



Empowerment of Street Vendors by the Nur Ala Nur Grand Mosque in Panyabungan Through the *Maqāṣid al-Sharī'ah* Index (MSI) Measurement

Suhardina, Mustapa Khamal Rokan, Muhammad Syahbudi

Universitas Islam Negeri Sumatera Utara, Indonesia

Correspondence Email: suhardina06@gmail.com

Received: 2025-08-30

Accepted: 2025-09-25

Published: 2025-10-01

Keywords:

*Empowerment;
Maqāṣid al-Sharī'ah; Street Vendors*

Abstract.

This study examines the role of Masjid Agung Nur Ala Nur Panyabungan in empowering surrounding street vendors, using the *Maqāṣid al-Sharī'ah* Index (MSI) as an analytical framework. The objectives of the research are to assess the conditions, opportunities, and challenges faced by street vendors in this mosque-based economic model, and to explore how *Maqāṣid al-Sharī'ah* principles can inform sustainable empowerment strategies. The study employs a qualitative descriptive design, involving in-depth interviews, participatory observation, and document analysis, with participants including mosque administrators, street vendors, and congregants. The results highlight that while the mosque contributes to local economic activity, the empowerment initiatives remain fragmented, with gaps in structured training, financial management expertise, and collaboration with local stakeholders. The MSI findings show that the dimension of "Upholding Justice" scored highest, reflecting the mosque's role in ensuring fair business practices. However, the "Educating Individuals" dimension was weakest, indicating a need for capacity-building programs. The study concludes that for mosques to realize their full potential as centers of economic empowerment, there must be a more strategic approach, including enhanced training, financial transparency, and partnerships with Islamic microfinance institutions.

Kata Kunci:

*Pemberdayaan;
Maqāṣid al-Sharī'ah;
Pedagang Kaki Lima*

Abstrak

Penelitian ini mengeksplorasi peran Masjid Agung Nur Ala Nur Panyabungan dalam pemberdayaan pedagang kaki lima di sekitarnya, menggunakan Indeks Maqāṣid al-Sharī'ah (MSI) sebagai kerangka analisis. Tujuan penelitian ini adalah untuk menilai kondisi, peluang, dan tantangan yang dihadapi oleh pedagang kaki lima dalam model pemberdayaan berbasis masjid ini, serta mengeksplorasi bagaimana prinsip-prinsip Maqāṣid al-Sharī'ah dapat memberikan arahan bagi strategi pemberdayaan yang berkelanjutan. Penelitian ini menggunakan desain deskriptif kualitatif, dengan wawancara mendalam, observasi partisipatif, dan analisis dokumen. Partisipan penelitian termasuk pengelola masjid, pedagang kaki lima, dan jamaah. Hasil penelitian menunjukkan bahwa meskipun masjid berkontribusi pada kegiatan ekonomi lokal, inisiatif pemberdayaan masih terfragmentasi, dengan kekurangan dalam pelatihan terstruktur, keahlian manajemen keuangan, dan kolaborasi dengan pemangku kepentingan lokal. Temuan MSI menunjukkan bahwa dimensi "Menegakkan Keadilan" mendapat skor tertinggi, mencerminkan peran masjid dalam memastikan praktik bisnis yang adil. Namun, dimensi "Pendidikan Individu" menunjukkan skor terendah, yang mengindikasikan perlunya program peningkatan kapasitas. Penelitian ini menyimpulkan bahwa agar masjid dapat memaksimalkan potensi mereka sebagai pusat pemberdayaan ekonomi, diperlukan pendekatan yang lebih strategis, termasuk pelatihan yang lebih baik, transparansi keuangan, dan kemitraan dengan lembaga keuangan mikro Islam.

INTRODUCTION

Mosques are not only centers of worship but also hold the potential to serve as drivers of local economic development.¹ Throughout Islamic history, mosques have functioned as both social and economic institutions, deeply integrated into the fabric of the Muslim community.² When optimized, mosques can significantly enhance the welfare of the surrounding society through various functions, such as managing the *baitul mal*, *zakat*, *infaq*, and *sadaqah*.³ The Prophet Muhammad (SAW) himself set an early precedent through the Quba and Nabawi mosques, which not only served as centers of worship but also fostered trade activities and economic opportunities for the community.⁴ This historical legacy demonstrates that mosques are capable of empowering society both spiritually and economically.⁵

In the context of Indonesia, mosque-based community empowerment has begun to receive increasing attention.⁶ However, many initiatives remain fragmented and lack a well-organized system. A significant gap exists in integrating religious institutions into sustainable poverty alleviation and community development programs.⁷ Few mosques, such as the Al-Falah Mosque in Sragen,⁸ have successfully implemented structured economic empowerment models, while others still struggle to maximize their economic potential.⁹

One example of this potential is the Masjid Agung Nur Ala Nur in Panyabungan, Mandailing Natal, North Sumatra. This mosque not only serves as a place of worship but also functions as a hub for community economic activity. Every day, the mosque attracts a large number of visitors, and its courtyard is home to approximately 50 street vendors (*pedagang kaki lima* or PKL) who conduct their business. The presence of these street vendors

¹ Trinaningsih Rambe, Mustapa Khamal Rokan, and Muhammad Ikhsan Harahap, "Optimalisasi Fungsi Masjid Sebagai Pusat Ekonomi Masyarakat Berbasis Masjid Di Kota Medan Dalam Perspektif Ekonomi Islam," *Jurnal Manajemen Akuntansi (JUMSI)* 4, no. 2 (2024): 647–63, <https://doi.org/10.36987/jumsi.v4i2.4298>.

² Irwan Tutrisno and Novi Yanti, "Analisis Pengelolaan Dana Masjid Paripurna Nurul Iman Pekanbaru Dalam Perspektif Ekonomi Syariah," *JURNAL ECONOMICA: Media Komunikasi ISEI Riau* 13, no. 1 (May 2025): 47–55, <https://doi.org/10.46750/economica.v13i1.330>.

³ Dalmeri Dalmeri, "Revitalisasi Fungsi Masjid Sebagai Pusat Ekonomi Dan Dakwah Multikultural," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 321–50, <https://doi.org/10.21580/ws.22.2.269>.

⁴ Ahmad Rifa'i, "Revitalisasi Fungsi Masjid sebagai Basis Perubahan Sosial (Sejarah Kontinuitas dan Perubahannya)," *Revorma: Jurnal Pendidikan dan Pemikiran* 2, no. 1 (May 2022): 1–12, <https://doi.org/10.62825/revorma.v2i1.19>; Kemenag, "Pesona Sejarah dan Ibadah di Masjid Quba," <https://kemenag.go.id>, July 2, 2022, <https://kemenag.go.id/feature/pesona-sejarah-dan-ibadah-di-masjid-quba-bmmtri>.

⁵ Arya Farhan and Imsar Imsar, "Efisiensi Pendayagunaan Zakat Produktif Dalam Menyejahterakan Mustahik Pada Baznas Provinsi Sumatera Utara," *CERMIN: Jurnal Penelitian* 6, no. 1 (2022): 47, https://doi.org/10.36841/cermin_unars.v6i1.1642; Muhammad Jawahir and Badrah Uyuni, "Mosque-Based Community Empowerment," *Spektra: Jurnal Ilmu-Ilmu Sosial* 1, no. 1 (September 2019): 36–43, <https://doi.org/10.34005/spektra.v1i1.1140>.

⁶ Cucu Nurjamilah, "Gender Equality in Mosque Management: Women's Involvement in Masjid Raya Mujahidin Pontianak," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 25, no. 1 (2017): 253, <https://doi.org/10.21580/ws.25.1.1336>; Rambe, Rokan, and Harahap, "Optimalisasi Fungsi Masjid Sebagai Pusat Ekonomi Masyarakat Berbasis Masjid Di Kota Medan Dalam Perspektif Ekonomi Islam."

⁷ Rifa'i, "Revitalisasi Fungsi Masjid sebagai Basis Perubahan Sosial (Sejarah Kontinuitas dan Perubahannya)."

⁸ Mufti Afif et al., "Strategi Pemberdayaan Ekonomi Berbasis Masjid Dalam Peningkatan Kesejahteraan Masyarakat Pendekatan Analisis SWOT: Strategi Pemberdayaan Ekonomi Berbasis Masjid Dalam Peningkatan Kesejahteraan Masyarakat Pendekatan Analisis SWOT (Studi Kasus Masjid Raya Al Falah Sragen)," *Adzkiya: Jurnal Hukum dan Ekonomi Syariah* 10, no. 02 (December 2022): 205–18, <https://doi.org/10.32332/adzkiya.v10i02.5309>.

⁹ Koskos Kostaman, "Model Optimalisasi Pemberdayaan Ekonomi Masyarakat Berbasis Masjid: Studi Kasus Kota Depok," *Jurnal Ilmiah Ekonomi Islam* 9, no. 3 (2023): 3630, <https://doi.org/10.29040/jiei.v9i3.10414>; Jamaluddin Arsyad et al., "Upaya Pemberdayaan Masjid Sebagai Pusat Kegiatan Dan Layanan Sosial Kecamatan Alam Barajo Provinsi Jambi," *MAUIZOH: Jurnal Ilmu Dakwah Dan Komunikasi* 5, no. 1 (July 2021): 1–14, <https://doi.org/10.30631/mauizoh.v5i1.42>; Darodjat D and Wahyudhiana W, "Memfungsikan Masjid Sebagai Pusat Pendidikan Untuk Membentuk Peradaban Islam," *Islamadina: Jurnal Pemikiran Islam* 14, no. 2 (2014): 1–13, <https://doi.org/10.30595/islamadina.v0i0.1675>.

underscores the close relationship between the religious function of the mosque and the economic life of the surrounding community.¹⁰ Street vendors, as part of the micro, small, and medium enterprise (MSME) sector, play a vital role in job creation, household income support, and wealth distribution.¹¹

Despite its potential, economic empowerment around Masjid Nur Ala Nur has not yet been managed in a structured or sustainable manner. Street vendors continue to face significant challenges, such as limited access to capital, lack of business management training, and the absence of collaborative strategies among mosque administrators, the government, and the community. These barriers hinder the mosque's ability to fully optimize its role as a center of empowerment. From the perspective of *Maqāṣid al-Sharī'ah*, these challenges are directly related to the principles of *hifz al-mal* (preservation of wealth) and *hifz an-nafs* (preservation of life), which emphasize the importance of improving economic welfare to ensure a dignified life and facilitate the fulfillment of worship.¹²

Therefore, it is essential to conduct a study focused specifically on the empowerment of street vendors around Masjid Nur Ala Nur. Unlike general studies on mosque-based economic empowerment, this research aims to analyze the conditions, opportunities, and challenges faced by street vendors in this particular mosque.¹³ The study will also explore how *Maqāṣid al-Sharī'ah* can provide a guiding framework for designing empowerment strategies that are not only economically effective but also uphold Islamic values of justice, prosperity, and sustainability.¹⁴

Through this focus, the study contributes to addressing the research gap in mosque-based economic empowerment at the local level, particularly in regions where mosques have already become centers of community activity but lack systematic strategies for enhancing their economic roles. The findings of this research are expected to offer practical recommendations for strengthening the function of mosques, particularly Masjid Nur Ala Nur, as both spiritual and economic pillars of society.

¹⁰ Oki Sapitri Menghayati Oki and M Iqbal, "Analisis Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Desa Sapa Empat Lawang," *Equity: Jurnal Ekonomi* 10, no. 2 (2022): 92–101, <https://doi.org/10.33019/equity.v10i2.122>.

¹¹ Satriaji Vinatra, "Peran Usaha Mikro, Kecil, Dan Menengah (UMKM) Dalam Kesejahteraan Perekonomian Negara Dan Masyarakat," *Jurnal Akuntan Publik* 1, no. 3 (July 2023): 01–08, <https://doi.org/10.59581/jap-widyakarya.v1i3.832>.

¹² Mauludi Mauludi, Muhummad Syahril Sidik Ibrahim, et al., "Pemberdayaan Ekonomi Masyarakat Islam Berbasis Masjid (Studi Kasus Pemberdayaan Yatim Masjid Ar Rahmah Surabaya)," *Alhadharah: Jurnal Ilmu Dakwah* 22, no. 1 (2023): 1–12, <https://doi.org/10.18592/alhadharah.v22i1.7578>; Evi Sirait et al., "Peran UMKM Dalam Meningkatkan Kesejahteraan Perekonomian Di Indonesia," *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 5, no. 7 (July 2024): 3816–29, <https://doi.org/10.47467/elmal.v5i7.4160>.

¹³ Andri Soemitra, "People Empowerment Strategies Through the Mosques: Case Study of Masjid Al-Jihad Brayan Medan," *IBDA' : Jurnal Kajian Islam Dan Budaya* 12, no. 1 (1970): 1–12, <https://doi.org/10.24090/ibda.v12i1.431>.

¹⁴ Nadia Saphira et al., "Pendekatan Maqashid Syariah Dalam Kegiatan Sosial Dan Ekonomi Pada Perspektif Praktik Fiqh Muamalah Kontemporer," *Media Riset Bisnis Manajemen Akuntansi* 1, no. 2 (July 2025): 1–11, <https://doi.org/10.71312/mrbima.v1i1.376>; Achmad Syawal Nurhidayatullah and Oman Fathurohman Sw, "Maqashid Syariah Sebagai Kerangka Kerja Untuk Inovasi Produk Keuangan Non Bank Dalam Era Digital," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 9, no. 5 (December 2024), <https://doi.org/10.30651/jms.v9i5.24835>; Umu Farikhatus Sa'bandiyah, Ahmad Munir Hamid, and Intan Ayu, "Peran Maqashid Syariah Dalam Mendukung Keberlanjutan Lingkungan Melalui Implementasi Green Economy: Studi Kasus Tenun Ikat Di Parengan," *SIBATIK JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, Dan Pendidikan* 4, no. 6 (May 2025): 709–22, <https://doi.org/10.54443/sibatik.v4i6.2769>.

RESEARCH METHODS

This study employs a qualitative descriptive design, combined with the *Maqāṣid al-Sharī'ah* Index (MSI), as an analytical tool to evaluate the role of the Nur Ala Nur Grand Mosque in Panyabungan in empowering surrounding street vendors. A qualitative approach was chosen as it facilitates the exploration of complex social phenomena, such as the dynamics of mosque-based community empowerment, through in-depth and contextualized data.¹⁵

Research Site and Participants

The research was conducted at the Nur Ala Nur Grand Mosque and its surrounding environment, particularly areas where street vendors operate. Participants included mosque administrators, street vendors, and mosque congregants. A purposive sampling strategy was employed to ensure that respondents were directly involved in mosque programs or economic activities around the mosque. In total, 12 participants were interviewed: 5 mosque administrators, 5 street vendors, and 2 congregants. This sample size was deemed sufficient to capture diverse perspectives while allowing for in-depth data collection.

Data Collection Techniques

Three primary data collection techniques were utilized:

1. Participatory Observation: This method was employed to observe daily vendor activities and interactions between mosque administrators and the community.
2. In-depth Interviews: Semi-structured interview guides were used to explore the experiences and perceptions of vendors, administrators, and congregants.
3. Document Analysis: This included the review of mosque activity reports, financial bulletins, and other administrative records.

This multi-method approach facilitated triangulation of data sources, which enhanced the credibility of the study's findings.

Data Analysis

The qualitative interview data were analyzed using thematic analysis. Transcripts were coded inductively to identify recurring themes related to empowerment, economic support, and challenges. These codes were subsequently grouped into broader categories aligned with the MSI dimensions. Observational and documentary data were used to corroborate interview findings through triangulation.

Ethical Considerations

All participants provided informed consent prior to their participation in the study. Anonymity and confidentiality were maintained by using pseudonyms when reporting the

¹⁵ Weng Marc Lim, "What Is Qualitative Research? An Overview and Guidelines," *Australasian Marketing Journal* 33, no. 2 (May 2025): 199–229, <https://doi.org/10.1177/14413582241264619>; Mustofa Mustofa and Khotib Khotib, "Mosque-Based Community Empowerment Model Through Productive Zakat Distribution BAZNAS East Java Province," *Management of Zakat and Waqf Journal (MAZAWA)* 4, no. 2 (2023): 222–35, <https://doi.org/10.15642/mzw.2023.4.2.222-235>.

data. Ethical protocols adhered to best practices for qualitative research, ensuring voluntary participation and minimizing potential harm to participants.

MSI Adaptation

The MSI was originally developed to evaluate the performance of Islamic financial institutions,¹⁶ emphasizing multidimensional objectives beyond financial outcomes. In this study, MSI was adapted to the context of mosque-based community empowerment to assess the effectiveness of empowerment programs. The adaptation was justified by the shared normative foundation: both institutions aim to realize *maqāṣid al-sharī'ah*.¹⁷

The three MSI dimensions, *Tahdzīb al-Fard* (educating individuals), *Iqāmatu al-'Adl* (upholding justice), and *Jalb al-Maṣlaḥah* (promoting welfare), were translated into operational indicators relevant to mosque-community activities. Each dimension was assigned a weight according to the MSI framework and measured using ratios derived from mosque budget allocations and program records. This approach allowed for the comparison of empowerment dimensions within a case study.

Table 1. Concept of Objectives (Operational Objects) of the MSI

Objective (Object)	Dimension	Element	Performance Ratio	Data Source
PI(O1): Individual Education (<i>Tahdzīb al-Fard</i>) (30%)	Improving knowledge	E1 ¹ : Education Grants (24%)	R1 ¹ : Education Grant / Total Cost	Annual Report
		E1 ² : Research (27%)	R1 ² : Research Costs / Total Costs	Annual Report
	Adding and improving new skills	E1 ³ : Street Vendor Training (26%)	R1 ³ : Training Costs / Total Costs	Annual Report
	Creating public awareness to contribute to the empowerment of street vendors at mosques	E1 ⁴ : Publicity Activities (23%)	R1 ⁴ : Publicity Costs / Total Costs	Annual Report
PI(O2): Creating Justice (<i>al-'Adl</i>) (41%)	Consumer products and services	E2 ¹ : Distribution Function (30%)	R2 ² : Total Distribution Function	Annual Report
	Eliminating unfairness in the buying and selling activities of street vendors	E2 ² : Trading Activities (32%)	R2 ² : Trading Costs	Annual Report
	MSME Cleanliness Fund Collection Ratio	E2 ³ : Collection Ratio (38%)	R2 ³ : Total Collection	Annual Report

¹⁶ Hasan Mukhibad et al., "Islamic Corporate Governance and Performance Based on Maqasid Sharia Index– Study in Indonesia," *Jurnal Siasat Bisnis* 24, no. 2 (2020): 114–26, <https://doi.org/10.20885/jsb.vol24.iss2.art2>.

¹⁷ M. Abu Zahrah, *Usul Al-Fiqh* (Cairo: Dar al-Fikr al-Arabi, 1997).

	Operational Cost Control Ratio	E3 ¹ : Operational Cost Control (33%)	R3 ⁽¹⁾ :Control Costs	Annual Report
PI(O3): Public Interest (<i>al-Maṣlaḥah</i>) (29%)	Distribution of Aid	E3 ² : Aid (30%)	R3 ² :Total Distribution of Aid	Annual Report
	Strengthening of <i>Ukhwatul Silaturahmi</i>	E3 ³ : Strengthening <i>Ukhwatul Silaturahmi</i> (37%)	R3 ⁽³⁾ :Total <i>Silaturahmi</i>	Annual Report

Source: Data Processed by the author, (2025).

RESULT AND DISCUSSION

Economic empowerment, within the context of this study, refers to strengthening the community's ability to meet basic needs and gain equal access to opportunities.^{18,19,20} At Masjid Agung Nur Ala Nur Panyabungan, empowerment efforts are reflected across several dimensions, which were measured using the MSI.

Data Collection Process

The findings of this study are based on a combination of document analysis, observations, and in-depth interviews with mosque administrators and street vendors operating around Masjid Agung Nur Ala Nur Panyabungan. Interviews with mosque administrators provided insights into financial management, program priorities, and challenges in implementing mosque-based empowerment initiatives. Meanwhile, interviews with street vendors revealed the direct impact of mosque activities on their daily economic lives, including opportunities, obstacles, and expectations for future support.

From the administrators' perspective, financial accountability is maintained through reports presented before Friday prayers and displayed on bulletin boards. However, they acknowledged limitations due to a lack of formal accounting training. From the vendors' perspective, the mosque plays a significant role in sustaining their businesses, particularly through event orders and the regular presence of congregational visitors. Nevertheless, vendors expressed a need for more support in areas such as business training, access to capital, and formalized collaboration with mosque management.

¹⁸ Erta Erta, Herma Retno Prabayanti, and Hapsari Shinta Citra Puspita Dewi, "Pemberdayaan Perempuan Melalui Kewirausahaan," *ABISATYA: Journal of Community Engagement* 3, no. 1 (June 2025): 73–78.

¹⁹ Hendismi, Jon Paisal, "Pemberdayaan Masyarakat Berbasis Masjid Dan Gereja Studi Kasus Aceh Barat Dan Tana Toraja," *Al-Ukhwah - Jurnal Pengembangan Masyarakat Islam* 3, no. 2 (2024): 138–52, <https://doi.org/10.47498/jau.v3i2.4438>.

²⁰ Mauludi Mauludi, Muh Syahril Sidik Ibrahim, et al., "Pemberdayaan Ekonomi Masyarakat Islam Berbasis Masjid (Studi Kasus Pemberdayaan Yatim Masjid Ar Rahmah Surabaya)," *Albadharah: Jurnal Ilmu Dakwah* 22, no. 1 (June 2023): 1–12, <https://doi.org/10.18592/alhadharah.v22i1.7578>.

Mosque Financial Accountability

Based on interviews with Mr. H. Muhammad Amin Rangkuti, Lc.²¹, Head of the Mosque Prosperity Council (BKM) of the Grand Mosque of Panyabungan, the mosque's role in empowering street vendors is primarily facilitative rather than involving direct business capital or renting space for profit. Vendors operating within the mosque's courtyard are required to pay a cleaning fee of ten thousand rupiah and must comply with the mosque's regulations, such as maintaining the cleanliness of the mosque and participating in congregational prayers. Vendors who fail to adhere to these rules are prohibited from trading in the mosque area.

Additionally, a social contribution system is implemented, where vendors in front of the mosque contribute a monthly payment of three hundred thousand rupiah. This contribution is allocated to support the poor, orphans, and the mosque treasury. The involvement of street vendors is also evident during large-scale religious events such as *tabligh akbar*, routine study circles, and other major Islamic celebrations. During these events, vendors are given opportunities to participate, either by contributing to the atmosphere or providing goods for congregants. These collaborations are typically coordinated with specific communities or external partners, with vendors required to comply with mosque regulations. This approach demonstrates that mosque-based empowerment goes beyond regulating vendors; it involves enhancing the economic capacity of the community by providing structured and organized access to livelihood opportunities. This aligns with the findings of Siregar, who highlighted the importance of training and facilitation in the development of mosque-based MSME.

Financial Accountability and Transparency

Regarding financial accountability, Masjid Agung Nur Ala Nur Panyabungan already prepares and announces financial reports, typically presented before Friday prayers and posted on bulletin boards as a form of transparency. The mosque's financial managers strive to uphold Islamic accounting principles, such as accountability, fairness, and truthfulness, in line with the Prophet's traits of *sidiq*, *amanah*, *tabligh*, and *fathanah*. According to Mr. Rangkuti, the mosque's finances are managed in accordance with Islamic law, addressing both institutional needs and social allocations for those in need.²² Mr. Mardansyah Lubis²³ further noted that the mosque's annual routine expenditures amount to approximately four hundred and twenty million rupiah, which covers the administrators' services and utility bills.

Despite these efforts, current financial practices have not yet fully aligned with established accounting standards for non-profit entities, mainly due to limited expertise among the financial managers. While financial reports are shared openly, there remains a need for more structured and standardized systems to enhance transparency and ensure long-term sustainability. Importantly, the financial contributions from street vendors, whether in the form of cleaning fees or monthly social contributions, are recorded as part of

²¹ Interview with Mr. H. Muhammad Amin Rangkuti, Lc, as Chairman of BKM, on May 7, 2025.

²² Interview with Mr. H. Muhammad Amin Rangkuti, Lc, as Chairman of BKM, on May 7, 2025.

²³ Interview with Mr. Mardansyah Lubis, as Treasurer of BKM, on May 9, 2025.

the mosque's financial management and allocated for operational, social, and community welfare purposes. This illustrates the interconnectedness between financial accountability and the mosque's broader role in economic empowerment, education, and social welfare.

Individual Education Indicators (*Tahdzib Al-Fard*)

As an institution operating according to *shari'ah* principles, the development of education is crucial, both internally and externally. The Education Indicator (*Tahdzib al-Fard*) includes four ratio elements in the MSI: Education Grants (E1), Research (E2), Training (E3), and Publicity (E4).

Table 2. Individual Education Indicators (*Tahdzib Al-Fard*)

Element	Ratio (%)
	2025
E1. Education Grants	0
E2. Research	0
E3. Training	0
E4. Publicity	0.083
Total <i>Tahzib Al-Fard</i>	0.019
Total MSI (30%)	0.006

Source: Data Processed by the author, (2025).

The budget allocation ratio for the *Tahdzib al-Fard* element at Masjid Agung Nur Ala Nur based on Table 2 is 0.061 of the total budget for each program. However, the education grant (E1) remains at zero, indicating that this program has not yet been implemented. Similarly, no budget has been allocated for research (E2) in 2025, and training (E3) has not been conducted, as reflected in the zero allocation ratio.

The publicity element (E4), though small, shows progress at 0.083, suggesting that enhancing public communication media could provide momentum for the mosque. A practical approach would be to regularly publish financial reports on the mosque's official website or through other digital media channels. This could help increase trust in the institution's performance, especially among donors.

In an interview with Mr. H. Muhammad Amin Rangkuti, Lc.,²⁴ Head of the Mosque Prosperity Council (BKM), he stated, "From the perspective of *Tahdzib al-Fard*, the Grand Mosque's PKL empowerment has not yet extended to education, research, or training. The mosque has merely provided the location. However, one of the publicity activities involves mosque youth engaging with the surrounding community and street vendors."

²⁴ Interview with Mr. H. Muhammad Amin Rangkuti, Lc, as Chairman of BKM, on May 7, 2025.

Interviews with vendors confirmed that they have not received structured training or capacity-building support from the mosque, highlighting a critical gap in the empowerment efforts.

Indicator of Upholding Justice (*Iqamatu Al-Adl*)

The *Iqamatu al-Adl* indicator aims to guarantee equal rights for every individual, prevent injustice, and uphold fair laws based on Islamic principles for the benefit of the community. This indicator also encourages the creation of a society with noble character traits, such as honesty, trustworthiness, and responsibility. This is achieved through three key elements: Distribution Function (E5), Sales and Purchasing Activities (E6), and Collection Ratio (E7).

Table 3. Indicators of Upholding Justice (*Iqamatu Al-Adl*)

Element	Ratio (%)
	2025
E5. Distribution Function	0.083
E6. Sales and Purchasing Activities	0.083
E7. Collection Ratio	0.083
Total <i>Iqamatu Al-Adl</i>	0.083
Total MSI (41%)	0.034

Source: Data Processed by the author, (2025).

The budget ratio Table 3 reveals that the distribution function is expected to operate optimally in 2025. The mosque allocates event consumption services, prioritizing food orders for events (e.g., religious gatherings, weddings) to local street vendors. This practice supports the local economy and ensures it is well-managed.

The Sales and Purchasing Activities Ratio (E6), which is also 0.083, reflects a similar positive allocation trend. The Collection Ratio (E7), which relates to funds collected for MSME sanitation, indicates that the mosque is operating optimally in this regard. This contributes to both empowering street vendors and improving the conditions of the mosque area used by vendors.

In an interview with Mrs. Siti²⁵, a street vendor near the mosque, she shared, “As one of the vendors here, I feel safe and fair in trading because all vendors must agree to the rules before selling in the mosque area. These rules are very good and Islamic. For example, every street vendor must participate in congregational prayers.”

Interviews with vendors confirmed that mosque-related events, such as weddings and religious gatherings, provide direct income opportunities since vendors are prioritized for event orders. This reflects the mosque’s role in promoting local economic growth.

²⁵ Interview with Mrs. Siti, as a street vendor, on May 8, 2025.

Community Welfare Indicators (*Jalb Al-Maslahah*)

The Community Welfare Indicator (*Jalb al-Maslahah*), measured through ratios related to operations and contributions, consists of three main elements: Operational Cost Control (E8), Aid Distribution (E9), and *Ukhwah Silaturahmi* (E10).

Table 4. Community Welfare Indicators (*Jalb Al-Maslahah*)

Element	Ratio (%)
	2025
E8. Operational Cost Control	0
E9. Aid Distribution	0.083
E10. <i>Ukhwah Silaturahmi</i>	0.083
Total <i>Jalb Al-Maslahah</i>	0.056
Total MSI (29%)	0.016

Source: Data Processed by the author, (2025).

The *Jalb al-Maslahah* element shows no operational cost control program between the mosque and street vendors in the Grand Mosque area. However, the Aid Distribution (E9) element has been allocated to vendors who meet certain criteria, such as orphans and the poor, which aligns with Islamic teachings.

The *Ukhwah Silaturahmi* (E10) element refers to fostering brotherhood and strong social bonds within the community, especially through activities such as communal iftar meals. These activities aim to create a harmonious society based on mutual respect and solidarity.

In an interview with Mrs. Lidya,²⁶ a mosque congregant, she commented, “I feel that this mosque area is a good and safe place because there is a strong sense of brotherhood among the congregants, and the street vendors trade in an orderly manner, which creates a harmonious and peaceful atmosphere.”

Interviews with both administrators and vendors revealed that aid distribution programs (E9) target vulnerable groups, including orphans and the poor among vendors. Meanwhile, activities such as communal iftar meals strengthen social cohesion, although vendors expressed the need for more frequent and formalized support programs.

MSI Measurement Results

The MSI measurement in 2025 shows a significant increase, with an overall score of 0.064. This increase reflects improvements in institutional performance, aligning more closely with the principles of *maqāṣid al-sharī'ah*. However, there remain disparities across the MSI dimensions, signaling areas that require further strengthening.

²⁶ Interview with Mrs. Lidya, as a mosque congregant, on May 8, 2025.

1. The *Tahdzib al-Fard* dimension, which includes education, training, and publicity, scored 0.019, indicating minimal attention to individual development, particularly for street vendors. This suggests the need for more strategic planning to foster vendor independence in MSMEs.
2. The *Iqamatu al-Adl* dimension, which reflects social justice and fair distribution, achieved a score of 0.083, showing that relevant programs are functioning well.
3. The *Jalb al-Maslahah* dimension, which focuses on strengthening MSMEs and managing their operations, scored 0.056, indicating positive economic impact but also room for improvement in sustainability.

Overall, while Masjid Agung Nur Ala Nur has begun contributing to the empowerment of street vendors, the results indicate that initiatives are uneven and lack strategic planning. Both administrators and vendors acknowledge the mosque's economic potential but recognize persistent challenges such as the lack of structured training, limited financial management expertise, and the need for stronger partnerships with local stakeholders. The following bar chart shows the *Maqāṣid al-Sharī'ah* Index scores per dimension at the Nur Ala Nur Grand Mosque.

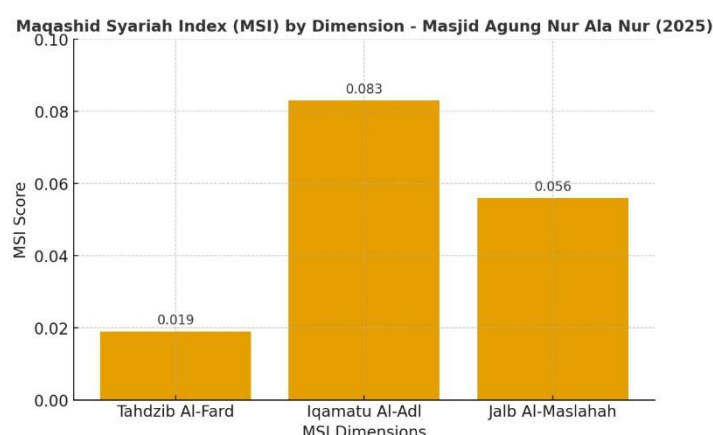


Figure 1. *Maqasid al-Sharī'ah* Index (MSI) Score for Masjid Agung Nur Ala Nur

Source: Data Processed by the author, (2025).

Discussion: Mosque-Based Empowerment and Its Economic Significance

This study underscores the multifaceted role of mosques, not only as places of worship but also as pivotal institutions with substantial economic influence on surrounding communities. Specifically, at Masjid Agung Nur Ala Nur Panyabungan, the empowerment of street vendors is largely facilitated through the economic activities generated by mosque events and congregational activities.

First, the mosque provides direct economic opportunities for vendors by prioritizing food and beverage orders from local PKL for religious events, weddings, and community gatherings. This practice ensures that mosque programs contribute to the local economy by circulating funds within the community, rather than relying on external suppliers. Interviews with vendors confirm that mosque-related events significantly boost their daily income and

help sustain their businesses. This finding aligns with Afif et al.,²⁷ who observes that mosque-based activities can act as catalysts for microeconomic growth in surrounding areas.

Second, regular congregational activities, such as Friday prayers and routine gatherings, increase foot traffic around the mosque. This influx of visitors creates a consistent demand for goods and services provided by vendors, offering them sustainable income opportunities. This indirect form of empowerment strengthens the local economic circulation and contributes to community resilience, echoing findings by Pane et al.,²⁸ who argue that religious institutions can play key roles in bolstering local economic networks.

Third, the mosque's aid distribution programs, including *zakat*, *infaq*, and *sadaqah*, target vulnerable vendors, such as widows, orphans, and the poor. These programs help alleviate their financial burdens. Similarly, *ukhuwah silaturahmi* activities, such as communal iftar events, foster integration between vendors and the broader community, reinforcing solidarity and mutual support. This supports Izaturahmi et al.,²⁹ who emphasizes that mosque-led social solidarity initiatives strengthen communal welfare and reduce inequality when managed transparently.

However, despite these positive contributions, the findings indicate that empowerment efforts are still partial and lack structured development. Key indicators within the *Tahdzib al-Fard* dimension, such as education grants, research, and training, remain at zero, signaling the absence of formal capacity-building programs for vendors. Interviews reveal that PKL have not received training in financial literacy, business skills, or access to micro-capital, which limits their ability to expand their businesses. Hasan et al.,³⁰ similarly argues that the lack of managerial and financial expertise among mosque administrators undermines the effectiveness of empowerment initiatives.

Additionally, while mosque financial accountability is ensured through bulletin board announcements, there is a lack of standardized or digital financial management systems. This limits transparency and reduces the opportunities for vendors and donors to engage in long-term planning. Aditya et al.,³¹ emphasizes that the digitization of mosque financial management is crucial to enhancing accountability and encouraging greater community involvement in empowerment efforts.

²⁷ Afif et al., "Strategi Pemberdayaan Ekonomi Berbasis Masjid Dalam Peningkatan Kesejahteraan Masyarakat Pendekatan Analisis SWOT."

²⁸ Irian Sitorus Pane, Wiryohadi, and Andreas L. Rantetampang, "Peran Lembaga Keagamaan Dalam Mengembangkan Kewirausahaan Di Kalangan Jemaat," *Matheo: Jurnal Teologi/Kependetaan* 11, no. 1 (2021): 68–83, <https://doi.org/10.47562/matheo.v11i1.364>.

²⁹ Fiddini Izaturahmi et al., "Peran Strategis Masjid Dalam Mendorong Pertumbuhan Ekonomi," *Iktisad: Jurnal Ilmiah Pendidikan Islam* 2, no. 1 (2024): 12–24, <https://doi.org/10.61132/ikhtlas.v2i1.217>.

³⁰ Muhammad Nouval Hasan et al., "Analisis Efektivitas Program Pemakmuran Masjid Dalam Meningkatkan Fungsi Sosial Dan Religius Di Lingkungan KUA Medan Perjuangan," *Jurnal Pendidikan Tambusai* 9, no. 1 (2025): 11686–96.

³¹ M. Fadillah Aditya F, Salzia Lutfahni, and Wiya Afiah Permana, "21 Penyuluhan Tata Kelola Keuangan Dan Digitalisasi Masjid Di Masjid Al-Ikhlas Desa Ancolmekar, Kecamatan Arjasari," *PROCEEDINGS UIN SUNAN GUNUNG DJATI BANDUNG* 4, no. 8 (February 2024): 205–15.

Aligning Empowerment Efforts with *Maqāṣid al-Sharī'ah*

From the perspective of the *MSI*, the mosque's empowerment initiatives reflect several dimensions of Islamic objectives.³² Facilitating business opportunities for PKL contributes to *hifz al-mal* (protection of wealth) by supporting livelihoods and reducing poverty. Social solidarity programs, such as zakat and communal events, reinforce *hifz al-nafs* (protection of life) and *hifz al-nasl* (protection of lineage) by providing welfare support for orphans, widows, and the poor. Educational and religious activities also preserve *hifz al-din* (protection of religion) and *hifz al-'aql* (protection of intellect) by promoting spiritual and communal learning.³³

However, the absence of structured training and capacity-building programs highlights an underdevelopment in the *hifz al-'aql* dimension, particularly in areas such as financial literacy and entrepreneurial skills. This gap needs to be addressed to ensure vendors can effectively scale their businesses and achieve sustainable empowerment.

To address these gaps, mosque empowerment efforts should transition beyond event-based opportunities toward more strategic and long-term interventions. This includes:

1. Capacity-building initiatives, such as regular training and workshops tailored to the specific needs of vendors.
2. Partnerships with government or Islamic microfinance institutions to improve access to capital for vendors, enabling them to expand their businesses.
3. Digitization of financial reporting to enhance accountability, transparency, and trust among donors and vendors, ensuring more effective engagement in mosque-driven empowerment programs.

These steps would allow mosques to move from being passive facilitators of economic circulation to active agents of structured and sustainable community empowerment.

Overall, the findings suggest that mosques have substantial potential as centers for street vendor empowerment, though this potential remains largely untapped. By integrating spiritual, social, and economic functions, mosques can serve not only as centers of worship but also as transformative agents of community welfare. When mosque-based empowerment initiatives are aligned with the *MSI*, the outcomes extend beyond material welfare to encompass holistic well-being.

For example, facilitating business opportunities for vendors reflects *hifz al-mal* (protection of wealth), while *zakat* and charity distribution reinforce *hifz al-nafs* (protection of life) and *hifz al-nasl* (protection of lineage). Educational and religious activities, in turn, support *hifz al-din* (protection of religion) and *hifz al-'aql* (protection of intellect), contributing to the overall development of the community.

Thus, mosques possess the potential to become centers of equitable and sustainable community development. By enhancing managerial capacity, adopting transparent financial systems, and implementing well-structured empowerment programs, mosques can make

³² Edi Susilo, Devi Fadiya Ramadhani, and Muhammad Iqbal Fasa, *Buku Monograph Maqashid Syariah Index (MSI) Perbankan Syariah di Indonesia dan Malaysia* (Jepara: UNISNU PRESS, 2025).

³³ Paryadi Paryadi, "Maqashid Syariah : Definisi Dan Pendapat Para Ulama," *Cross-Border* 4, no. 2 (July 2021): 201–16; Ahmad Sarwat, *Maqashid Syariah*, Cetakan pertama, ed. Fatih (Jakarta: Rumah Fiqih Publishing, 2019).

meaningful contributions to poverty alleviation, inclusive development, and the realization of the ultimate goals of *Shari'ah* justice and prosperity (*falah*).³⁴

CONCLUSION

This study evaluated the empowerment role of Masjid Agung Nur Ala Nur Panyabungan using the MSI. The findings reveal uneven achievements across the different dimensions of empowerment. Upholding Justice (*Iqamatu al-Adl*) emerged as the strongest dimension, reflecting fair distribution and support for street vendors, with an MSI score of 0.034. Community Welfare (*Jalb al-Maslahah*) showed moderate performance, primarily through aid distribution and *ukhuwah silaturahmi* activities, with an MSI score of 0.016. In contrast, Educating Individuals (*Tahdzib al-Fard*) demonstrated the weakest performance, with almost no structured education or training programs for vendors, resulting in an MSI score of 0.006. The overall MSI score of 0.056 indicates partial success, underscoring the need for enhanced planning and capacity-building initiatives.

The study contributes to the literature by adapting the MSI, originally designed for Islamic finance, to the mosque context, offering an empirical tool for evaluating mosque-based community empowerment. However, the study is limited by its single-site focus and small sample size. Future research should consider expanding to multiple mosques and incorporating longitudinal approaches to gain a more comprehensive understanding of mosque-based empowerment over time.

To optimize mosque-based empowerment in alignment with the *maqāṣid al-sharī'ah*, key recommendations include strengthening transparency through the digitization of financial reporting, enhancing educational and training programs for vendors, and establishing strategic partnerships to support sustainable economic growth.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

FUNDING

No funding was received for this research.

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to the administrators of Masjid Agung Nur Ala Nur Panyabungan, the street vendors, and the congregants who participated in this research for their valuable time, insights, and cooperation. Appreciation is also extended to Universitas Islam Negeri Sumatera Utara for providing academic support and guidance throughout the study. Without their contributions, this research would not have been possible. The authors also wish to extend heartfelt thanks to their parents, the Rangkuti family, the academic supervisors, and all parties who contributed to the completion of this research.

³⁴ Abu Zahrah, *Usul Al-Fiqh*.

REFERENCES

- Abu Zahrah, M. *Usul Al-Fiqh*. Cairo: Dar al-Fikr al-Arabi, 1997.
- Afif, Mufti, Meichio Lesmana, Abdul Basith, and Maula Falih Rizqullah. "Strategi Pemberdayaan Ekonomi Berbasis Masjid Dalam Peningkatan Kesejahteraan Masyarakat Pendekatan Analisis SWOT: Strategi Pemberdayaan Ekonomi Berbasis Masjid Dalam Peningkatan Kesejahteraan Masyarakat Pendekatan Analisis SWOT (Studi Kasus Masjid Raya Al Falah Sragen)." *Adzkiya: Jurnal Hukum dan Ekonomi Syariah* 10, no. 02 (December 2022): 205–18. <https://doi.org/10.32332/adzkiya.v10i02.5309>.
- Arsyad, Jamaluddin, Zulqarnin, Arfan, Bujang Dek, and Mares Zulpiar. "Upaya Pemberdayaan Masjid Sebagai Pusat Kegiatan Dan Layanan Sosial Kecamatan Alam Barajo Provinsi Jambi." *MAUIZOH: Jurnal Ilmu Dakwah Dan Komunikasi* 5, no. 1 (July 2021): 1–14. <https://doi.org/10.30631/mauizoh.v5i1.42>.
- D, Darodjat, and Wahyudhiana W. "Memfungsikan Masjid Sebagai Pusat Pendidikan Untuk Membentuk Peradaban Islam." *Islamadina : Jurnal Pemikiran Islam* 14, no. 2 (2014): 1–13. <https://doi.org/10.30595/islamadina.v0i0.1675>.
- Dalmeri, Dalmeri. "Revitalisasi Fungsi Masjid Sebagai Pusat Ekonomi Dan Dakwah Multikultural." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 321–50. <https://doi.org/10.21580/ws.22.2.269>.
- Erta, Erta, Herma Retno Prabayanti, and Hapsari Shinta Citra Puspita Dewi. "Pemberdayaan Perempuan Melalui Kewirausahaan." *ABISATYA : Journal of Community Engagement* 3, no. 1 (June 2025): 73–78.
- F, M. Fadillah Aditya, Salzia Lutfahni, and Wiya Afiah Permana. "21 Penyuluhan Tata Kelola Keuangan Dan Digitalisasi Masjid Di Masjid Al-Ikhlas Desa Ancolmekar, Kecamatan Arjasari." *PROCEEDINGS UIN SUNAN GUNUNG DJATI BANDUNG* 4, no. 8 (February 2024): 205–15.
- Farhan, Arya, and Imsar Imsar. "Efisiensi Pendayagunaan Zakat Produktif Dalam Menyejahterakan Mustahik Pada Baznas Provinsi Sumatera Utara." *CERMIN: Jurnal Penelitian* 6, no. 1 (2022): 47. https://doi.org/10.36841/cermin_unars.v6i1.1642.
- Fiddini Izaturahmi, Deta Rehulina, Indah Ramadani, and Wismanto Wismanto. "Peran Strategis Masjid Dalam Mendorong Pertumbuhan Ekonomi." *Ikhlas : Jurnal Ilmiah Pendidikan Islam* 2, no. 1 (2024): 12–24. <https://doi.org/10.61132/ikhlas.v2i1.217>.
- Hasan, Muhammad Nouval, Ardiansyah Putra Dhalimunthe, Salmah Aisyah, Fatimah Jumroh, and Mhd Aulia Akbar. "Analisis Efektivitas Program Pemakmuran Masjid Dalam Meningkatkan Fungsi Sosial Dan Religius Di Lingkungan KUA Medan Perjuangan." *Jurnal Pendidikan Tambusai* 9, no. 1 (2025): 11686–96.
- Hendismi, Jon Paisal. "Pemberdayaan Masyarakat Berbasis Masjid Dan Gereja Studi Kasus Aceh Barat Dan Tana Toraja." *Al-Ukhwah - Jurnal Pengembangan Masyarakat Islam* 3, no. 2 (2024): 138–52. <https://doi.org/10.47498/jau.v3i2.4438>.
- Irian Sitorus Pane, Wiryohadi, and Andreas L. Rantetampang. "Peran Lembaga Keagamaan Dalam Mengembangkan Kewirausahaan Di Kalangan Jemaat." *Matheo: Jurnal Teologi/Kependetaan* 11, no. 1 (2021): 68–83. <https://doi.org/10.47562/matheo.v11i1.364>.
- Jawahir, Muhammad, and Badrah Uyuni. "Mosque-Based Community Empowerment." *Spektra: Jurnal Ilmu-Ilmu Sosial* 1, no. 1 (September 2019): 36–43. <https://doi.org/10.34005/spektra.v1i1.1140>.

- Kemenag. "Pesona Sejarah dan Ibadah di Masjid Quba." <https://kemenag.go.id>, July 2, 2022. <https://kemenag.go.id/feature/pesona-sejarah-dan-ibadah-di-masjid-quba-bmmtri>.
- Kostaman, Koskos. "Model Optimalisasi Pemberdayaan Ekonomi Masyarakat Berbasis Masjid: Studi Kasus Kota Depok." *Jurnal Ilmiah Ekonomi Islam* 9, no. 3 (2023): 3630. <https://doi.org/10.29040/jiei.v9i3.10414>.
- Lim, Weng Marc. "What Is Qualitative Research? An Overview and Guidelines." *Australasian Marketing Journal* 33, no. 2 (May 2025): 199–229. <https://doi.org/10.1177/14413582241264619>.
- Mauludi, Mauludi, Muh Syahril Sidik Ibrahim, Muhammad Rifaid, and Ahmad Faiz Khudlari Thoha. "Pemberdayaan Ekonomi Masyarakat Islam Berbasis Masjid (Studi Kasus Pemberdayaan Yatim Masjid Ar Rahmah Surabaya)." *Alhadharah: Jurnal Ilmu Dakwah* 22, no. 1 (June 2023): 1–12. <https://doi.org/10.18592/alhadharah.v22i1.7578>.
- Mauludi, Mauludi, Muhummad Syahril Sidik Ibrahim, Muhammad Rifaid, and Ahmad Faiz Khudlari Thoha. "Pemberdayaan Ekonomi Masyarakat Islam Berbasis Masjid (Studi Kasus Pemberdayaan Yatim Masjid Ar Rahmah Surabaya)." *Alhadharah: Jurnal Ilmu Dakwah* 22, no. 1 (2023): 1–12. <https://doi.org/10.18592/alhadharah.v22i1.7578>.
- Mukhibad, Hasan, Mahameru Rosy Rochmatullah, Warsina Warsina, Rahmawati Rahmawati, and Doddy Setiawan. "Islamic Corporate Governance and Performance Based on Maqasid Sharia Index– Study in Indonesia." *Jurnal Siasat Bisnis* 24, no. 2 (2020): 114–26. <https://doi.org/10.20885/jsb.vol24.iss2.art2>.
- Mustofa, Mustofa, and Khotib Khotib. "Mosque-Based Community Empowerment Model Through Productive Zakat Distribution BAZNAS East Java Province." *Management of Zakat and Waqf Journal (MAZAWA)* 4, no. 2 (2023): 222–35. <https://doi.org/10.15642/mzw.2023.4.2.222-235>.
- Nurhidayatullah, Achmad Syawal, and Oman Fathurohman Sw. "Maqashid Syariah Sebagai Kerangka Kerja Untuk Inovasi Produk Keuangan Non Bank Dalam Era Digital." *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 9, no. 5 (December 2024). <https://doi.org/10.30651/jms.v9i5.24835>.
- Nurjamilah, Cucu. "Gender Equality in Mosque Management: Women's Involvement in Masjid Raya Mujahidin Pontianak." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 25, no. 1 (2017): 253. <https://doi.org/10.21580/ws.25.1.1336>.
- Oki, Oki Sapitri Menghayati, and M Iqbal. "Analisis Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Desa Sapa Empat Lawang." *Equity: Jurnal Ekonomi* 10, no. 2 (2022): 92–101. <https://doi.org/10.33019/equity.v10i2.122>.
- Paryadi, Paryadi. "Maqashid Syariah : Definisi Dan Pendapat Para Ulama." *Cross-Border* 4, no. 2 (July 2021): 201–16.
- Rambe, Trinaningsih, Mustapa Khamal Rokan, and Muhammad Ikhsan Harahap. "Optimalisasi Fungsi Masjid Sebagai Pusat Ekonomi Masyarakat Berbasis Masjid Di Kota Medan Dalam Perspektif Ekonomi Islam." *Jurnal Manajemen Akuntansi (JUMSI)* 4, no. 2 (2024): 647–63. <https://doi.org/10.36987/jumsi.v4i2.4298>.
- Rifa'i, Ahmad. "Revitalisasi Fungsi Masjid sebagai Basis Perubahan Sosial (Sejarah Kontinuitas dan Perubahannya)." *Revorma: Jurnal Pendidikan dan Pemikiran* 2, no. 1 (May 2022): 1–12. <https://doi.org/10.62825/revorma.v2i1.19>.
- Sa'bandiyah, Umu Farikhatus, Ahmad Munir Hamid, and Intan Ayu. "Peran Maqashid Syariah Dalam Mendukung Keberlanjutan Lingkungan Melalui Implementasi Green Economy: Studi Kasus Tenun Ikat Di Parengan." *SIBATIK JOURNAL: Jurnal Ilmiah Bidang Sosial*,

- Ekonomi, Budaya, Teknologi, Dan Pendidikan* 4, no. 6 (May 2025): 709–22. <https://doi.org/10.54443/sibatik.v4i6.2769>.
- Saphira, Nadia, Fauziah Mulyana Putri, Muhammad Miqdad, and Muhammad Jalil. "Pendekatan Maqashid Syariah Dalam Kegiatan Sosial Dan Ekonomi Pada Perspektif Praktik Fiqh Muamalah Kontemporer." *Media Riset Bisnis Manajemen Akuntansi* 1, no. 2 (July 2025): 1–11. <https://doi.org/10.71312/mrbima.v1i1.376>.
- Sarwat, Ahmad. *Maqashid Syariah*. Cetakan pertama. Edited by Fatih. Jakarta: Rumah Fiqih Publishing, 2019.
- Sirait, Evi, Bagus Hari Sugiharto, Jenal Abidin, Nely Salu Padang, and Johni Eka Putra. "Peran UMKM Dalam Meningkatkan Kesejahteraan Perekonomian Di Indonesia." *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 5, no. 7 (July 2024): 3816–29. <https://doi.org/10.47467/elmal.v5i7.4160>.
- Soemitra, Andri. "People Empowerment Strategies Through the Mosques: Case Study of Masjid Al-Jihad Brayan Medan." *IBDA` : Jurnal Kajian Islam Dan Budaya* 12, no. 1 (1970): 1–12. <https://doi.org/10.24090/ibda.v12i1.431>.
- Susilo, Edi, Devi Fadiya Ramadhani, and Muhammad Iqbal Fasa. *Buku Monograph Maqashid Syariah Index (MSI) Perbankan Syariah di Indonesia dan Malaysia*. Jepara: UNISNU PRESS, 2025.
- Tutrisno, Irwan, and Novi Yanti. "Analisis Pengelolaan Dana Masjid Paripurna Nurul Iman Pekanbaru Dalam Perspektif Ekonomi Syariah." *JURNAL ECONOMICA: Media Komunikasi ISEI Riau* 13, no. 1 (May 2025): 47–55. <https://doi.org/10.46750/economica.v13i1.330>.
- Vinatra, Satriaji. "Peran Usaha Mikro, Kecil, Dan Menengah (UMKM) Dalam Kesejahteraan Perekonomian Negara Dan Masyarakat." *Jurnal Akuntan Publik* 1, no. 3 (July 2023): 01–08. <https://doi.org/10.59581/jap-widyakarya.v1i3.832>.



© 2025 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY-SA) 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-sa/4.0>