

MOSQUE-BASED COMMUNITY EMPOWERMENT

Case Study : Billionaire Muslim Mosque at Cinangneng, Tenjoloyo, Bogor, West java

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ABSTRACT

Research Objective: To determine the process of implementing mosque-based community empowerment at Masjid Muslim Billionaire Cinangneng Tenjolaya, Bogor
Research Methods: Qualitative. **Research Results:** This research shows that Muslim Billionaire Mosque has carried out community empowerment programs through three stages. **First, stage of awareness and formation**, programs carried out are *Pasar Bahagia, Majelis Bahagia, Pondok CEO Scholarship Program, and Gerakan Gizi Santri*; **second, stages of transformation of knowledge and skills**, programs carried out are *Pondok CEO and Memorization is Easy*; and **the third stage, improving intellectual abilities and skill proficiency**, programs be conducted are *Pondok CEO and Baitul Muamalah* program. **Conclusion:** The results of the empowerment carried out by the Masjid Muslim Billionaire stated that with the existence of a mosque-based community empowerment program carried out by the managements of the Masjid Muslim Billionaire, so the mosque congregation, the community around the mosque, and also Muslims in generally could feel the positive impact of this activity. The activities carried out are capable of being independent, empowering, and can improve people's understanding of religion for the better

Keyword: empowerment, community, mosque

ABSTRAK

Tujuan Penelitian: Untuk mengetahui proses pelaksanaan pemberdayaan masyarakat berbasis Berbasis Masjid pada Masjid Muslim Billionaire Cinangneng Tenjolaya Bogor Jawa Barat. **Metode Penelitian:** Kualitatif. **Hasil Penelitian:** Penelitian ini menunjukkan bahwa Masjid Muslim Billionaire telah melakukan program pemberdayaan masyarakat melalui beberapa tahapan. Pertama, tahap penyadaran dan pembentukan kegiatan yang dilakukan antara lain: *Pasar Bahagia, Majelis Bahagia, Program Beasiswa Pondok CEO, Gerakan Gizi Santri*; kedua, tahapan transformasi pengetahuan dan kecakapan dan ketrampilan, kegiatan yang dilakukan antara lain *Pondok CEO, Menghafal Itu Mudah*; dan ketiga, tahap peningkatan kemampuan intelektual dan kecakapan ketrampilan melalui kegiatan *Pondok CEO dan Kegiatan Baitul Muamalah*. **Kesimpulan:** Hasil



dari pemberdayaan yang dilakukan oleh Masjid Muslim Billionaire menyebutkan bahwa dengan adanya program pemberdayaan masyarakat berbasis masjid yang dilakukan oleh pengurus Masjid Muslim Billionaire, jemaah masjid, masyarakat sekitar masjid dan juga umat Islam pada umumnya dapat merasakan dampak positif dari kegiatan tersebut. Kegiatan yang dilakukan mampu memandirikan, memberdayakan, serta dapat meningkatkan pemahaman agama masyarakat menjadi lebih baik.

Kata Kunci: pemberdayaan, masyarakat, masjid

INTRODUCTION

Islam as a comprehensive religion regulates the order of life perfectly. The order established and taught not only regulates the matter of a servant's worship of his Lord, but also regulates man's relationship with his fellow man, man's relationship with other creatures and man's relationship with the surrounding nature. These relationships are systematized and integrated in Islamic law.

The forms of relationships carried out between humans are very diverse ranging from educational, economic, political, socio-cultural, and other aspects. The relationship in various aspects is manifested in the concept of community empowerment. In Islam, the conception of community empowerment is not new. Historically, this has been practiced by Prophet Muhammad SAW. At that time, he exemplified and encouraged friends to build concern for others, especially for economically weak people.[1] To create and restore an empowered society (independent, capable, strong, powerful), there are basic conditions for the establishment of an Islamic society. Yusuf called it the pillar of empowerment (*muqawwamatut tamkin*) which includes seven aspects, namely: faith, pious charity, worship, science, jihad fii sabilillah, asking Allah for help, and patience.[2]

In term nowadays, community empowerment can be interpreted as activities to empower, especially in groups that are considered weak and vulnerable to poverty so that they have the ability and strength and can escape themselves from various adversity, and underdevelopment.[3] Generally, community empowerment is shown for the underprivileged to be able to be independent of them to make them able to help themselves. So that with empowerment, poverty, underdevelopment, and social inequality will be reduced.

In carrying out empowerment does not always emphasize the economic aspect, but is often aimed at the purpose of poverty alleviation and community welfare. Poverty alleviation does not just increase income, but needs to be done holistically which concerns aspects of basic human life, such as: nutrition and health, availability of employment, number of families and members, level of education, environment, and other aspects that can improve the quality of life of the community.[3] Thus, these activities can be carried out anytime, anywhere, and by anyone in order to be independent and empower the community, of course

Community empowerment can also be interpreted by a process of community awareness that is carried out transformatively, participatively and continuously through capacity building and aims to deal with various life problems in order to achieve the expected goals.[4] This shows that the empowerment process needs to be carried out gradually so that the empowerment maximization process runs well

The stages of empowerment according to Sulistiyani[5] consist of several stages, namely: *First*, the stage of awareness and behavior formation. In this stage, the target of empowerment must be made aware of the need for change to change the situation in order to prosper. A touch of awareness will further open the desire and awareness of the condition at that time, and thus will be able to stimulate awareness of the need to improve conditions to create a better future. So that with this awareness, it can upload those who are the target of empowerment in changing behavior. *Second*, the stage of transformation of knowledge and skill skills, deep. With the knowledge, and skill skills, the target of empowerment will have knowledge, abilities, and skills that become additional values and potentials possessed. *Third*, the level of improvement of intellectual abilities and skill proficiency. In this stage of improving intellectual abilities and skills, the target of empowerment is directed to further develop the abilities possessed, improve the abilities and skills that will later lead to independence.[5] Community empowerment can be carried out in various existing social units, such as cooperatives, local wisdom of an area, communities, mosques, and other units. As for this study, empowerment was carried out based on mosques.

Mosques are religious institutions that are inseparable from the spiritual, social, and cultural life of Muslims. Islam puts mosques in a strategic position. In general, mosques have many functions, including: social, educational, and unifying people. The function of the mosque has a central position for Muslims, because Muslims themselves cannot be separated from the mosque, therefore carrying out the function of the mosque requires good management of the physical maintenance and prosperity of the mosque itself.

Refer to Nurjamilah research[6], she discussed that aspects of mosque-based empowerment carried out by the Nabi Muhammad include: 1) *spiritual aspects*, in this aspect the focus of empowerment is a matter of faith and worship. This is the first and foremost empowerment because keimana and worship are the most basic things. 2) *social aspect*, this is shown by the construction of the Nabi Muhammad's Mosque as a center of worship and Muslim activities able to remove all social attitudes that tend to promote tribal fanaticism, prolonged conflicts, and others. 3) *educational aspect*. Empowerment in education is seen from the teaching and guidance carried out dialogically both in Mecca and Medina. Mad'u in this education are not only men, but also women who also received direct instruction from the Nabi Muhammad. 4) *economic aspect*, strengthening the mosque-based economy in the preaching of the Nabi Muhammad (peace be upon him) in Medina is more focused on three things, namely strengthening Islamic

business ethics that must be applied in buying and selling transactions, building bonds of brotherhood among Muhajirin and Anshar (*muakhab system*), and establishing markets around the Nabi Muhammad's Mosque. 5) *political and defense aspects*. In this aspect, the Nabi Muhammad not only gave theories, but gave real experiences such as hijra as a form of resistance against the infidels of Quraysh, the construction of mosques as fortresses and headquarters for strategizing against enemies, making agreements with religious communities known as the Medina Charter, fighting against infidels, and others.

From these findings, it is very clear that the mosque in the time of the Nabi Muhammad was not only a place for him to worship, but also a very potential place in empowering Muslims. Including in this case, the mosque becomes a medium for alleviating social problems. Steps were taken to overcome social problems at that time by collecting zakat, infak, and alms through mosques and distributing them to friends who needed them. Therefore, the existence of the mosque was very large in function during the time of the Nabi Muhammad and it was felt right by the community at large so that the people became in love with the mosque.[7]

Talking about mosques in Indonesia, referring to data in the Mosque Information System (SIMAS) of the Ministry of Religious Affairs (Kemenag), the number of mosques in Indonesia is 299,692 units as of March 7, 2024[8] spread across 34 provinces. This number places Indonesia as the first rank in the row of 10 countries with the most mosques in the world.[9] Of course this is a proud thing, especially accompanied by the number of Muslim population which is also very high in the world number 236 million, below Pakistan which amounts to 240.8 million.[10]

However, if we look closely, the mosque is not functioning optimally. In previous studies, it was mentioned that mosques in Indonesia were not optimal in carrying out their functions. In fact, not a few mosques are only used as places of worship for fardhu and Friday prayers. In addition, the Muslim community now makes mosques only for the afterlife.[11]

Especially in the current era of digitalization, various advanced technologies seem to have become the most important part of people's lives so that they will unknowingly affect the participation of Muslims, especially the millennial generation and gen-z to prosper mosques.[12] In addition, the problem that also arises is that Mosque Prosperity Council (*DKM=Dewan kemakmuran Masjid*) have not good human resources yet in mastering management, lack of digitally literate, there is still a weak mosque information system, and mastery of technology in implementing IT in mosques so that the role and mosque are also less optimal in an era that should have begun to be digitalization-friendly. Of course, this is a serious problem so it is necessary to find a way out, how to optimize the optimization of the function of the mosque to return to its role and function as exemplified by the Nabi Muhammad.

However, of the 23 worship buildings in Cinangneng, there is one mosque that has a significant role, namely the Muslim Billionaire Mosque. This mosque was founded by two figures, namely dr. Andhyka Sedyawan and Ustadz Beben Wahyudi Nasution. With both backgrounds as entrepreneurs and teachers of the Qur'an, he both initiated the establishment of a mosque for Qur'an memorizers. In addition, the presence of the mosque is certainly part of answering the problems in the community faced by residents in Tenjolaya, Cinangneng, Bogor.

According to data from a site, in the area there are 8 mosques and 15 mushalas[13], but the role of the mosques and mushalas has not been maximized. Its activities are more emphasized as a place of worship, while the empowerment aspect has not run well. Meanwhile, the existing community conditions require handling from various parties, including the involvement of mosques. The complexity of the problems that arise as a result of globalization and economic crises is increasing. This situation can be seen from the number of people with social welfare problems (PMKS=Penyandang Masalah Kesejahteraan Sosial) in the area recorded 285 families with social poor families, 75 families with uninhabitable houses, 105 socio-economically vulnerable women, 285 socio-economically vulnerable families, and 5 waste pickers.[13]

The Mosque Prosperity Council (DKM) of the Billionaire Muslim Mosque, Cinangneng Tenjolaya, Bogor, West Java, seeks to empower the local community. This Muslim mosque has economic, educational, religious and social assistance programs. The program is a manifestation of the dedication and concern of the Billionaire Muslim Mosque Cinangneng Tenjolaya Bogor West Java to the community, religion and nation of Indonesia towards socio-cultural conditions to economic conditions in Indonesia.

With the mosque-based community empowerment program, the congregation or community around the mosque and also Muslims in general, can feel the positive impact of mosque-based community empowerment activities. Because empowerment activities are carried out in almost all aspects, especially aspects that are able to independent congregations or Muslims in general. In addition, the programs implemented are efforts to improve the quality of the community around the mosque so that community welfare can be created as expected.

Furthermore, to find out in depth about community empowerment carried out by the Muslim Billionaire Mosque in empowering the people of Cinangneng Village, researchers studied more deeply using a qualitative research approach. According to Bogdan and Taylor, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words of people and observable behavior.[14] Zuriah explained that qualitative research is research that requires analytical acumen, objectivity, systematic, and systemic so that accuracy is obtained in interpretation, because the essence of a

phenomenon or symptom of qualitative research adherents is totality or *Gestalt*. [15]

The object of the research is community empowerment in Cinangneng, Tenjolaya, Bogor, West Java conducted by the Muslim Billionaire Mosque. The subjects of the study are the Mosque Prosperity Council (DKM), and the communities that receive program services. Research data were collected through observation, interviews, and documentation studies. In analyzing the data, researchers use the Miles, Huberman, and Saldana model analysis approach which consists of data condensation, data presentation, and conclusions. [16] The data analysis took place circularly during the study.

RESULT DAN DISCUSSION

Billionaire Muslim Mosque is a professional institution located in Bogor, West Java and engaged in social affairs. The philosophy of naming the mosque with Billionaire is an effort so that this mosque will be able to benefit many people as the word *billionaire* which means billionaire. This is as the slogan "Become a Multi-Benefit Mosque for the Umbaan Umbaan. This mosque is under the auspices of a foundation called the Billionair Muslim Mosque Foundation established based on the notarial deed of Nuri Nuraeni, S.H., M.H., M.Kn No 02, - dated March 19, 1.6 hectares of land in Cinangneng village, Bogor, West Java, Indonesia.

Mosque-based community empowerment carried out by the management of the Billionaire Cinangneng Muslim Mosque has several objectives, namely: 1) a forum for community development through planned program activities; 2) systematic and deliberate efforts of mosque administrators to make changes to the social order for the better based on Islamic values; 3) increase the ability and independence of mosque congregations and communities around mosques as program beneficiaries; 4) Improve skills, multiply potential, and find solutions so that the congregation or the surrounding community can know the problems faced and be able to solve them.

Through programs carried out at the Muslim Billionaire Mosque, it is hoped that it can strengthen social relations between communities and build a strong network to help each other. In addition, the Muslim Billionaire Mosque through mosque-based economic activities has opened business units for mosque independence. From the aspect of da'wah activities, the existence of mosque-based programs can mobilize worshippers or communities who are able to rebuild the spirit of da'wah. [17] The da'wah paradigm is instilled more into actual social change, which can increase faith through the programs of the Muslim Billionaire Mosque.

In this study, community empowerment at the Muslim Billionaire Mosque was analyzed based on research aspects consisting of empowerment stages including; *First*, through **the stage of awareness**, so that the community

realizes what should be done and what should be left behind and forms better community behavior. *Second*, through **the stages of knowledge transformation**, after the community realizes the importance of understanding Islam and people have good behavior in life, then they will be more receptive to the input or knowledge provided in this second stage. *Third*, **the stage of improvement of intellectual abilities and skill proficiency**. After the community is aware and easily accepts the knowledge provided, then their minds will be open and they have the movement to be able to improve their abilities and the community will be more independent, have skills and have a good direction of movement to empower themselves. So that the three stages with the program carried out can provide changes to the empowered community. The stages of empowerment carried out by the Billionaire Muslim mosque as illustrated in the discussion matrix will be explained as follows:

TABLE 1. EMPOWERMENT PROGRAM MATRIX

NO	STAGES OF EMPOWERMENT	ACTIVITY NAME	ANALYSIS RESULTS
1	Awareness and Behavior Formation	<i>Pasar Bahagia</i>	This activity does not only help the community with the existence of a Happy Market which makes residents happy because of free coupons, but there are other aspects as a form of public awareness with a religious approach. The form of approach after taking coupons and waiting for the market to open, residents are asked to participate in congregational prayers, recitation, and listen to studies
		<i>Majelis Bahagia</i>	In Majelis Bahagiaprogram, when viewed from the aspect of studies conducted by the institution, it can be drawn as an awareness process. Awareness in this case is not only in religious specs, but also economic aspects as well as the introduction of programs in the Muslim Billionaire Mosque.
		<i>Program Beasiswa Pondok CEO</i>	One form of awareness in this program is the cultivation of adab to students in terms of cleanliness, discipline, obedience to leaders, and others
		<i>Gerakan Gizi santri</i>	In the Santri Nutrition Movement program, there are aspects of public awareness about health as well as healthy food consumption. Muslim Billionaire

			Mosque initiated this program by supplying food to 13 Islamic boarding schools
2	Transformation of Knowledge and Skills	<i>Pondok CEO (Chief Exececutive Officer)</i>	In the CEO program, there are several activities that can be drawn as a program of transformation (change) of knowledge and skills skills. Teaching programs are not just theoretical sciences, but there is practical learning as part of changes in the context of learning which was originally only ulumul syar'I and tahfizh but there are changes in aspects of <i>skills</i> .
		<i>Menghafal Itu Mudah (MIM)</i>	The MIM program is a program to eradicate illiteracy of the Qur'an and teach the public about the ease of memorizing the Qur'an. The changes that occur from the MIM program are not only felt by individuals but also have an impact on family harmony if family members are involved. From this program there was a paradigm shift in society that memorizing the Qur'an was not a difficult thing.
3	Stage of Improvement of Intellectual Abilities and Skill Proficiency	<i>Pondok CEO</i>	When viewed theoretically, the change in knowledge in the CEO program is included in the transformation of knowledge and skills, but when it comes to <i>skills</i> or skills provided such as <i>public speaking</i> , multimedia training, financial management training becomes part of the stage of improving intellectual abilities and skill skills.
		<i>Baitul Muamalah</i>	The entire program carried out is an empowerment process carried out in the community. The community can be said to be empowered not only from an economic aspect but more importantly empowered in its spiritual aspect, so that what it does in the future will be better and directed and in accordance with Islamic teachings.

From the matrix above, it can be further elaborated that the programs that have been carried out by the Muslim Billionaire Mosque can be categorized in the empowerment program. The program mapping is as follows:

a. Awareness and Behavior Formation Stages

At this stage, the empowerment actor tries to create conditions, in order to facilitate an effective empowerment process. So what is intervened in society is actually more about the ability to achieve the expected consciousness. This awareness will further open people's desires and awareness about their condition at that time, and thus will be able to stimulate people's awareness about their condition at that time, thus stimulating them to improve conditions to create a better future.[5]

The empowerment programs carried out by the Muslim Billionaire Mosque in the awareness and behavior formation stages are:

1) *Pasar Bahagia*

Pasar Bahagia program is a group empowerment empowerment program in the form of distributing aid in the form of basic materials to the community around the mosque.[17] The community's response to the program is good because the community is greatly helped in terms of its economy. With the community empowerment program provided by the Muslim Billionaire Mosque, it is hoped that it can help and provide happiness to the congregation or community who follow it. In this program, religious studies are usually held before the start of *Pasar Bahagia*.

2) *Majelis Bahagia*

This empowerment program gathers congregations to study the meaning contained in the Qur'an to realize true Islam, this *Majelis Bahagia* program is intended for those who are happy and like to come to the assembly of knowledge. *Majelis Bahagia* program invites the general public to join the study of the *Majelis Bahagia*.

In this activity, in addition to gaining useful knowledge, they also get other useful things so that *Majelis Bahagia* continues to increase every week.[17] Not only knowledge is gained but socializing and socializing with others. With this program, the community is expected to bring the knowledge gained so that it can be practiced and can help and provide happiness to the congregation or community who follow it.

3) *Program Beasiswa Pondok CEO*

This program is a scholarship education program for students. Pondok CEO scholarship program is an empowerment given in the form of scholarships to the general public who want to study in cottages in the form of dormitories and food assistance accompanied by guidance in religious, social, and economic matters.

Pondok CEO is a tahfidz hut that has a vision to produce cadres who not only memorize the Qur'an, but can also think, say and act based on the Qur'an.[18] In this aspect, the Pondok CEO program is part of community awareness (santri) in terms of planting adab, coaching in religious matters, and other aspects.

4) Gerakan Gizi Santri

The student nutrition movement program is part of the empowerment given to students who memorize the Qur'an and orphans. The Santri Nutrition Movement was distributed to Islamic boarding schools. The orphaned students and memorizers of the Qur'an are very enthusiastic about memorizing and doing their learning activities, however, these hafidz candidates sometimes do not get adequate food and nutrition supplies on their way to becoming hafidz. So the Santri Nutrition Movement Program (GGS) comes with the aim of improving the nutrition of the Qur'ani generation.

This program is one of the facilities provided by the Muslim Billionaire Mosque through the student nutrition movement program. With the activities of the program, it is hoped that the students will always be enthusiastic and istiqomah in memorizing the Qur'an. In the Santri Nutrition Movement program, there are aspects of public awareness about health as well as healthy food consumption. The Muslim Billionaire Mosque initiated this program by supplying food to thirteen Islamic boarding schools.

b. Stage of Transformation of Knowledge and Skill Proficiency

At this stage, it is necessary to learn about various knowledge, and skills to support the empowerment activities carried out. With knowledge, and skill skills, the target of empowerment will have knowledge, abilities, and skills that are additional value from the potential possessed.[5] In this stage of the process, the community can provide a role of participation at a low level. Where they are merely followers or objects of development, not yet at the level of the subject of development.

The empowerment programs carried out by the Muslim Billionaire Mosque in the stages of transforming knowledge and skills are:

1) Pondok CEO

In this CEO program, there are several learning processes that are part of the change (transformation of abilities and skills. Every student is educated not only in the field of tahfidz or memorizing the Qur'an, but also equipped *Life Skill* or skills and practice these skills in a social context.

Teaching programs in this case are not just theoretical sciences, but there is practical learning as part of changes in the context of learning which was originally only *ulumul syar'I* and *tahfizh* but there are changes in aspects *skill*. [18]

With this program, it is hoped that there will be empowerment of students with CEO cottage scholarships so that later they can carry out life tasks well. This is part of the empowerment process that the Muslim Billionaire Mosque provides for free that they may not get from other institutions.

2) *Menghafal Itu Mudah (MIM)*

This program is an empowerment program conducted by the Muslim Billionaire Mosque aimed at eradicating Qur'anic illiteracy and helping foster parents and the community to make it easier to memorize the holy verses of the Qur'an. In addition, the program was given to children who were around the Billioanaire Muslim Mosque. Basically, the *Memorization is Easy (MIM)* program produces congregations or communities to be close to Allah because the majority of the population in Indonesia is Muslim, but many are illiterate related to reading and writing the Qur'an. The *Memorization That Easy program* can help pilgrims or communities and foster parents to eradicate Qur'anic illiteracy. [18] With this activity, it is hoped that the community will continue to be enthusiastic and *istiqomah* in improving their memorization of the Qur'an.

c. Stage of Improvement of Intellectual Abilities and Skill Proficiency

Stage of improvement of intellectual abilities and skill proficiency. In this stage of improving intellectual abilities and skills, the target of empowerment is directed to further develop the abilities possessed, increase the abilities and skills that will later lead to independence. [5]

The empowerment program carried out by the Muslim Billionaire Mosque in the stages of improving intellectual ability and skill skills is still limited. So far the programs carried out for this stage are:

1. *Pondok CEO*

When viewed theoretically, the change in knowledge in the CEO program is included in the transformation of knowledge and skills, but when it comes to *skills* or skills provided such as *public speaking*, multimedia training, financial management training becomes part of the stage of improving intellectual abilities and skill skills. [18]

2. *Baitul Muamalah*

In addition, in the stage of increasing intellectual abilities and skill skills, namely the existence of baitul muamalah activities in the Muslim Billionaire Mosque. Baitul Muamalah is a business charity division that functions to find money to support da'wah costs, because apart from donors, the Muslim Billionaire Mosque also has a business division aimed at the independence of the mosque in da'wah.

The entire program carried out is an empowerment process carried out in the community. The community can be said to be empowered not only from an economic aspect but more importantly empowered in its spiritual aspect, so that what it does in the future will be better and directed and in accordance with Islamic teachings.

Mosque-based community empowerment efforts in its programs are used as a forum to advance the da'wah paradigm, because the understanding of da'wah is not just da'wah as traditionally understood, which still focuses on vertical worship, which is a relationship between Allah and his servants. His da'wah paradigm is more about actual social change, namely vertical and horizontal flexible worship relations. Mosque-based empowerment can be a means of da'wah that can increase faith through Muslim mosque programs Billionaire. where the activity is a means of man's relationship with God and man's relationship with man

CONCLUSION

Based on the results of research that has been stated in the previous discussion, it can be concluded that the Muslim Billionaire Mosque has empowered the community, especially Chinangneng Village and the wider community in general. The empowerment carried out by the Muslim Billionaire Mosque goes through three stages of empowerment. *First*, the stages of awareness and behavior formation through the happy market empowerment program. In this program, the community is involved in the awareness process. Because the program helps the community in economic terms and is deeply felt by the community with the results obtained. *Second*, the stages of transforming knowledge and skills through Majelis Bahagia and happy market programs have a positive influence and good changes on society, with regular study activities carried out, so as to provide understanding to the community and transform society on the importance of understanding Islam. *Third*, the stages of improving intellectual abilities and skills through the Pondok CEO Scholarship, Easy Memorization (MIM) and Santri Nutrition Movement (GGS) programs The program aims to eradicate hijaiyah illiteracy, eradicate ignorance, and

backwardness of science. These programs are part of increasing knowledge, independence, and the economy to continue to improve.

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