, but the two programs are related to each other. Mosque cooperatives explore the potential possessed by pilgrims who want to open a business or add business and strive to develop their business, while LAZIS has a business development program for the poor or needy to empower from the economic side. The advantages of the at-Takwa Pemangkat mosque strategy in empowering the people's economy, namely resources, is a very important part in supporting a performance in the implementation of activities that are a good unity of Personnel potential (HR), availability of funds, and infrastructure support that can be utilized in implementing the economic empowerment of the people. Providing convenience for customers who want to borrow funds by providing guarantees in the form of family CARDS, marriage certificates etc. The weakness of the at-Takwa Pemangkat mosque strategy is the lack of human resources

Southeast Asia Journal Of Graduate Of Islamic Business and Economics (SAJGIBE)

Vol. 2 No. 2 September 2023

owned by the mosque so that it is not able to provide training and supervision to pilgrims who are given business capital. The result of the strategy of economic empowerment of the people that the micro-business actors who are given assistance from the mosque make their business more developed and influential on the economic welfare of the family.

Keywords: strategy, mosque, empowerment, management

A. INTRODUCTION

The mosque has a very important position and role for Muslims, in forming an Islamic character. Because it is important, the mosque must be functioned as well as possible. According to Ahmad Yani, a mosque whose function can be optimized properly is a mosque that was established on the basis of taqwa. (Ahmad Yani, 2000: 11). The mosque universally means to understand it as a social instrument of Islamic society that cannot be separated from the Muslims themselves. The existence of mosques is generally one embodiment of the aspirations of Muslims as a place of worship that occupies a central function. Given its strategic function, so it needs to be fostered as well as possible, both in terms of physical building and in terms of pemakmurannya activities. (A. Bachrudin Rifa'i and Moch. Fakhruroji, 2005: 14).

As explained in QS. At-Taubah verse 18: that how important it is in the prosperity of the mosque. Allah SWT in his word that reads:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَمِمَّا يَخْشَى اللَّهَ يَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُتَّقِينَ (التوبة: ١٨ .)

Translate: "Those who believe in Allah and the last day, establish prayer, pay the poor-rate, and fear none but Allah shall prosper in the mosques of Allah. (Departemen Agama RI, 2009: 218).

Based on the normative guidance of the Quran that the mosque has a very extraordinary spiritual potential that will be attached to the people who prosper the mosque. (Asep Suryanto and Asep Saepulloh, 2016: 9). Allah SWT said in QS. Al-A'raf verse 10 that has placed Man on the Earth and has made his livelihood in the world. This verse relates to empowerment is man has been created by God on Earth in order to strive. As the word of Allah SWT reads:

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ

Translate: "Indeed, we have settled you in the Earth, and we have made for you in the Earth a means of livelihood. Little Are you grateful". (Department of Religious Affairs, 2009: 49).

Allah SWT said in order to remind his servants of the grace that has been given to them, namely Allah made the earth with all the goodness contained in it, effort and benefits that become a means of their livelihood. God's grace is abundant, but few people are grateful. (Muhammad Nasib Ar-Rifa'i, 2007: 340). From the verses of the Qur'an that talk about wealth, broadly speaking, can be taken two provisions of the Qur'an concerning the utilization and distribution of wealth. The first is a command and a command, and the second is a command. Of these two provisions, there are several steps taken by the Qur'an in alleviating poverty and empowering the poor and needy, namely the order to work, the order to feed, the order to spend, the order to issue zakat, the distribution of ganimah and FA'i, the determination of inheritance law, the Prohibition of usury, the Prohibition of Monopoly and hoarding property. (Dede Rodin, 2015: 74). In the process of fulfilling needs, humans cannot turn away from each other, humans need each other. From this need, the simplest economic activities arise, namely production, distribution and consumption. Islam puts the economy in a middle position that is balanced and fair in the economic field. The balance is established in all aspects, between capital and business, between production and consumption, producers and consumers and between the 8 classes of society. (Moh. Idil Ghufroon, 2015: 41 - 42).

Southeast Asia Journal Of Graduate Of Islamic Business and Economics
(SAJGIBE)

Vol. 2 No. 2 September 2023

The icon of the mosque as a center of worship as well as social activities of Muslims is also often tainted by various phenomena of “begging” in the name of mosque activities. In some areas today, people are often found asking for donations for the construction of mosques. Of course this is not a mistake, but many voices are skewed on this point. Often to areas far from the mosque area built begging phenomenon, can be witnessed in some mosques built on the sides of the road with loudspeakers asking for donations and installing “speed bump” so that motorists/ motorcycles slow down the pace of the vehicle and throw donations. The problems facing the mosque do not stop there. After the mosque was built, not a few mosques were built more magnificent than the houses on the right and left, but it became a problem when the mosque was completed magnificently enough, it was not as lively as in filling the activities of the ministry.

The problem of mosque management is a problem that needs serious attention considering that the mosque is a religious institution that has a significant social function in a society. Professional mosque management and mosque empowerment in order to be independent in its management without having to get out of the values of kemasjidan is something that can attract worshipers. The economy organized by several mosques has been handled professionally, increasingly making mosque activities lively without burdening the community, and people can worship calmly and carry out religious activities vigorously in accordance with Islamic values.

At the time of the Prophet Muhammad, social problems were certainly not small because there were many Companions of the Prophet who needed social assistance as a risk to the faith they faced and as a consequence of the struggle. In addition, other social problems such as poverty that always exist throughout the ages. To overcome this social problem, The Prophet and his companions made the mosque a place for social activities, for example by collecting zakat, infaq, and sadaqoh through the mosque and distributing it to friends who need it. Therefore, the existence of the mosque is very big function at the time of the Prophet and it was felt right by the community at large so that people become love the mosque. (Ahmad Yani, 2001: 14).

The mosque is the center of worship activities of Muslims, both mahdlah worship, social, educational, economic, health and so forth. In the history of the development of Islam, the mosque has a role and has a considerable contribution to the development of Islam throughout the world. The mosque at the time of the Prophet had a strategic value for Muslims in an effort to solve all the problems of the Ummah, because the mosque became the gathering point of all the activities of the Prophet and companions at that time. While deliberation, war strategy, education, worship, social and economic carried out by the Prophet in the mosque, even today the function of the mosque as it has been developed by the Prophet became a reference for Muslims to make the function of the mosque as it was in the days of the Prophet Muhammad. To optimize the function of the mosque needs to be identified to improve the capacity of the mosque and its management in order to be able to perform its functions properly.

Mosque-based community economic empowerment is needed as a driving force, this condition is based on the function of the mosque not only as a place of worship but also can carry out socio-economic functions, then it should be a mosque that has economic potential can be moved into a productive economy in an effort to alleviate poverty so that the quality of life of the community becomes better. (Rozzana Erziaty, 2015: 83). Mosques in Indonesia are still sacred in the aspect of worship alone, but the function of other mosques only as a driver of social and economic activities of the people less attention from the managers (takmir) mosque, then what happens is the mosques are magnificent and beautiful, but quiet and far from the activities of the people. Many of us encounter mosques are only used as a place to pray in congregation five times, so that the spirit and symbols of Islam cannot be radiated from there.

Southeast Asia Journal Of Graduate Of Islamic Business and Economics
(SAJGIBE)

Vol. 2 No. 2 September 2023

The phenomenon that appears, especially in big cities, we have encountered many mosques have shown their function as places of worship, places of education, economic empowerment, health and other social activities. Thus, the existence of mosques can provide benefits for worshippers and for the surrounding community. The function of such a mosque must be developed with good and regular management, so that from the mosque, qualified muslim people are born so that the community can prosper. (Ahmad Supriyadi, 2017: 210). The mosque as a gathering place for people is very likely to be an effective place to carry out activities that are missionary, educational, social, economic and health. In some mosques that have made good management arrangements, such as the at-Takwa Pemangkat mosque, takmir mosque is able to function as a center for da'wah, education, social, health and economic activities. Because this is what our society really needs today. Data from the Directorate of Islamic Affairs and Sharia Development Directorate General of guidance of the Ministry of Islamic Affairs as many as 41,847 mosque buildings and 72,864 mosque buildings. Supposedly with the potential number of thousands of mosques and prayer rooms in Indonesia can raise the dignity of the people, especially in the issue of the welfare of Muslims in particular.

The potentials in the mosque must be utilized and developed for the welfare of the community. To be able to make the mosque function as it should and as a strategic place for the economic development of the people, it is necessary to make the economic empowerment of the mosque through the optimization of the function and potential of the mosque. This empowerment strategy can be done through the identification of the economic potential of the mosque that is available include human resources, the potential of mosque funds, the potential of mosque endowments, and the economic potential of the community around the mosque. (Asep Suryanto and Asep Saepulloh, 2016: 27). To know the purpose of the economic empowerment of the people, so it must be stated empowerment itself. Society can be said to be empowered if it has one or more variables. First, it has the ability to meet the needs of life and a stable economy. Second, it has the ability to adapt to changes in the surrounding environment. Third, have the ability to face attacks and threats from the outside. Fourth, have the ability to create and innovate in an effort to actualize themselves and maintain their existence. (Nur Mohamidi Ismail, 2001: 28).

Economic empowerment of the people is an effort to build the independence of the people in the economic field. In a sense, an effort to increase the dignity of all levels of muslim society from the condition of being unable, as well as release from the shackles of poverty and economic backwardness. Economic empowerment is also an effort to motivate, encourage and raise awareness of the economy owned by a community or people to develop it. The economic empowerment of the people in the mosque is a concept of reactualizing the role of the mosque from the textual interpretation of the community so far. Because eroding poverty in society is not an easy matter, but at the slightest offer to participate in helping people free from deprivation and poverty is a noble matter.

The community of empowered Muslims is not seen as a community that becomes a passive object of receiving services, but a community that has a variety of potential and capabilities that can be empowered. Muslim empowerment activities can be carried out through mentoring and motivation, fostering aspects of knowledge and attitudes, improving abilities, raising awareness, mobilizing productive resources, and developing networks. Masjid at-Takwa Pemangkat has the potential of economic management both from LAZIS and cooperative masjid At-Takwa, but not run through mentoring and supervision. LAZIS is concentrated specifically for the poor and also the poor who want to entrepreneurship and also who already have a business and want to develop their business. LAZIS At-Takwa bridges and provides access to the community. Not only in the form of money, but also in the form of supporting infrastructure as well as a variety of coaching and motivation and knowledge was given to foster families consisting of the poor.

Southeast Asia Journal Of Graduate Of Islamic Business and Economics (SAJGIBE)

Vol. 2 No. 2 September 2023

Cooperative Masjid at-Takwa members are given the ease to access loan funds, namely the flexibility of the requirements in accessing capital is facilitated by light guarantees, such as Family Cards (KK), marriage certificates and child birth certificates. Other facilities that can be received by members are such as the absence of fines imposed on members who are late in returning loans. This makes the members of at-Takwa cooperative continue to increase. The majority of at-Takwa mosque cooperative members consist of street vendors, parking attendants, tailors, teachers and employees of at-Takwa mosque.

Takmir's effort to make at-Takwa Pemangkat mosque as a mosque that has empowerment potential is evidenced by the existence of mosque cooperatives, minimarkets, polyclinics, food courts, and building rentals. However, there are still problems experienced by the at-Takwa Pemangkat mosque such as, lack of knowledge of the takmir mosque in the economic empowerment of the people so that it is not able to provide assistance and supervision, so that it affects the development of society after obtaining capital assistance from the mosque, so the mosque must make economic empowerment strategies in poverty alleviation, especially in the economic field. (Nur Faizaturrodhiah, M. Pudjihardjo and Asfi Manzilati, 2018: 2).

Then the problem in this study can be formulated as follows: How is the strategy of the at-Takwa Pemangkat mosque in the economic empowerment of the people? What are the advantages and disadvantages of the at-Takwa Pemangkat mosque strategy in empowering the Ummah economy? What is the result of the at-Takwa Pemangkat mosque strategy in the economic empowerment of the people? The research objectives to be achieved in this study are as follows: to understand and describe how the strategy of the mosque in the economic empowerment of the people. To understand and describe how the advantages and disadvantages of the mosque strategy in the economic empowerment of the people. To understand and describe how the results of the mosque strategy in the economic empowerment of the people.

B. METHODE

The type of research used is a field with a qualitative descriptive approach, this study was conducted at the mosque at-Takwa Pemangkat because the mosque has a business unit that is used to perform the economic empowerment of the people, as supporting the perfection of the object to be studied further researchers will collect data related to the strategy of the mosque in, presentation of data.

C. DISCUSSION

RESULTS AND DISCUSSION

Strategy Management

Management is the process of planning, organizing, directing, and controlling activities, to achieve organizational goals by using resources within the organization. (Mamduh M. Hanafi, 2011: 6). While strategic is the setting of long-term goals of an organization and the selection of alternative actions and allocation of resources needed to achieve organizational goals. (Mamduh M. Hanafi, 2011: 134). A strategy is something that is carefully designed and investigated in order to provide results or profits. In corporate organizations strategy always gives good results, so if the management process in the company does not provide better results then the management process can not be called Strategic Management. (Abdul Halim Usman, 2015: 20). Porter said strategy is the creation of unique and valuable positions that are obtained by carrying out a series of activities. Porter also once wrote that the essence of strategy is to choose activities that are not carried out by competitors or opponents. (Sulasih, 2019: 29). By Arthur A.J., said the strategy consists of activities that are full of competitiveness and business approaches to achieve satisfactory performance (on target). (Eddy Yunus, 2016: 12).

Strategic management is a set of decisions or actions formulated based on the consideration of internal and external parties in an organization to achieve long-term

organizational goals. What is meant by the long-term organizational goals that involve competitive advantages, in order to survive in the midst of intense competition. (Efri Novianto, 2019: 14). According to Pearce and Robinson strategic management (strategic management) is a set of decisions and actions that result in the formulation and implementation of plans designed to achieve the objectives that have been targeted by the company. (Pearce and Robinson, 2008: 5). Strategic management is the process and approach of determining organizational goals, developing policies and plans to achieve an objective, and allocating resources to implement policies and plans. In other words, strategic management can be seen as a combination of strategy formulation, implementation and evaluation. (Raduan, C.R, Jegak, U, Haslinda, A, Alimin, I. I, 2009: 404).

According to Certo in Eddy Yunus, strategy management is a tool for analysis, decisions, and actions taken by companies to create and maintain competitive advantages. This definition describes two main elements in strategic management. The first element, Strategic Management in a company is related to the ongoing processes (ongoing processes): analysis, decisions and actions. Strategic management is concerned with analyzing management strategic goals (vision, mission, and objectives) as well as external and internal conditions faced by a company. The second element, strategic management is the study of why a company is able to beat other companies. Managers must determine how the company is able to create competitive advantages that are not only unique and valuable, but also difficult to imitate and find substitutes so that they can last for a long time. (Eddy Yunus, 2016: 4-5).

Masjid at-Takwa Pemangkat strategy in the Economic Empowerment of the Ummah acceptance and distribution of funds Masjid At-Takwa Pemangkat

As previously described about the instrument of economic empowerment or business activities owned by the at-Takwa Pemangkat mosque that can support optimization in the economic empowerment of pilgrims, the surrounding community or people. Sebagaimana interviews that have been conducted that the mosque At-Takwa Pemangkat has units that handle mosque programs, for example in terms of economic empowerment of the people of this mosque has formed and established Lazis (Azil Zakat and Infaq). The mosque can be the center of power of the Ummah. In the past, during the time of the Prophet, the mosque could be played to the maximum as the center of Muslims for various activities. One of the economic activities owned by the mosque that may be practiced and used as an example as a basis for the empowerment of the people, especially in the field of Economics and poverty alleviation is the establishment of Lazis (Azil Zakat and Infaq institution). Mosques with economic activities driven by Lazis mosque he founded will be able to become the basis of economic empowerment of the congregation, as well as Muslims in the vicinity at large. For that in maximizing the role and function of the mosque as a central for Muslims in carrying out activities, especially economic activities, the at-Takwa Pemangkat mosque conducts a strategy, namely by establishing Lazis.

In the process of preparing the strategy of economic empowerment of the people in the mosque at-Takwa pemangkat include:

- a. Developing the vision of the at-Takwa Pemangkat Mosque, which is to make the mosque a center for da'wah, guidance, community service and a center for empowering people who are trustworthy and professional, as well as making the community empowered and independent. By seeing a very big opportunity, one of the many Muslims around must be empowered even though there are also many external threats faced. Masjid at-Takwa Pemangkat See also the strength of Masjid At-Takwa Pemangkat that is in the presence of qualified human resources, although with many qualified human resources but there are some weaknesses faced by those who are very minimal sense of community in themselves. Therefore, the at-Takwa Pemangkat Mosque makes a social section in which it has several programs including the people's economic empowerment program. As told by Mr. Ishadi as follows: the long-term goal of the economic empowerment of the mosque is the success of

Southeast Asia Journal Of Graduate Of Islamic Business and Economics
(SAJGIBE)

Vol. 2 No. 2 September 2023

micro-business actors from the community/ congregation. This is in accordance with the statement of Mr. Ishadi. The long-term process of empowering this mosque is to see the spirit of the micro-business community succeed in running their business.

- b. Implementation of the economic empowerment strategy of the people of the at-Takwa Pemangkat mosque, namely determining the minimum annual goal in one month there is a business unit that has developed and then this division makes policies, and motivates pilgrims so that the formulated strategy can be implemented. This is in accordance with the statement of Mr. Ishadi.
- c. evaluation is the final stage in a strategy, this evaluation serves to determine whether the strategy is going well or not. The Social section always conducts evaluations on each program, on cooperative programs.
- d. at-Takwa mosque Lazis Program in the economic empowerment of the Ummah

Lazis Masjid Masjid at-Takwa Pemangkat as zakat management institution, infaq, and shodaqoh. have designed the program in a planned and regular. The success Parameter of the program is focused on the effect of Community Economic Empowerment. For example, with educational compensation programs. The task of Lazis is not enough just to provide financial compensation, but how to empower mustahiq in order to be free from poverty. Mustahiq who received a business development program from Lazis Masjid at-Takwa in an effort to overcome social problems. With a mission to help improve the welfare of the community, and the realization of social justice through the provision of loans qardhul hasan. This is a Lazis strategy with kopراسي so that mustahiq pays the installment of funds, and when the installment is paid off the money will be returned to mustahiq. This is a strategy that mustahiq has a high work ethic in order to successfully run its business.

The empowerment program run by Lazis Masjid at-Takwa is in the form of traditional productive and creative productive. For traditional productive utilization, namely in the form of productive goods in the form of transportation means of transportation, while for creative productive in the form of business capital to mustahiq in addition to transportation. The funds that have been given to the mustahiq are not necessarily managed by themselves but still involve the Lazis Masjid at-Takwa through coaching, intensive assistance, and other agendas.

The economic empowerment strategy of the people carried out by Lazis Masjid at-Takwa in an effort to develop business development programs are as follows:

- a. First. Strengthening business character, production aspects, and product marketing through workshops, training and motivation to do business. Most of the average members are traders so they already understand how to do business, but still need strengthening about the soul of the business, but in terms of production and marketing is still weak.
- b. Second. Construction and assistance in implementing the Bina usaha program. This is done so that the business does not stagnate, can survive, and development. In this case the efforts undertaken by members of Bina usaha barokah grow, increase and have good prospects in the future in economic prosperity mustahik.
- c. Third. The provision of capital to bina usaha members is based on the qardhul hasan loan agreement. The capital given in the form of money is then used to buy tools, such as milling and raw materials.

According to Saifudin Zuhri, the funds distributed in the form of productive must be handled by institutions (not individuals) who can provide guidance, assistance and monitoring to mustahiq who is running a business so that it runs well. In addition to business development, there must also be spiritual and spiritual development, so that the quality of faith and economic business behavior remain in accordance with the principles of muamalah in Islam. (Saifudin Zuhri, 2012: 113).

Southeast Asia Journal Of Graduate Of Islamic Business and Economics
(SAJGIBE)

Vol. 2 No. 2 September 2023

Strengths and Weaknesses of the At-Taqwa Pemangkat Mosque's Strategy in Empowering the Community's Economy

The advantages of the at-Takwa Pemangkat mosque strategy in the economic empowerment of the people include: First, Resources. Resources are a very important part in supporting a performance in the implementation of activities which is a good unity of potential personnel (HR), availability of funds, and support infrastructure that can be utilized in carrying out an activity. The three elements of these resources are interrelated and have an effect on the implementation of mosque-based community empowerment activities.

According to Hasibuan, human resources is an integrated ability of thought and physical power possessed by individuals, behavior and nature are determined by heredity and environment. (Malay S.P. Hasibuan, 2002: 80). The condition of human resources owned by mosque administrators in carrying out Community Economic Empowerment, one of which can be seen from the level of education that can reflect the academic qualifications contained in a person so that he is able to act and make decisions. The weakness of the strategy of Masjid at-Takwa Pemangkat mosque in the economic empowerment of the people is the lack of human resources owned by the mosque so that it is not able to provide training and supervision to pilgrims given business capital. According to the researcher, with the weakness of the at-Takwa Pemangkat mosque strategy in empowering the people's economy, the mosque should have added competent employees in the field of economic empowerment. So as to provide supervision and training to customers who get assistance for business capital.

Analysis Of At-Takwa Pemangkat Mosque Strategy Results In The Economic Empowerment Of The Ummah

The results of the people's economic empowerment program implemented by the economic empowerment division of the at-Takwa Pemangkat mosque in cooperative programs and also LAZIS in an effort to improve the economy of the community or congregation and also financing for micro-business actors have been seen with the increasing economy of members. In addition to increasing the economy in meeting household needs, they also get other benefits and results in the form of increasing spiritual and become pious people within them. Because in addition to trading they can also follow the studies held by the at-Takwa Pemangkat Mosque and they can also carry out obligations towards their Lord so that customers do not have to be distracted by buying and selling activities. In addition, they can also establish a relationship of friendship between pilgrims.

The existence of mosque cooperatives as informal financial institutions indirectly has a significant role in helping people who experience limited access to financial services. As said Chapra assured that cooperatives are implemented in accordance with Islamic principles aimed at public service. (Muhammad Umar Chapra, 1985: 73). Community empowerment is an effort to provide power (power) or strengthening (strengthening) in improving the dignity and dignity of all levels of society who are in poor conditions by relying on their own strength so that they can get out of poverty and underdevelopment, and the process of empowering and independent society. (Anwar, 2007: 1). Community empowerment can be interpreted as an effort to change people's behavior for the better, so that their welfare and quality of life will gradually become better (Anwar, 2014: 3).

Suharto also explained the purpose of community empowerment, is to strengthen the power of the community or groups that are underprivileged and have powerlessness, either due to internal conditions or self-perception and external conditions such as being oppressed by unfair social structures. (Edi Suharto, 2010: 60). According to Mardikanto, see Ruth Roselin E. Nainggolan in his book entitled Community Empowerment there are six main objectives of community empowerment are as follows:

Better Institution”

With the improvement of activities / actions taken, it is expected to be able to improve institutions, including the development of business partnership networks. Because good institutions are able to develop communities to participate in existing institutional activities. So that the institution is able to perform its functions optimally. Thus the objectives of the institution can be easily achieved. Targets that have been agreed by all members in the institution can be easily realized. Because a good institution has a clear vision, mission and goals, measurable goals, and a targeted work program. So that all members of the institution are able to carry out the duties and responsibilities that have been handed over to each member clearly at any given period of time in accordance with the competence of each person.

Thus, every member involved in the activity feels empowered and feels able to have a role in efforts to advance the institution concerned. So that fellow members are able to provide motivation in order to improve their knowledge, experience and skills from time to time.

Better Business”

After institutional improvement, so it is expected to have implications for the improvement of the business of the institution concerned. In addition, institutional activities and improvements are expected to improve the business carried out so that it can provide satisfaction to all members of the institution and can provide benefits to the community at large. And is expected to be able to develop the institution. So that it meets all the needs required by all members concerned.

Improved Income " Better Income”

Business improvement is expected to affect the increase in income or income of all members in the institution. In other words, the business improvement is done, it is expected to improve the income obtained, including income for families and all levels of society.

a) the “Better Environment”

The environment is currently experiencing a lot of damage done by human activities. With a reason to meet his needs. Because if the human quality is high, one of the factors is to have a high education and good intellectual, so that humans will not damage their environment.

b) The “Better Living”

The level of people's lives can be seen from various indicators or factors. One of them is health, education level and income level or purchasing power of each family. With good income, it is expected that there is a correlation with improved environmental conditions. So with a good income and a good environment can improve the situation of each family or community.

c) the “Better Community”

If every family has a good environment, it will produce a group of people who have a better life. A good life means being supported by a good “physical and social” environment, so it is hoped that a better community life can be realized. (Ruth Roselin E. Nainggolan, 2019: 811). Based on the author's analysis of the results of the empowerment carried out by Masjid at-Takwa Pemangkat, it can be said that it was successful, because from the interview results it was stated that micro-business actors who received financing assistance from cooperatives could meet economic needs and were helped by the cooperative Masjid at-Takwa Pemangkat. So that it can change the social strata experienced by them and make the family economy increase. This is in accordance with the theory said by Suharto and Mardikanto who stated that the purpose of economic empowerment was to strengthen the power of the community or groups that are less able and have powerlessness. However, the mosque must be more effective coaching programs to the community provided with business capital so that the distribution of programs can be more targeted and in accordance with the goals set. Not only that, education about Islamic economics and training is a step in forming professionalism is a step to increase

Southeast Asia Journal Of Graduate Of Islamic Business and Economics
(SAJGIBE)

Vol. 2 No. 2 September 2023

the success of the empowerment program, so that the program can be felt in a long time jangaka. Because currently there is still a lack of assistance programs conducted by LAZIS Masjid At-Takwa Pemangkat. So, by increasing the spirituality of the provision of studies that seek to attract pilgrims in order to take advantage of the opportunities of many pilgrims from outside to come to the mosque by utilizing the power of qualified human resources, the majority of muslim members, the spirit of the board in the prosperity of the mosque, and help people who are in distress from the economic side.

Building a whole human being, means building a human spirit to go to the welfare of the inner life and improve physical life as a means to obtain the welfare of the uniwi. The concept of Islam teaches a balanced life between the life of this world and the hereafter. As it happens in the implementation of business development programs, which are carried out in a balanced attitude stabilization, and mentally oriented to the spiritual aspect. To improve the economy mustahik need the process and the time is not short and there must be concrete action to achieve these goals, namely the development of business and economic improvement mustahik. So that mustahik can be independent in terms of economy.

D. CONCLUSION

After doing in-depth research, and through the exposure of the data, from a study entitled "Management of Community-Based Economic Empowerment mosque (study on the mosque at-Takwa Pemangkat), the authors can conclude that: Based on the strategy of economic empowerment of the people run by the at-Takwa Pemangkat Mosque, the at-Takwa Pemangkat mosque Cooperative provides financing on fairly easy terms. And the program run by sabililillah cooperative is starting from setting up sales locations also provide capital with low interest rates, but not accompanied by assistance and supervision from the cooperative, so that members who get financing still have difficulty in returning loan funds, there are even some bad loans. Then for the strategy program run by LAZIS Masjid At-Takwa Pemangkat they are able to provide business capital assistance and there is also a mentoring program although less than the maximum, so that many lazis-assisted businesses can develop and be able to prosper the economic needs of the family the advantages of the strategy of masjid at-Takwa Pemangkat in the economic empowerment, and support infrastructure that can be utilized in implementing the economic empowerment of the people. Providing convenience for customers who want to borrow funds by providing guarantees in the form of family CARDS, marriage certificates etc. The weakness of the at-Takwa Pemangkat mosque strategy is the lack of human resources owned by the mosque so that it is not able to provide training and supervision to pilgrims who are given business capital. The result of the economic empowerment strategy of the people run by the at-Takwa Pemangkat mosque in addition to increasing the economy in meeting household needs, they also benefit from other results, namely increasing spiritual and making themselves pious people. Because in addition to trading they can also follow the studies carried out by the mosque and they can carry out obligations to his Lord without having to be distracted by buying and selling activities. In addition, they can also establish a relationship between the congregation.

REFERENCES

- Anwar. (2007). *Manajemen Pemberdayaan Perempuan*. Bandung: Alfabeta.
- Anwar. (2014). *Pemberdayaan Masyarakat di Era Global*. Bandung: Alfabeta.
- Ar-Rifa'i, Muhammad Nasib. (2007). *Ringkasan Tafsir Ibnu Katsir, Jilid 2, Cetakan Ke 2*. Jakarta: Gema Insani.
- Chapra, Muhammad Umar. (1985). *Towards A Just Monetary System*. Leicester, Uk: The Islamic Foundation.

Southeast Asia Journal Of Graduate Of Islamic Business and Economics
(SAJGIBE)

Vol. 2 No. 2 September 2023

- Departemen Agama RI. (2009). *Al-Qur'an dan Tafsirnya*, Jilid V. Yogyakarta: Dhana Bakti, Wakaf.
- Erziaty, Rozzana. (2015). "Pemberdayaan Ekonomi Potensial Masjid sebagai Model Pengentasan Kemiskinan", *Jurnal Ekonomi Syariah dan Hukum Ekonomi*. Vol. 2, No. 2, (Juni 2015).
- Faizaturrodhiah, Nur M. Pudjihardjo dan Asfi Manzilati. (2018). "Peran Institusi Masjid Sebagai Pusat Pemberdayaan Sosial Ekonomi Masyarakat (Studi di Masjid Sabilillah Malang)". *Iqtishoduna*. Vol. 4, No. 1, (2018).
- Ghufron, Moh. Idil. (2015). "Peningkatan Produksi Dalam Sistem Ekonomi Islam", *DINAR*, Vol. 1, No. 2, (Januari 2015).
- Hanafi, Mamduh M. (2011). *Manajemen*. Yogyakarta: Unit Penerbitan dan Percetakan STIM YKPN.
- Hasibuan, Malayu S.P. (2002). *Manajemen Sumber Daya Manusia*. Jakarta: PT. Bumi Aksara.
- Ismail, Nur Mohamidi. (2001). "Strategi Pemberdayaan Ekonomi Umat dan Pencetakan SDM Unggul", dalam *Hotmatua Daulay dan Mulyanto (Ed), Membangun SDM dan Kapabilitas Teknologi Umat* (Bandung: ISTECS, 2001).
- Novianto, Efri. (2019). *Manajemen Strategis*. Yogyakarta: CV. Budi Utama.
- Pearce dan Robinson. (2008). *Manajemen Strategis*. Jakarta: Salemba Empat.
- Raduan, C.R, Jegak, U, Haslinda, A, Alimin, I. I. (2009). "Management, Strategic Management Theories and the Linkage with Organizational Competitive Advantage from the Resource-Based View", *European Journal of Sciences*, Vol. 11, No. 3, (2009).
- Rifa'i, A. Bachrudin dan Moch. Fakhruroji. (2005). *Manajemen Masjid*. Bandung: Benang Merah Press.
- Suharto, Edi. (2010). *Membangun Masyarakat Memberdayakan Rakyat; Kajian Strategis Pembangunan Kesejahteraan Sosial & Pekerjaan Sosial*. Bandung: PT. Refika Aditama.
- Sulasih. (2019). "Implementasi Matrik Efe, Matrik Ife, Matrik Swot Dan Qspm Untuk Menentukan Alternatif Strategi Guna Meningkatkan Keunggulan Kompetitif Bagi Usaha Produksi Kelompok Buruh Pembatik di Keser Notog Patikraja Banyumas", *Jurnal E-BIS*, Vol. 3, No. 1. November 2019).
- Suryanto, Asep dan Asep Saepulloh. (2016). *Optimalisasi Fungsi Dan Potensi Masjid: Model Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Kota Tasikmalaya*, *Iqtishaduna*, Vol. 8, No. 2, (Oktober 2016).
- Usman, Abdul Halim. (2015). *Manajemen Strategis Syariah, Teori, Konsep & Aplikasi*. Jakarta: Zikrul Hakim.
- Yani, Ahmad. (2000). *Panduan Memakmurkan Masjid*. Jakarta: Dea Pers.
- Yani, Ahmad. (2001). *Menuju Masjid Ideal*. Jakarta: LP2SI Haramain.
- Yunus, Eddy. (2016). *Manajemen Strategis*. Yogyakarta: CV. Andi Offset.
- Zuhri, Saifudin. (2012). *Zakat Di Era Reformasi (Tata Kelola Baru)*. Semarang: Fakultas Tarbiyah IAIN Walisongo Semarang.