Community economic empowerment through mosque management to improve people's welfare

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Abstract This research aims to uncover and analyze the concepts and strategies for empowering the people's economy through the management of the Al-Falah Sragen pilot Mosque from the Maqasid Sharia perspective. This study uses qualitative methods with descriptive, sociological, and normative approaches. The research was located at the Al-Falah Mosque in Sragen, Central Java, Indonesia, the second pilot Mosque after the Jogokariyan Mosque in Yogyakarta. Data collection techniques by direct interviews with sources at the Al-Falah Mosque, observation, and documentation. The study results show that the economic empowerment of the people around the Al-Falah Mosque has several appropriate management strategies, including 1). This Mosque has a clear vision and mission; 2). The distribution of neat Mosque management, 3). Solid Ta’mir organization, 4). Integrated MSME (micro small and Medium Enterprises) development. With these various strategies, the existence of this Mosque will be prosperous and beneficial for Indonesian Muslims in general and the community around the Al-Falah Mosque in Sragen in particular. While the economic empowerment activities of the Al-Falah Mosque in Sragen vary, including: 1). Religious studies, 2). Learning to read the Koran, 3). Tahsin qiro'ah, 4). Dhikr together, 5). Distribution of groceries, and 6) Incidental training, which makes the Al-Falah Mosque's breadwinner community continue to grow. In addition, from a Sharia point of view, all economic empowerment activities for the Al-Falah Sragen Mosque are by the Maqasid Sharia conceptualized by As-Syatibi, namely, to safeguard religion, property, soul, lineage, and honor.

Keywords: empowerment, people's economy, Mosque, Maqasid Sharia, welfare.

1. Introduction

A mosque is a place of worship as well as a binder of the minds of Muslims throughout the world. For them, mosques are not limited to places of worship or places to perform religious rituals; rather, they act as a sign of the ownership and identity of Muslims. If we look back at history when the Prophet SAW wanted to build a society, the priority was to build a mosque (Setiawan and Dahlina, 2022; Saumantri et al., 2023).

The mosque serves as a communal gathering place and should be comfortable, with suitable facilities and infrastructure. According to Abdulrahman Kasdi, the ideal Mosque is clean, holy and healthy, as it provides worshippers for solemnity and comfort in worship. Moreover, the ideal mosque also acts as a builder of the people, with various positive activities, resulting in a more comfortable atmosphere of worship (Hasim, 2017; Rosyid, 2022; Alauddin et al., 2024).

In Indonesia, the majority of Muslims reach 86.9 percent of the total population; this country is among the countries with the largest number of Muslims in the world. The development and growth of Muslims in Indonesia have led to the increasing construction of mosque and prayer rooms in the country, which is something to be grateful for; this proves that Muslims in Indonesia realize the importance of mosques for their lives (Lolytasari et al., 2021; Effendi and Arifi, 2023).

The number of mosques and prayer rooms in Indonesia, according to data from the Ministry of Religious Affairs of the Republic of Indonesia through the SIMAS (Sistem Informasi Masjid) or (Mosque Information System) application in 2022, is 652,184, with 294,360 mosques and 357824 in the form of prayer rooms. With such a large number, only a small number of mosques have optimized their roles and functions from the aspects of the world and the hereafter or habluminallah and habluminannas. Most mosques in Indonesia have not made the mosque center of activities and the development of Muslims around it. Even many mosques are considered only from the aspect of physical excellence (Cholil, 2017; Fahmi, 2022).

Over time, the role and function of the Mosque have decreased. In the past, the Mosque had a role and functioned as the center of Islamic civilization, where all activities related to the interests of the world and the hereafter were deliberated in the Mosque; now, only afterlife affairs are in the Mosque. The mosque is open only five times a day, after which the prayers are closed again. Muslims in Indonesia still narrowly see the function of mosques (Effendi and Arifi, 2023).

The infaq, sadaqah and zakat funds given to the mosque are often just deposited in the mosque’s savings account, and there is no plan of activity to utilize them. Even though the funds are given to the mosque to be used, the person who gives the mosque rewards the usefulness of the fund. Mosque teachers who have traditional minds do not want to make any changes...
to the mosque. This is what causes the Mosque’s economy to stop because depositing money in the Mosque’s account cannot be utilized optimally; as a result, Muslims around the Mosque are helpless (Srifyan, Aquil and Zaim, 2023; Alauddin et al., 2024).

The economic empowerment of Muslims around the mosque is ideal, considering that the mosque has large assets, one of which is from infaq funds, sadaqah and zakat mosque worshippers. Human resource development through the economic empowerment of mosque worshippers is a major dream of mosque administrators in terms of maximizing the role and function of the mosque as a forum for the empowerment and welfare of Muslims. The increasing economy of Muslims around the mosque will make the mosque prosperous, and Muslims can maintain a balance between the interests of the world and those of the rest of the world (Muslimah, Al-amudi and Sembara, 2023).

The empowerment of Muslims around the Mosque is important because it provides a good perspective on the use of Mosque resources. Muslims around the mosque are not only a group that passively receives services from the mosque but also become an active group and are empowered by their respective expertise. This empowerment activity is carried out with assistance, for example, by motivating Muslims around the mosque, raising their awareness, educating them, mobilizing productive resources and developing them (Raharja, 2023; Shobron et al., 2023; Yaumil et al., 2023).

Muslim empowerment activities around the mosque require professional mosque managers to empower the potential of the mosque for the benefit of all. According to Nur Cholis, Mosque managers or Mosque administrators are a group of internal Mosque people who are responsible for managing and prospering the Mosque. Professionals in managing mosques require mosque management knowledge that must be learned from mosque managers (Setiawan and Dahliana, 2022).

In recent years, several mosques in Indonesia have grown rapidly with professional management. Masjid Al Falah Sragen Central Java is an example of a mosque that develops and has professional management by maximizing the role and function of the mosque as a center of activities for Muslims around it. The mosque located in the middle of the city can attract the attention of Muslims in the city and outside the city through various programs and activities (An, 2023; Anurogo et al., 2023; Mahmudulhassan, Waston and Nirwana AN, 2023).

According to the background above, according to the researcher, there is a need for research on the suitability of the objectives of mosque activities for the economic empowerment of the ummah with the Maqasid Sharia. To ensure that mosque activities have objectives that are met by the Maqasid Sharia, maka researchers are interested in conducting further research on the management strategy of Masjid Al Falah Sragen in the economic empowerment of the ummah perspective of the Maqasid Sharia (Mutiofin, 2019; Shobron and Rahman, 2019; Nuha, Sudarno Shobron, 2020; Shobron and Anshori, 2020).

2. Materials and Methods

This type of research is qualitative. This is a descriptive approach that utilizes a case study model to analyze problems. This type of qualitative research is based on a deductive-inductive approach, which is an approach that starts from a theoretical framework, expert ideas, and researchers' understanding based on their experience, which is then developed into problems and solutions proposed to obtain justification for the form of empirical data support in the report. The descriptive approach is used to provide symptoms, facts or events systematically and accurately regarding the nature of a particular population or area (Setyawan, 2023; Srifyan, Aquil and Zaim, 2023; Zaman, Affandi and Benichou, 2023).

The descriptive research approach model used by researchers is a case study approach that analyzes a particular case in a real-life context by examining a unit or individual in depth to find all important variables behind the emergence and development of these variables. This means that researchers collect information about the management strategy of the Al-Falah Sragen Mosque in empowering the economy of the community by going into the field and conducting interviews with Mosque managers, Mosque worshippers, and Al-Falah Mosque employees. Furthermore, the activities of the Al-Falah Mosque, which focuses on the economic empowerment of the ummah to follow Maqasid Sharia, were analyzed and determined (Alfath & Musyanto, 2022; Samsu, 2020).

This research was carried out at Masjid Al-Falah Sragen because the mosque has experienced a rapid increase in the number of worshippers and a productive turnover of ZISWAF (Zakat Infaq Shadaqah and Wakaf) funds in the last five years. In addition, the Mosque also has a program for the economic empowerment of the ummah.

In qualitative research, the instrument or research tool is the researcher himself. Researchers need data collection techniques to obtain data, and data collection can be performed in various sources and ways. Therefore, researchers determine the technique of collecting data by cloud, conservation, and documentation methods.

3. Results and Discussion

The economic empowerment of Muslims around the mosque is ideal, considering that the mosque has large assets, including infaq funds, sadaqah and zakat mosque worshippers. The Al-Falah Mosque has a special management strategy for the economic empowerment of the people around the masjid. The description is as follows:

3.1. Clear vision and mission
This vision and mission are the keys to the initial success of the Al-Falah Mosque in empowering the economy of the people because a clear vision will give birth to the right steps to realize the vision. These steps are called the missions of the mosque. Al-Falah Mosque has a vision: as a center of da’wah and service to the people in realizing the community baldatun thoybatun wa rabbun ghofur. The missions of Masjid Al-Falah included (1) making the Al-Falah Mosque a center of community activities, (2) making and prospering Ubudiyah activities in the Al-Falah Mosque, (3) making the Al-Falah Mosque a place of spiritual recreation for worshippers, (4) making the Al-Falah Mosque a place to discuss community problems, and (5) making the Al-Falah Mosque a center of da’wah and producing cadres (Effendi and Arifi, 2023; Maulana, Faturrahman and Sirajuddin, 2023, 2023).

3.2. Dividing the duties and responsibilities of mosque management

Ta’mir Masjid Al-Falah divides the realm of Mosque Management into three parts, namely, idarah, imarah and riayah. The blood section includes planning, organizing, and implementing the organization of the mosque; the emirate section is the realm for prospering the mosque, fostering the community and improving the welfare of the community; and the riayah section includes the maintenance of the mosque. This division aims to make Ta’mir know the realm of Mosque Management that must be managed so that the Chairperson of Ta’mir can divide the management structure as needed (Suratkon, Chan and Tuan Ab Rahman, 2014; Kasdi et al., 2022; Waston, Ridha and Kumaidi, 2023).

Ta’mir Masjid Al-Falah held economic empowerment activities through the realm of anger. Ta’mir involves worshippers around the mosque for mosque activity programs; they believe that the more empowered the mosque is, the more empowered the worshipper. The stronger the Mosque’s finances are, the more prosperous the congregation is (Effendi and Arifi, 2023).

3.3. Proper organization of Ta’mir

Masjid Al-Falah divides the organization of Mosque Management into two parts: the Ta’mir of the Mosque and the Executive Board of the Mosque or BEM. These two organizations have different tasks: Ta’mir is responsible for reflecting the vision and mission of the mosque, and the BEM is in charge of implementing the program of Ta’mir and proposing strategic policies for those who manage all the operational activities and services of the mosque. Ta’mir mosques are the people chosen by worshippers, and they have a four-year term. BEMs were professionally recruited by Ta’mir (Satiana and Faridah, 2018).

This strategy is a solution to the problems that many Mosque Ta’mirs experience in general. Mosque Ta’mir are often busy with many obligations outside the affairs of Ta’mir, which limits the optimal performance of Ta’miran. The Al-Falah Mosque positions Ta’mir as a compiler of work programs and determinants of Mosque policies. and delegate all technical work in the mosque to the executive board of the mosque. Therefore, the prepared work program can be carried out optimally. Likewise, the economic empowerment program of the people belonging to the Mosque can run well because the maximum implementers are working.

3.4. MSME Development

MSME development is known as the Study of Wage Fighters, established in 2019; initially, this study was held for courtiers and street vendors around the Al-Falah Mosque. At the beginning of the meeting, there were only five people. They are invited to study and read the Quran once a week in the mosque while working around the mosque. After reciting Ta’mir, the mosque gave gifts in the form of necessities to the participants.

Over time, the number of followers in this study slowly increased. Some of them were traders outside the Al-Falah Mosque who often dealt with local police, and they were dispersed several times by the police. The Ta’mir offered them to participate in the recitation at the Al-Falah Mosque and were allowed to trade around the Mosque with the status of the Mosque fostered. They also became members of regular recitation at the Al-Falah Mosque (Fitzpatrick and Bussey, 2011; Qualter et al., 2015; Al-Ajmi, Al- Ayasrah and Al- mehrzi, 2019).

3.5. Al Falah Mosque’s Strategy for Economic Empowerment of the Ummah

Masjid Al-Falah divides the realm of Mosque Management into three parts: idarah, imarah, and riayah. Therefore, Ta’mir can maximize the responsiveness of the mandate that has been assigned. Each field of management has programs derived from the vision and mission of Masjid Al-Falah. One of the missions that Ta’mir has is to prosper the mosque, and Ta’mir tries to create programs to achieve that mission. The economic empowerment of the ummah is one of the flagship programmes of the Al-Falah Mosque (Lawrence et al., 2023). Ta’mir involves the ummah in every program it has. Each management domain has a program for the economic empowerment of the people. The author explains the economic empowerment program of the people in each management domain:

3.5.1. Imarah

Imaroh is an effort by Ta’mir to prosper the mosque as a place of worship for worshippers and community formation and improve community welfare. This domain plays a significant role in the economic empowerment of people in the Al-Falah
Mosque through its activities (Irham Maulana, Nourelhuda S. B. Elmanaya and Ubed Abdilah Syarif, 2023; Sartono et al., 2023; Z, 2023).

a. Study of Wage Fighters: It is a group fostered by the MSMEs Al-Falah Sragen Mosque, established in 2019. Initially, this study was held for courtiers and street vendors around the Al-Falah Mosque. Over time, the number of participants in this study slowly increased. They study and recite the Quran once a week in the mosque while working around the mosque. After reciting, the Ta’mir of the mosque gave gifts in the form of necessities to the study participants.

Mr. Muda, as the chief coordinator, invited all residents who wanted to join this study to attend the Al-Falah Mosque every Saturday at seven o’clock in the morning, with the condition that they collect a photograph of their ID card and register with the Ta’mir of the Mosque when the study took place. This is done to collect data on the number of participants who will be given souvenirs every week. This activity is one of the efforts of the Ta’mir Masjid Al-Falah to empower the economy of the people around the mosque (Ahmad Muzaid, 2017; Mulyono Jamal dan Nurul Fathonah, 2022).

b. Weekend bazaar: The weekend bazaar was held when the Al-Falah Mosque held a Sunday morning study. This study was realized because of the collaboration between Ta’mir and the Tablighi Council and Special Da’wah PDM Sragen. This study was conducted every Sunday from 07.00 to 09.00 am. This study included approximately 1,500 pilgrims and thus has the potential to hold bazaars every week. Ta’mir helped worshippers open stalls around the mosque. This is one form of economic empowerment of people around the Mosque (Amry et al., 2023; Oktatiangi et al., 2023; Rukhayati and Prihatin, 2023).

c. Expo Muharram: Muharram Expo is a series of Muharram Vibes events at the Al-Falah Mosque. The Muharram Vibes event is an annual event of Masjid Al-Falah Sragen to commemorate the Islamic New Year, precisely on the first day of Muharram in each Hijri year. The event was organized by Ta’mir and BEM Masjid Al-Falah. One of the activities in Muharram Vibes is the Sragen cheap food expo. MSMEs were allowed to open stalls in the expo area for three days. This cheap food expo activity is one of the economic empowerment programs of the people of the Al-Falah Sragen Mosque (Purwasari, Waston and Rochim Maksum, 2023; Rahim and Alqahoom, 2023).

d. Giving zakat fitrah and mal: The giving of zakat fitrah and zakat mal is a routine program of Ta’mir masjid. This activity aims to distribute zakat fitrah and mal to those who are more entitled. Ta’mir distributes foodstuffs or some money to the poor and poor people. This is one of the Ta’mir programs for the economic empowerment of people (Muthofin, 2021; Muthofin and Al-Khobari, 2021; Sahman Z et al., 2023).

e. Orphan compensation: Orphan compensation is an activity program carried out at least once a month by the Ta’mir of Masjid Al-Falah Sragen. This program is known as BAY or Happy Orphans. The Ta’mir Mosque organizes this activity with various concepts. One of them is by providing shopping vouchers to be exchanged at certain minimarkets. This activity also includes economic empowerment activities carried out by the Ta’mir of Al-Falah Mosque Sragen (Endartiningsih, Narimo and Ali, 2023a; Munir and Aquil, 2023).

3.5.2. Riayah

The realm of management related to Mosque maintenance activities includes the beauty, cleanliness and security of Mosques, including facilities, facilities and infrastructure. Ta’mir Masjid Al-Falah maximizes the procurement of Mosque facilities, with the many existing facilities increasing the prosperity of the Mosque. This is because many worshippers come to the mosque to take advantage of mosque facilities. The riayah part of the mosque is in charge of the facilities, facilities and infrastructure of the Al-Falah Sragen Mosque. Ta’mir always innovates to procure facilities needed by pilgrims, as well as facilities for the economic empowerment of the people. Ta’mir provided special space to support the economic empowerment of the Ummah. A summary of how a table is created.

<table>
<thead>
<tr>
<th>No</th>
<th>Facilities</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rice ATM</td>
<td>The result of cooperation between Ta’mir Mosques, zakat institutions, and Sharia Banks. Donations and alms of rice from Mosques are to be used by worshippers who cannot afford it.</td>
</tr>
<tr>
<td>2</td>
<td>Free meals and drinks</td>
<td>Ta’mir facilitates pilgrims to provide lunch every day for pilgrims or travelers in need.</td>
</tr>
</tbody>
</table>
This facility is a link of reward between pilgrims who provide food and pilgrims who need food during the day. It was at this time that the breadwinners took a break for lunch. Ta’mir also provides free mineral water for pilgrims to drink. Tea and ginger are also provided in the pilgrims’ rest area. Not a few wage fighters use this facility to save their expenses.

### 3. Hotel

This facility is provided by the Ta’mir for travelers who want to spend the night in the Mosque. Simply by reporting themselves to the security officer, travelers can take advantage of this facility.

Currently, the capsule hotel in Masjid Al-Falah totals six rooms, plus another mattress to sleep on the terrace of the Mosque.

### 4. Handsome Friday in Al-Falah

Ta’mir works professionally with barbers around the Mosque to provide free haircuts every Friday.

The funds are from donors, to be empowered pilgrims and utilized by other pilgrims.

### 5. Events and bazaars

Ta’mir masjid scheduled a bazaar in the courtyard of the Mosque. This facility certainly aims to empower the economy of the people around the Mosque.

Traders were given a place and time to trade in the courtyard of the Mosque.

### 6. Place of Sale for MSMEs Al-Falah Mosque

To the east of the Mosque, the courtyard provided a place for MSMEs to sell. Al-Falah Sragen Mosque is friendly to the surrounding street vendors.

Ta’mir facilitated them to sell in the courtyard of the Mosque so that they were comfortable making a living around the Mosque.

#### 3.5.3. Idaroh

The realm of management is tasked with improving the quality of organizing Mosque management and neat and transparent administration. In this area, the role of Ta’mir is to support the economy of the ummah by professionally recruiting mosque imams, ngaji teachers, directors, mosque employees (BEMs), and security guards. They are paid according to the quality they have. This strategy is a solution to the problems that many Mosque Ta’mirs experience in general. Mosque Ta’mirs are often busy with many obligations outside the affairs of Ta’mir, which limits the optimal performance of Ta’miran. The Al-Falah Mosque positions Ta’mir as a compiler of work programs and determinants of Mosque policies, and delegate all technical work in the mosque to the executive board of the mosque. Therefore, the prepared work program can be carried out optimally. Likewise, the economic empowerment program of the people belonging to the Mosque can run well because the maximum implementers are working (Amry et al., 2023; Rukhayati and Prihatin, 2023).

#### 4. Maqasid Sharia Approach

Based on the management strategy of the Ta’mir of the Al-Falah Mosque in the economic empowerment of the ummah, it can be concluded that the Ta’mir divides the management realm into three parts: imaroh, riayah and idaroh. Each domain has a program of activities for the economic empowerment of the people. Here, the author will analyze each program of the Ta’mir activities of Masjid Al-Falah with Maqasid Sharia (Muda, 2022). Here, the explanation (Endartiningsih, Narimo and Ali, 2023b; Lingga et al., 2023; Shobron et al., 2023)

a. Study of Wage Fighters: This activity follows the Maqasid Sharia in terms of religious and property safeguarding. In terms of religious protection, Ta’mir fostered MSMEs’ Al-Falah Mosque with Sharia economics, teaching Qur’an reading, prayer fiqh and other religious sciences. This level of religious care includes the needs of daruriyat because the knowledge taught is the knowledge that must be practiced in everyday life if it does not know; the fostered participants certainly fall into something forbidden by Allah. In the custody of the treasure, the Ta’mir gave necessities after the event was over. This includes the level of Hajj in the custody of property because the participants not only obtain necessities from the Ta’mir but can also obtain them in any way they can.

b. Weekend bazaar: This activity follows the maqashid of Sharia in terms of religious and property safeguarding. In the custody of religion and property, all sellers are around the mosque; they open stalls while seeking knowledge by

listening to the main event, namely, Sunday morning studies. For religious guarding, the level of Maqasid Sharia is Hajjyah because they seek knowledge at other times and places, considering that sellers are outside and focus on maintaining their stalls. The level of custody of property is daruriyat because few people use this activity to earn a living for their families (Day, 2016).

c. Expo Muharram: This activity is similar to that of the Maqasid Sharia in terms of property protection. The Ta’mir Mosque provides an opportunity for MSMEs in the city of Sragen to open stalls in the Mosque Yard to sell the products they have. The level of Maqasid Sharia is included in the level of Hajjyah because expo participants can choose other places to sell in addition to participating in this activity (Amrin et al., 2023; Istiawan et al., 2023; Muharom, 2023).

d. Zakat Fitrah and Mal: This activity is by the maqashid of Sharia in the element of religious and property safeguarding. In the element of religious guarding, the Ta’mir of the Mosque provides facilities for the muzaki to issue their obligations in owning property. Zakat is a religious commandment that must be carried out, which is why this activity is included at the daruriyah level for muzaki. For the preservation of property, the Ta’mir of the Mosque distributes zakat fitrah and mal to the poor, who are people who need the wealth from the zakat given; therefore, this activity is included in the level of daruriyah.

e. Orphan compensation: This activity follows the maqashid of Sharia in terms of religious and property safeguarding. In the element of religious safeguarding, worshippers can provide facilities to release some of their property to be distributed to orphans around the mosque. Orphans are people who must be given zakat, and even those who care for orphans will receive extraordinary rewards from Allah. This is why this activity is included at the Hajj level for pilgrims who donate. For the preservation of property, the Ta’mir of the Mosque invites orphans to gather inside the Mosque to be cared for. They are given pocket money, shopping vouchers and others to fulfill their wishes. That is why this activity is at the level of Hajjyah.

f. Rice ATMs: This activity involves Maqasid Sharia, which is an element of soul care. In the element of soul care, Ta’mir helps the faqir and poor people obtain basic food or rice according to their needs. The poor and poor around the Mosque will be recorded and given access to rice in the ATM. Rice is given for daily food needs so that they and their families are fulfilled. This rice ATM facility is also included at the Daruriyah level because rice is the staple food of Indonesian citizens, and poor poor people who consume rice need it.

g. Free food and drinks: This activity is under the action of the Maqasid Sharia in the element of soul care. In the element of soul care, eating and drinking are the external needs of every human being; if humans do not eat food and drink, then the body will feel weak and fall ill. Therefore, the Ta’mir of the Mosque provides food and drink at Masjid Al-Falah Sragen. This activity is included at the Hajjyah level because worshippers do not only eat and drink in mosques (Arifin, Hasan and Haqqi, 2022; Sain and Karuok, 2022; Setiawan and Dahliana, 2022).

h. Hotel: This activity is similar to that of the Maqasid Sharia in the element of soul care. In the element of soul care, Ta’mir provides capsule hotels for travelers. Therefore, they do not need to stay at the hotel just to rest or sleep comfortably. This facility is included at the Hajjyah level because travelers can choose a resting place anywhere (Rahayu, Hasib and Rusydiana, 2021).

i. Handsome Friday Al-Falah: This activity follows the maqashid of Sharia in terms of safeguarding property and soul. In the element of property protection, the Ta’mir of the mosque invites professional barbers to shave the heads of other worshippers so that the barbers can help customers from worshippers and other worshippers access free shaving facilities. This is also a reason for the care of the soul because shaving the head on Friday includes the sunnah of the Prophet SAW. This facility is included at the Hajjyah level because barbers and worshippers can work or shave their heads other than in the Mosque (Anurogo et al., 2023; Mahmudulhassan, Waston and Nirwana AN, 2023; Wiranto et al., 2023).

j. Event bazaar: This activity is similar to that of the Maqasid Sharia in terms of property protection. In the element of safeguarding property, Ta’mir conducts incidental bazaar activities following the needs of pilgrims. In this activity, stalls are provided for MSMEs to make a living. Therefore, they are free from poverty. This activity is included at the Hajjyah level because sellers can choose a place to sell.

k. MSME stalls: This activity is similar to that of the Maqasid Sharia in terms of property protection. In terms of property care, Ta’mir provides a place to sell in the courtyard of the mosque. Street vendors use the place to make a daily living. This activity is included at the daruriyah level because street vendors spend their time selling every day in the Mosque yard.

l. Employee salary: This activity follows the maqashid of Sharia in terms of religious care and property. With respect to safeguarding property and religion, the Ta’mir of the mosque pays the employees of the mosque so that the employees can focus on working to prosper the mosque. The religion of Islam will also improve its image of the Mosque. In this case, Hajjyah is included because Mosque employees can earn additional income outside of their work as Mosque employees. A summary of how a table is created.
Table 2 Main Elements and Levels of Maqashd Sharia.

<table>
<thead>
<tr>
<th>No</th>
<th>Activities</th>
<th>Main Elements of Maqashd Sharia</th>
<th>Maqasid Sharia Levels</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Study of wage fighters</td>
<td>Religion</td>
<td>Daruriyah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Possessions</td>
<td>Hajiyah</td>
</tr>
<tr>
<td>2</td>
<td>Weekend Bazaar</td>
<td>Religion</td>
<td>Hajiyah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Possessions</td>
<td>Daruriyah</td>
</tr>
<tr>
<td>3</td>
<td>Expo Muharram</td>
<td>Possessions</td>
<td>Hajiyah</td>
</tr>
<tr>
<td>4</td>
<td>Zakat fitrah and mal</td>
<td>Religion</td>
<td>Daruriyah</td>
</tr>
<tr>
<td></td>
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<td>Possessions</td>
<td>Daruriyah</td>
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<tr>
<td>5</td>
<td>Orphan compensation</td>
<td>Religion</td>
<td>Daruriyah</td>
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<tr>
<td></td>
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<td>Possessions</td>
<td>Hajiyah</td>
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<tr>
<td>6</td>
<td>Rice ATMs</td>
<td>Religion</td>
<td>Daruriyah</td>
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<tr>
<td>7</td>
<td>Free food and drink</td>
<td>Religion</td>
<td>Hajiyah</td>
</tr>
<tr>
<td>8</td>
<td>Hotel</td>
<td>Religion</td>
<td>Hajiyah</td>
</tr>
<tr>
<td>9</td>
<td>Handsome pilgrims</td>
<td>Soul</td>
<td>Tahsiniyah</td>
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<td>Possessions</td>
<td>Daruriyah</td>
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<td>10</td>
<td>Event bazaar</td>
<td>Possessions</td>
<td>Hajiyah</td>
</tr>
<tr>
<td>11</td>
<td>MSME stalls</td>
<td>Possessions</td>
<td>Daruriyah</td>
</tr>
<tr>
<td>12</td>
<td>Employee Salaries</td>
<td>Religion</td>
<td>Hajiyah</td>
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<td></td>
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<td>Possessions</td>
<td>Hajiyah</td>
</tr>
</tbody>
</table>

5. Conclusion

The economic empowerment of the people around the Al-Falah Mosque has several appropriate management strategies, including the following: 1. This mosque has a clear vision and mission, and 2. Division of Neat Mosque Management, 3. Solid organization of Ta’mir, 4. Integrated MSME (micro small and medium enterprise) development. With these various strategies, the existence of this mosque became a makmur and beneficial for the Indonesian Muslim community in general and the community around Mosque al-Falah Sragen in particular. This is what makes Masjid Al-Falah one of the national model mosques. Moreover, the economic empowerment of the people of Al-Falah Sragen varies, including the following: 1). Kajian to religion, 2). Pembelajaran reading al-Quran, 3). Tahsin qiro’ah, 4). Djoint remembrance, 5). Food distribution; and 6) incidental training, which is what causes the Al-Falah Mosque breadfighting community to continue to grow. In addition, in the view of sharia, all activities of economic empowerment of the people masjid Al-Falah Sragen in I are following Maqasid Sharia. The suggestions from the results of this study are as follows: 1. To Ta’mir Masjid Al-Falah to continue to be enthusiastic in spreading goodness and disseminating the knowledge of good Mosque management to all Muslims in Indonesia and the world. 2. Academics are expected to conduct further research on mosque management and Maqashd Sharia because there are so many benefits that can be spread to Muslims in Indonesia. 3. Ta’mir Mosque managers throughout Indonesia are expected to take advantage of this research to prosper surrounding mosques.

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Ethical considerations

Not applicable.

Declaration of interest

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