

## **Spirituality in Society: An Analytical Study of the Community's Role in Empowerment at Mosque of Jami' Al-Mu'awanah Cibiru**

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### **Abstract**

The mosque has a very strategic function in Islamic society both as a place of worship and a media center for holistic community development. This article describes the optimization of the mosque's function as a center for community empowerment activities and the factors that influence the religious spirit in it. This research method uses descriptive qualitative methods through interviews, field notes and documentation. The research site is the Jami' Al-Mu'awanah Cibiru Mosque. The results of this study indicate that the Jami' Al-Mu'awanah Cibiru Mosque represents a mosque that is able to revive the spirit of the community empowerment movement in the fields of religious spirituality, economy, education and social society. The success of mosque-based community empowerment activities at the Jami' Al-Mu'awanah Mosque is supported by adequate human resources as illustrated in the ideal organizational structure of the mosque management board and supported by the effective communication skills of the da'i. This research recommends the importance of professionalism in mosque management and the importance of managing effective communication with worshipers. This research enriches the study of Islamic community development, especially in mosque-based community empowerment.

**Keyword:** Community; Empowerment; Mosque; Spirituality

## Introduction

History has proven that the Prophet PBUH chose to build a mosque as the first step of his intention to build a civil society. The concept of a mosque at that time turned out to be not only a place of prayer, or a gathering place for certain community groups (kabilah), but the mosque became the central place for all community activities, namely the center of education, politics, economy, and social (Kurniawan, 2014). Mosques have a strategic function in Islamic society. Apart from being a place of worship, the mosque also functions as a medium for holistic community development. The Prophet PBUH built the first mosque in the city of Medina with the aim of enlightening the people and introducing divine treatises. Mosques are not only used to carry out ritual worship activities such as congregational prayers, dhikr, reading the Quran, and praying but can also be used to carry out socio-religious activities in an effort to develop the Islamic community (Mulyono, 2011; Priyono et al., 2020). The functioning of the mosque in improving the quality of the welfare of the people is highly expected. Mosques must be the basis for community development and empowerment. The mosque is expected to be the center of all community activities, both formal and informal activities (Ridwanullah & Herdiana, 2018; Suryanto & Saepulloh, 2016).

Empowerment is a way in which people, organizations, and communities are directed to be able to control their lives (Khikmawati, 2020; Muhtifah et al., 2015; Nurjamilah, 2017). In the context of mosques, mosques that empower the community are mosques that are able to strengthen their communities for the better. More generally, community empowerment is a process in which communities, especially those who are poor in resources, women and other neglected groups, are supported to be able to improve their welfare independently (Priyono et al., 2020; Ridwanullah & Herdiana, 2018). In short, mosques are expected to be an inseparable part of the achievement of people's welfare. In mosque empowerment activities, of course, a community role is needed to realize human welfare through mosques. The success of mosque empowerment is not fixed only on who the mosque management is, but the community itself influences it. Mosque-based community empowerment activities are interpreted as a mosque movement as a central force centered on the participation of worshippers and mosque administrators who have succeeded as an icon of religious destinations in an area that are able to become a driver of empowerment activities that are able to increase independence, welfare and improve the quality of life better (Fathurrahman, 2015; Kurniawan, 2014).

In the General Dictionary of the Indonesian Language, a role is something that is part of or holds the main leadership. Role is a form of

behavior that is expected of a person in a given social situation. If what is defined by role is the behavior expected of a person in a certain status, then role behavior is the actual behavior of the person who performs the role, in essence the role can also be formulated as a series of certain behaviors caused by a certain position (Hosken et al., 2019; Rehman & Breau, 2007). Role is a dynamic aspect of status. If a person exercises his rights and obligations in accordance with his position, then it means that he is exercising a role. The two cannot be separated because one depends on the other and vice versa. Everyone has various roles that come from the patterns of their life's association. It also means that the role determines what it does for the community and what opportunities the community gives it (Kamiruddin, 2006; Lubis, 2015; Partini & Suyatna, 2019). According to Suhardono, the role according to social science means a function that a person brings when occupying a position in a certain social structure. By occupying a certain position, a person can play his function because of the position he occupies. This means that it shows more dynamic active connotations of the role phenomenon. A person is said to perform a role when he exercises rights and obligations that are an inseparable part of the status he holds. Each social status is associated with one or more social statuses (Giddens, 2010; Suyanto, 2015).

A very necessary role in society. In general, the definition of society is a group of individuals who live together, working together to obtain common interests that already have a life order, norms, and customs that are obeyed in their environment. Society comes from the English word "society" which means "community", then the word society comes from the Latin word "societas" which means "friend". Meanwhile, the people who come from the Arabic language are "musyarak". The Definition of Society in a Broad Sense is the entire relationship of living together without being limited by the environment, nation and so on. Meanwhile, the Definition of Society in a Narrow Sense is a group of individuals who are limited by groups, nations, territories, and so on. The definition of society can also be defined as a group of people who are organized because they have the same goal. The Definition of Society in Simple Terms is a group of people who interact with each other or get along with the same interests. The formation of society is because humans use their feelings, thoughts and desires to react in their environment (Auliyah, 2014; Saumantri, 2022).

With a role in the community, it will be more real to manifest in a mosque empowerment activity. This shows that the success of mosque empowerment is reviewed from a role in society. In general, empowerment has various meanings based on previous research, including: (1) According to Eddy Papilaya quoted by Zubaida, Empowerment is an effort to build community capabilities, by encouraging, memptiving, raising awareness of their potential and trying to develop that potential into real actions

(Zubaida, 2005). (2) In line with what was expressed by Zubaedi, that Ginandjar Kartasasmitha stated that empowerment is an effort to build that potential, by encouraging, motivating, and awakening awareness of the potential it has and striving to develop it (Tsauri, 2017). (3) In line with what Ginandjar Kartasasmitha explained, according to Payne quoted by Isbandi Rukminto Adi in the book *Community Development Community Intervention as an Effort to Empower the Community*, that empowerment, in essence, is aimed at helping clients gain the power to make decisions and determine the actions they will take related to themselves, including reducing the effects of personal and social obstacles in taking actions, This is done through increasing the ability and confidence to use the power they have, among others through the transfer of power from the environment (Amin & Dkk, 2023; Kodir, 2021).

From several statements about the meaning of empowerment, it can be concluded that empowerment is an effort made by an individual or a group through various activities to provide skills, develop knowledge, strengthen abilities or potentials that support the creation of independence, and empowerment in the community, both in terms of economy, social, culture, and education to help solve various problems faced. Mosques are one of the important elements in the structure of Islamic society. Mosques for Muslims have great meaning in life, both physical and spiritual meanings. The word mosque itself comes from the word *sajada yasjudu-masjidan* (place of prostration on prayers)(Fathurrahman, 2015; Kurniawan, 2014; Mulyono, 2011). The mosque itself is very important in the life of the Islamic community. Therefore, it is necessary to improve performance in mosque empowerment activities. Which is the most important point in the construction of a mosque.

Sidi Gazalba elaborated on mosques; Seen from a literal point of view, the mosque is indeed the right prayer. The word mosque comes from the Arabic language. The main word is *sujadan*, *fi'il madnya sajada* (he has prostrated) *fi'il sajada* is given the prefix *ma*, so that *isim makan* occurs. This eating *Isim* caused a change in the shape of the *sajada* into a mosque, a mosque. So the original spelling is mosque (with a). The takeover of the word mosque by Indonesian generally brings the process of changing the sound of a to e, so that the sound of the mosque occurs. The change in sound from *ma* to *me* is due to the response of the prefix *me* in Indonesian. That this is wrong, of course this common mistake in the Indonesianization of foreign words is common. In linguistics, it is a rule that if a deviation or mistake is made in general, it is considered correct (Apiah et al., 2023; Sidi Gazalba, 1989).

According to the term referred to as a mosque, it is a building that has certain boundaries that are erected for the purpose of worshipping Allah such as prayer, *dhikr*, reading the Qur'an and other worship. And more

specifically, what is meant by the mosque here is the place where congregational prayers are established, whether Friday prayers are held in it or not. Meanwhile, a mosque in a special sense is a place or building that is built specifically to carry out worship, especially congregational prayers. This understanding also narrows down to, the mosque used for Friday prayers is called the Jami' Mosque. Because Friday prayers are followed by a large crowd, Jami' mosques are usually large. While mosques that are only used for five-time prayers, can be in villages, can also be in offices or in public places, and are usually not too big or even small according to the needs, called Musholla, meaning a place to pray. In some areas, musholla is sometimes named langgar or surau (Apiah et al., 2023; Rosadi, 2014). This study shows that the active role of the community shows the existence of mosques as a means of increasing worship, through structured education, independent economic empowerment and increasing human resources in an organized manner through social agendas.

### **Research Methods**

The research method used is a qualitative descriptive method. The main instruments of the research are interview scripts, field notes, and other documentation described in the form of narratives. By using qualitative descriptive methods, researchers can focus on actual problems through data collection, data arrangement, data explanation and data analysis (Darmalaksana, 2020, 2022; Darmalaksana & Kulsum, 2022). The source of data was obtained from data collected in the form of interviews from informants who are considered to have an important role in mosque-based community empowerment activities (Darmalaksana, 2020; Raco, 2010; Sarwono, 2006). Other data sources used by observation where the researcher participates in participating in activities in mosques that have been carried out (Creswell, 2014; Matthew B. Miles, 2014).

### **Results and Discussion**

#### **1. Characteristics of Jami' Al-Mu'awanah Cibiru Mosque**

Based on the presentation of several informants explained, the Jami' Al-Mu'awanah Cibiru Mosque was established in 2006 which is located in Kampung Lio Warunggede RT. 02 RW. 12 Cibiru Wetan Village, Cileunyi District, Bandung Regency. The breadth of the mosque area has shown how sufficient the mosque is as a gathering place for the community to worship for Muslims. Not only for the local community but this mosque is also a center of worship for Al-Mu'awanah students. Thus, because the mosque is located in the middle of the Salafiyah Al-Mu'awanah Cibiru Islamic Boarding School (Interview, 2023).

Architecturally, this mosque is not so luxurious as the mosque in the

middle of the city. However, the interesting thing about the main shape of this mosque is that it has a golden dome with pillars that tower high to the sky. The infrastructure building of this mosque is supported by infrastructure facilities and is supported by a geographical location in the community. This mosque is never deserted by many people every day, especially at dawn and maghrib. Visitors to the mosque have indeed intended to invite them to come to perform the 5-hour prayer. Especially with a distance that is not too far from the community environment and is within the scope of the Salafiyah Al-Mu'awanah Islamic Boarding School. This mosque is always crowded with students and the local community.

The Jami' Al-Mu'awanah Mosque Prosperity Council (DKM) itself is one of the students from the Salafiyah Al-Mu'awanah Cibiru Islamic Boarding School. One of the efforts made by the mosque management in managing and prospering the mosque is through the involvement of worshippers, the community as well as students in various mosque activities. The mosque management understands that the prosperity of the mosque lies in its empowerment activities, as an effort that must be followed while still strengthening the potential or power possessed by each community. As a building as its main function, mosques have a central and strategic role for Muslims, even history shows that the development of Islam in various regions has always been initiated and marked by the establishment of a mosque. With the position and function that the mosque has, it is a pioneer in the progression of the expected future da'wah activities of the people.

## **2. Community Contribution in Mosque-Based Empowerment**

Community empowerment activities at the Jami' Al-Mu'awanah Cibiru Mosque will be elaborated in several aspects, namely in the fields of religion, education, economy and social society. As the origin of the word "power" in English, the empowerment referred to in this study is in line with the meaning put forward by The Webster & Oxford English Dictionary, namely "to give ability to or to enable" or efforts to enable and make society independent (Najjar, 2000; Willey & Vine, 1970). In this context, the empowerment in question is the effort of the mosque management (DKM) in expanding the function of the mosque for the benefit of the people.

Apart from being a center of worship, mosques have a very crucial role in shaping and empowering their communities. Community empowerment is an urgent thing to do at this time considering that the strategic role of mosques is very large for the benefit of the development of the ummah if managed responsibly. History has also proven that mosques have succeeded in building civilization and glory for Muslims. Therefore, reforming mosque management management in a more productive and

professional manner is needed in order to empower the community.

First, optimizing empowerment in the Religious Aspect. The religious aspect is the core of all mosque activities. All activities that are the development of mosque empowerment programs must start and be based on this core. The essence of religious activities is the implementation of prayer. Indicators of the life and absence of a mosque can be seen and whether or not congregational prayer activities in the mosque are alive or not (Khikmawati, 2020; Nurjamilah, 2017; Priyono et al., 2020). Routine activities of five-time congregational prayers have been running from the beginning of the construction of the mosque until now. Coupled with the presence of students who never leave the mosque when it is time to pray. So, the community is also carried away by the habit of students who always prioritize congregational prayers in mosques. The number of pilgrims is also increasing every year along with the mining of adequate infrastructure facilities in it.

In addition to the main activities described above, the following is also described the routine activities carried out at the Jami' Al-Mu'awanah Mosque in reviving the mosque and prospering it. Routine activities of religious spiritual empowerment carried out at the Jami' Al-Mu'awanah Cibiru Mosque, namely: The implementation of reciting together after the congregational dawn prayer on Friday. Routine activities have been carried out during the formation of the Salafiyah Al-Mu'awanah Islamic Boarding School, around 2008. This activity is only carried out by the students every Friday morning. This activity was also led directly by the caretaker of the Salafiyah Al-Mu'awanah Islamic Boarding School to guide the students. Usually the content of this activity begins with the recitation of tawasul, then continues with the recitation of the Qur'an surah al-kahfi, and closes with prayers and prayers (Interview, 2024).

Second, Optimizing Educational Empowerment. Education is an important part of the civilization of society. The existence of mosques should have a big contribution to improving the quality of education for the community (Auliyah, 2014; Inayati et al., 2020; Khikmawati, 2020; Mulyono, 2011; Suryawati, 2021). There are several activities that are increasing empowerment through education, including: (1) Joint recitation movement which is carried out every Sunday night. This activity is only carried out by the local community. The content of the study in it is by studying Iqro for people who have not been able to read the Qur'an. And the learning was directly taught by the caretaker of the Salafiyah Al-Mu'awanah Islamic Boarding School. This program is very good and effective in order to improve the reading of Iqro and the Qur'an at an advanced age. Which is often found for the elderly who cannot read the Qur'an. So with this program, it is very helpful for them to learn it. Even in terms of material, this activity is completely free of charge. (2) Dawn lectures which are held

every Sunday morning. This activity is only intended for early children (around 7-12 years old). Like the usual recitation activity, what is different from this activity is that it is guided directly by the caretaker of the Salafiyah Al-Mu'awanah Islamic Boarding School. To find out the extent of children's abilities, an evaluation is needed to account for the previous lessons with their morals (religious teachers) (Interview, 2024).

Third, Optimizing Economic Empowerment. The economic sector is no less important part of the community empowerment process. In fact, it is often seen as very crucial and decisive and becomes the center of attention (Abidin, 2013; Aslati et al., 2018; Erziaty, 2015; Suryanto & Saepulloh, 2016). Mosque economic empowerment activities that are currently being carried out at the Jami' Al-Mu'awanah Mosque include: Management of mosque charity boxes. Income from the mosque's charity box is usually obtained from Friday worshippers. In addition, many people who visited also donated a little of their property. The mosque's income from this charity box makes the mosque's treasury continue to grow, which makes the management have the flexibility to use the funds, both for physical and non-physical development.

Fourth, Optimizing Community Social Empowerment. The mosque-based social empowerment activities carried out are: (1) Optimization of zakat, infak and shodaqah. The function of this mosque is not only to be a place of worship, but also as a place to collect zakat, infak and shadaqah from benefactors for the development of the mosque and the needs of the surrounding community. The students and the local community can make transactions on the spot directly. This is to make it easier for Muslims who want to carry out zakat worship. Also for a benefactor who is istiqomah in doing shodaqah to students and Friday fathers. This is a routine activity for donors with mosque intermediaries to manage it. (2) Management of sacrificial animals once a year. This is a very common activity among Muslims. Many people want to carry out sacrificial worship and hand it over to the local mosque. This is to make it easier for people who want to carry out sacrificial worship (Abidin, 2013; Auliyah, 2014; Haryanto & Suaidi, 2016; Tsauri, 2017).

### **3. Analysis of the Effectiveness of Community Empowerment at the Jami' Al-Mu'awanah Mosque**

In determining the success of an activity, various factors are needed that will affect the implementation of the activity. Factors that affect the implementation of mosque-based community empowerment activities include: resources, communication, and organizational structure based on conditions in the field, conformity with the theory used, and research that has been conducted.

First, resources. Humans are an important component in an



organization that will move and carry out activities to achieve goals. The success of an organization is determined by the quality of the people in it. HR will work optimally if the organization can support their career advancement by looking at what their competencies really are. Human Resources can be defined as all human beings involved in an organization in striving to realize the organization's goals (Mahmud & Fajar, n.d.; Tsauri, 2017). Another resource support in the success of community empowerment is the availability of funds. Funds are needed to finance facilities and equipment as well as ongoing operations. In addition to the available financial support from the pilgrims, the support of infrastructure facilities also greatly supports the success of the activity.

Second, Communication. According to Wursanto, communication is the process of operating/delivering news/news/information that contains meaning from one party (a person or place) to another party (a person or place) in an effort to gain mutual understanding. The Great Dictionary of Indonesian states that communication is the sending or receiving of a message or news between two or more people in an appropriate way so that the message in question can be understood; relationship; contact. Berlo described communication as an atmosphere of success if and only if the recipient of the message has a meaning to the message where the meaning he obtains is the same as what the sources (Auliyah, 2014; Bandur, 2021; Darmalaksana & Kulsum, 2022; Mahmud & Fajar, n.d.; Riorini, 2019; Tsauri, 2017).

Socialization activities carried out by DKM Al-Mu'awanah through print media such as bulletins/pamphlets/mading of Al-Mu'awanah activities to inform the activities conveyed to the community as the key to the success of the activity with the number of pilgrims and people who participated in the activity. In addition to socialization activities, the success of the activity is also supported by coordination as a regular group arrangement to achieve a common goal (Mullen, 2006; Nurjamilah, 2017). The expected goals of coordination activities include preventing a sense of loneliness, a sense of mutual assistance, ensuring the harmony of steps, avoiding job vacancies (Sultan et al., 2023; Tsauri, 2017).

Third, the organizational structure. A clear organizational structure shows the framework and arrangement of the embodiment of a fixed pattern of relationships between functions, parts or positions, as well as people who have different positions, duties, authorities and responsibilities in an organization (Eriyanto & Dkk, 2017; Ridwanullah & Herdiana, 2018). According to Robbins, the organizational structure determines how tasks will be divided, who reports to whom, and the formal coordination mechanisms and interaction patterns that will be followed. Robbins said that an organizational structure has three groups, namely, complexity, formality and centralization. All issues cannot be arbitrarily decided by one

side (Giddens, 2010; Sultan et al., 2023). The DKM must also organigram consult all problems that exist with a position higher than him. Therefore, it is important to have this organizational structure in order to establish good cooperation in organization.

## **Conclusion**

Mosques have a strategic function in Islamic society. Apart from being a place of worship, the mosque also functions as a medium for holistic community development. The functioning of the mosque in improving the quality of the welfare of the people is highly expected. Mosques must be the basis for community development and empowerment. Empowerment is an effort to build the ability of the community, by encouraging, memptiving, raising awareness of the potential that they have and trying to develop that potential into real actions. In mosque empowerment activities, of course, a community role is needed to realize human welfare through mosques. A role is something that is a part or holds the main leadership. A very necessary role in society. In general, the definition of society is a group of individuals who live together, working together to obtain common interests that already have a life order, norms, and customs that are obeyed in their environment.

From the discussion above, it can be concluded that the role of the community in mosque-based empowerment activities held at the Jami' Al-Mu'awanah Cibiru Mosque can run well. The optimization of mosque-based community empowerment activities carried out at the Jami' Al-Mu'awanah Mosque includes: optimization of religious spiritual empowerment, optimization of educational empowerment, optimization of economic empowerment, and optimization of social community empowerment. These five programs are priorities in mosque-based community empowerment activities that intersect and support each other in improving community welfare and improving a better quality of life. The success of mosque-based community empowerment cannot be separated from the factors that support the implementation of activities with a focus on the internal mosque management. Factors that support the success of mosque-based community empowerment include: resources, communication, and organizational structure. These three factors are interrelated and affect each other in supporting the success of mosque-based community empowerment activities.

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