

Social Capital: Strategy of *Takmir* of Jogokariyan Mosque on Developing the Worshipers

Wahyu Panca Hidayat¹

¹GAPURA community of Yogyakarta, Yogyakarta, Indonesia.

Email: pancazumbon@gmail.com

Abstract:

This paper discusses a phenomenon of mosque's worshipers as a social capital. Jogokariyan Mosque is, named after the village, located in Special District of Yogyakarta, Indonesia, and has a dynamic worshiper based on its activities. Dynamic because its activities could establish trustworthiness among them. Historically, existence of Muhammadiyah, as an Islamic dakwah body, since 1960s constructs norms that refer to Islamic values. The length of existence of Muhammadiyah movement builds unique networking among the alumni of Takmir of Jogokariyan Mosque, which then is used to support mosque's movements. Thus, social capital analysis based on Robert D. Putnam's perspective, which contains norms, networks, and trust is relevant to draw social capital phenomenon in Jogokariyan village with mosque as the key of this movement.

Keywords: Mosque, Social capital, Jogokariyan.

A. INTRODUCTION

In Muslim history, mosque is bonding among society. Mosque overcomes social problems. Mosque is able to be indicator of Muslim habit, the more intimate they're embedded to Islamic values means that they have highly response of God's orders. Because of that, in the past, mosque became information center and the place that Muslim could discuss to solve problems of social, economic and politic.

Mosque is an information center and symbol of mass integrity, which is used as a tool for developing society. Mosque is not only used to be a place to pray but also a school for muslim, a meeting point, a tribal multi-purpose room, setting up public policy and a congress room to held a governmental discussion.

Jogokariyan Mosque is under Special District of Yogyakarta's area and it has a great story. The history started of a small *langgar* (an Islamic boarding school) in outskirts of Jogokariyan. After years, in 1966, pupils who studied in *langgar* rising gradually and inhabitant alongside the Karangajen's Muhammadiyah members sat up a team to establish a mosque. The next year, in 1967, mosque just was opened named after the village, Jogokariyan.

The activities that are hold in the mosque quite bit similar with the other mosques. The differences will be seen when a time for shalat coming. If the worshipers in another mosque is mostly always in small number, then in Jogokariyan will full.

The number of the worshipers arose in between 2003 to today because of the accuracy of the strategy by *Takmir* of Jogokariyan Mosque. A revolutionary system was started in 2003 by engaging the youth and local stakeholders in the structure of *Takmir*. In this case, the stakeholders referred to RT and RW. This is a great strategy in organizing the mass community, in sociology, it called a social capital.

B. METHODS

The methodology used is descriptive qualitative analysis. Qualitative research is a study only describes the state of the object associated with the object under study are discussed in the study. This type of research is used to examine the condition of natural objects (as his opponent is an experiment), where the researcher is a key instrument.

In this section argued that, in a qualitative study, primary data collection techniques were observation, in-depth interviews, document study, and the three combined or triangulation. It should be noted that the technique of collecting data by observation, it is worth noting what is observed, when interviewed, to whom will conduct the interview.

C. RESULT AND DISCUSSIONS

1. Jogokariyan Mosque

Jogokariyan Mosque is located in jalan Jogokariyan No 36, Jogokariyan village, Mantrijeron, Yogyakarta, Indonesia. Based on data from BPS in 2010 depicted Mantrijeron inhabitant is 8,719 people. *Dakwah* (activities for influencing people to be a muslim) territories of Jogokariyan Mosque covered 3,970 people or 887 families. Jazir, as the head of *Takmir* of Jogokariyan Mosque, said that there were 280 poor families and 68 orphans.

Its history, in 1970's Jogokariyan was a village of batik traders. The traders and batik makers in Yogyakarta were Jogokariyan's; this was the reason why Jogokariyan's were well-being people. After printing batik invented, finally they broke because cannot run their business anymore. Their children were not able to survive by themselves due to they did not go to school and they became a small seller now.

2. Scenario Planning

Takmir sat up scenario planning. It was made in 2000, after the first PEMILU (election) of *Takmir* hold. Muhammad Jazir was voted at the election. He became the head of *Takmir* for 3 periods, each period consists 5 years. Jazir with his men wrote 3 scenario plannings. The duration of each scenario planning is 5 years.

Generally, it can be divided in 3 periods of time. The first period is in 2000-2005. The second period is 2006-2010. And the last period is 2011-2015. Every single period had its own targets with similar indicator in each period. The table below shows the scenario planning:

No	Target	Period	Indicator
1	Jogokariyan Islami	2000-2005	- Transforming the society from <i>abangan</i> to be the Islamic society. - The youth who used to drunk tied up to the mosque.

			<ul style="list-style-type: none"> - Urging inhabitant for praying (<i>shalat</i> [ar:ṣalāh]). - Bonding the children in mosque. - People who tend to pray in their own house are invited to pray in mosque. - To set the drunker as a security service of the mosque.
2	Jogokariyan Darusalam I	2005-2010	<ul style="list-style-type: none"> - Driving people to establish and to run their community in mosque. - <i>Jama'ah</i> of <i>shalat subuh</i> (dawn pray) go up to 50% of <i>Jama'ah</i> of <i>shalat jumat</i> (Friday pray). - Creating a well-being society by using <i>lambung masjid</i> (mosque's fund), wide spreading health service freely, giving scholarship for students and loan for small traders (non-interest loan).
3	Jogokariyan Darusalam II	2010-2015	<ul style="list-style-type: none"> - Rocketing people's sense related to Islamic values. - Totally urging people who prefer praying in their house to be a worshiper. - Increasing the <i>jama'ah</i> of <i>shalat subuh</i> (dawn pray) up to 75% of <i>jama'ah</i> of <i>shalat jumat</i> (Friday pray). - involving ex-drunker becomes mosque officers or volunteer of mosque's programs.

Scenario Planning

3. Social Capital as a Strategy: A Putnam's Perspective

Robert Putnam, an American politics, said social capital here refers to features of social organization, such as trust, norms and networks that can improve the efficiency of society by facilitating coordinated action. Whereas physical capital refers to physical objects and human capital refers to properties of individuals, social capital refers to connections among individuals—social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called “civic virtue.” The difference is that “social capital” calls attention to the fact that civic virtue is most powerful when embedded in a dense network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital. Like other forms of capital, social capital is productive, making possible the achievement of certain ends that in its absence would not be possible.

4. Networks

The strategy which is done by *Takmir* of Jogokariyan Mosque for increasing the number of its worshipers is using networks they have. The networks that they have is quite large, this is because they have a good cadre system. It starts from junior high school to the professional. Cadre system is as a backbone, which plays vital keys, and forming good cadres is necessity for organization that has future goals. The cadre organization, mostly, has good quality of its members. This is caused by its intensive maintenance and controllable of the members, which is done by *Takmir* of Jogokariyan Mosque.

Supporting the strategy to develop its worshipers, *Takmir* applied recruitment openly, not only using officers of 18 RT and 4 RW but also urging people who have particular skills to be a part of *Takmir*.

These strategies mean to attract more citizens to come to mosque for praying. Takmir recruit them mostly from the alumni of RMJ (*Remaja Masjid Jogokariyan*), the youth who become Takmir of Jogokariyan since junior high school. Even though they have moved in several places, takmir always tries to engage them in any program. This step could keep in touch between takmir and its alumni.

Different approach is given based on people's class and economic. The rich will get special approach. They are going to be invited in *kajian* (Islamic tradition to share its values) with particular topics such as how to spend their wealth and what is the impact they get if they do it through Islamic beliefs. The *kajian* is hold in the richest or most well-known people's house in village.

Implementation of *kajian* with particular topic aims to raise awareness of charity or donation among the rich people who live in Jogokariyan. Takmir of Jogokariyan Mosque undertakes such a strategy is not without reason; one of the fundamental reasons is to achieve scenario planning that had been made since 2000. Based on the planning, they have to rocket the Subuh worshipers up to 20% from the Friday prays and to increase *muzakkī* (people who must pay zakah) up to 15% of the population.

The number of increasing muzakki will affect the amount of donations, which will be, collected by the Jogokariyan Mosque. It will be used to develop the congregation itself. In addition, since 2000 Takmir of Jogokariyan Mosque launched *infak mandiri* program (self-paid cost-needed for pray) that played a major role in financial revenues. In general, since 1999 the number of donations received Jogokariyan Mosque was constantly increasing.

Increasing acceptance, the *infak* of congregation started in 2000, which was growing annually. The *infak mandiri program* caused this positive trend. The *Infak* is a persuasive program to arouse awareness of the congregation to be willing to set aside a portion of his property for the benefit of the mosque. Upon receipt of *infak* increased, takmir also uses the money to improve services to the congregations. This makes the congregations continues to pay *infak* to the mosque until now.

No	Period	Amount (per year)
1	Before 1999	IDR 8,640,000,-
2	2000-2004	IDR 43,200,000,-
3	2004-2006	IDR 95,720,000,-
4	2006-2008	IDR 225,000,000,-
5	2010-2011	IDR 113,908,500,-
6	2011-2012	IDR 579,452,000,-
7	2012-2013	IDR 1,478,050,000,-

Table of *infak*

5. Norms

In general, Takmir of Jogokariyan Mosque is not too much to use the existing norms in society as a catalyst of the strategy in the development of the congregation. It is caused by a general norm that has been previously established largely in accordance with Islamic rules. Norms in Islam are used as a tool to invite people. Prevalently, Yogyakarta's inhabitant present *Jatilan* culture (traditional culture) and the other *kejawan* culture (culture associated with javanese myth), which is against of Islamic law. But at Jogokariyan society it does not appear.

The suitability of the general norm in the society, it is in accordance with the rules of Islam because of the presence of Muhammadiyah propaganda since the 1960s. Da'wah of Muhammadiyah originated from setting up *pengajian* to build the mosque.

6. Trust

Generally, it can be concluded that the strategies of *Takmir* in developing its worshipers are services. Services are sine qua non for existence of organization. Good organization serves their members well and will get the trust from them. Mosque, upon its history, had responsibility-treating *umat* (Islamic society).

There are a number of services that have been applied by *Takmir*. They can be divided in 3 kinds; spiritual services, social services and economic services. Each service will be explained below.

7. Spiritual Services

Spiritual services intended to bring worshipers focus in worship. The services consist many kinds, such as competition of *keaktifan berjamaah* (praying achievement), Ramadhan festival, society market, drum parade, bicycle festival, *Tarweeh* competitions, replacement sandals/shoes were missing, the food distribution for free after *subuh*, breakfast, coffee or milk after the dawn prayer and the most prestigious is competition of *hafalan qur'an* (memorizing the holy Koran) with Umrah as its prize.

The sandals/shoes replacement seems small things, but the impact is quite huge. The worshipers feel much freely on praying. *Sandals/shoes* which were gone replaced as its brand both in the form of goods or cash equivalent to the purchase price. The food distribution for free were started by separating coupons in the previous day. The vouchers can be exchanged for food only after Subuh sharply.

Breakfast after morning pray intended to the worshipers of more excited to come and follow the lectures after subuh. *Kajian* which is made by *Takmir* has a plenty of topics, for instance teenagers, young mothers, family and Hajj (the rich/*muzakkī*). The given material is different, according to participants. For example, *kajian UMIDA* (Umi-umi Muda/ young mothers) carried out two times, there are soft skills such as cooking and making crafts and the other is sharing islamic values to empower their islamic understanding.

Competition of *keaktifan berjamaah* held two times a year, each runs for four months. The competition is supported by the fingerprints tool to accurate data input. Memorizing special surah from the holy Koran is prized umrah and it is also hold twice a year.

8. Social Services

Social services intended for doubling activities in mosque whether it is individual or community and set mosque as a center of people's activities. Social services are performed by *Takmir* including volunteer of Mosque, sports, free-checking health, lodging, kurban (slaughtering sacrificial animals) and Cleaning-up teams for cleaning mosque around Jogjakarta.

Volunteers of Mosque will be sent when there are natural disaster to help people. They who are usually have particular skills for instance, doctors, veterinarians, medical, or others as

required. Communities are also made to attract residents to the mosque, such as DJAMBUL community (community of bicycle).

Since 2005, Jogokariyan Mosque has had an Islamic Center and hotel. Islamic Center is used to organize various trainings and gatherings of citizens. The buildings are often rented, except for political parties and extremist organizations. While the hotel, in addition to lease for commercial purposes, is also often used as accommodation for Jogokariyan's relatives who come to visit. If there are outsiders who stay at the hotel then they will be charged as their willing, but if the user is the relatives of local residents so free of charge.

Sports such as football, futsal and badminton held regularly. Futsal and football are generally followed by young people and provided a special club called MU (Muslim United). Badminton is usually more diverse, followed by a child to adult. Slaughtering and distributing sacrificial animals' meat are held annually, in 2013 the mosque slaughtered 38 cows and 18 lambs.

Cleaning-up team (BBM Team) was a new program initiated since November 2013. BBM team is asked to clean mosques around Jogjakarta free of charge. A mechanism, which is done through a written request, telephone or text. BBM team is supported by one unit Luxicar to facilitate its mobilization.

9. Economic Services

Economic services are initiated to guarantee the prosperity of routine worshipers. This services included distribution of rice, low-cost market, non-interest loan and debt alleviation. Distribution of rice is held every 15 days for the poor and orphans. Distributed rice comes from donation of the citizen. The bazaar is held while food prices rose in market.

Non-interest loan is aimed for non-well-being people to increase their annual income. This is given in the form of goods, not money. When they earn enough profit, they have to return it, but if they got bankrupt, they do not oblige to return. Debt reduction is purposed to the people who owe in moneylenders. This program is in cooperation with Bank Muamalat.

D. CONCLUSION

The service is *sine qua non* for any organizations. The high-quality services effect human sense of loyalty. Mosque is everything for muslim because mosque is not only a praying place but society gathering place as well. *Takmir* of Jogokariyan Mosque draw how to realize it properly. The programs made and done, by the *Takmir*, touch vital aspect of society that could attract them to be an active mosque's worshipers.

The services given by *Takmir* reach 3 aspects: spiritual, social and economy. Spiritual services aim to present a peaceful condition to pray for the worshipers. Social services set society to held activities in mosque. Economic services help worshipers to be a well-being inhabitant.

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