Empowering People through Institutional Mosque

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Abstract: The mosque is a central tool in increasing the values of the people who interpreted their faith through worship ritual. The mosque not only serves as a means of fostering devotion but also become a central activity in all areas, whether in the form of worship, education, muamalah (social and cultural) that the mosque has also become the center of community dynamics in the order of life. The learning process people through a variety of activities the mosque would still causes a lot of problems and away from expectations, whether it really fit the needs or even needed another matter. Probably the learning process is not relevant to a given so it does not become a necessity even be a pattern is wrong. Is ta'mir the mosque to evaluate the learning process in order to know the results. In accordance with the reality of the above, the mosque into a discourse that needs to be studied and analyzed in order to find patterns and empowerment of right with good management. It becomes important for enhancing the pilgrims up to the demands of society more dynamics evolving in line with the changing times.

1   INTRODUCTION

The mosque is a central tool in increasing the values of the people who interpreted their faith through worship ritual. The mosque not only serves as a means of fostering devotion but also become a central activity in all areas, whether in the form of worship, education, muamalah (social and cultural) that the mosque has also become the center of community dynamics in the order of life.

Dynamism of the mosque can be obtained by means of a mosque two aspects, namely
1. The physical aspects of the mosque (infrastructure) and
2. Aspects of psychiatric (mental tranquility) acquired through coaching is done mosque committee, either in the form of religious studies and dissemination of religious values of the community in particular and life in general obtained through religious guidance for the betterment of the people.

To get a general idea of the mosque in the standard common in the community at least three types of mosques, namely:

1. Modern and Traditional mosques, especially closely related to the management system adopted by a mosque ta'mir
2. Great Mosque / Large, Medium Mosque, hooked up with a structure that correspond to the standard default in a particular region
3. Campus Mosque, Masjid Office, Market Mosque etc, the meeting hooked up with the essential requirements that must be met because the area needed for the existence of these facilities

Of the three typologies above, mosque management is divided into three categories namely:
-    Mosques with traditional management pattern, with low human resources, having a family endowment, so that the management, development and coaching people just boils down to family level
-    Mosque with good management, the Management of modern management of qualified human resources, such as the campus mosque, offices, markets, etc.
-    Mosque with good management but do not have a fixed member and pilgrims. It covers all existing mosques in Indonesia so difficult coaching is done primarily to accommodate funds and activities especially for trace

levels of ability pilgrims on the economy, power, intellect and funds

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2 LITERATURE REVIEW

2.1 Reader Review

The mosque is derived from the Arabic word meaning sajada prostration. Said the mosque shows that the name of a place of prostration. (Al-Munawir, 1984: 610). Sidi Gazalba asserts that "as ma'na Mosque or Masjid meaning darai sense of the word mosque itself is a place of prostration" (Gazalba, 1989: 126). Natsir Zubaidi in Voice Mosque explains that "for Muslims themselves mosque is the first institution built Rosululloh in implementing the basics of the doctrine, especially in the period of Medina is Quba mosque on the 12th of Rabi al-Awwal Year I Hijrah" (Zubaidhi Natsir, 1989: 50).

From some of the above it is clear that the mosque has a sense indication that aims to devotion to the Lord's servant. In a broad sense Implemantasi prostration not only give meaning to their daily prayer spirituality but must dibaren gi with societal value (hablum minallah and hablumminannas).

2.2 Role and Functions of Mosque

The mosque has a role and a very important function in fostering the values of faith the people, especially in relation to the value ketaqwaaan against his Maker. The role and function is not only to stop the formation of individual values of faith, but also a social value should always be formed in each of the dynamic life. For that optimize the function of the mosque is to function as well as possible in a very

broad sense not only a mere ritual worship (prayer), but optimized its roles and functions and should always be based on the basis of taqwa,

Miftah Farid insists that:
"Mosques in the Islamic civilization is not just a place of religious and cultural activities but an institutional arrangement through which communities and families coaching beings Muslims and Islamic civilization" (MiftahFarid, 1997: 205)
H. Ahmad Yani insists there 9 function of the mosque were done during Rasullullah:
1. Place of worship
2. Rendezvous
3. places for deliberation
4. Shelter
5. Points social activities
6. Spot treatment of the sick
7. The place is set and the tactics of war
8. Spot lighting and madrasah science
9. Points Da'wah (Ahmad Yani, 2000: 13-23)

Quraish Shihab explains in his book Insight Qur'an that history has recorded no less than 10 roles have been assumed by the Prophet's Mosque, namely:
1. The place of worship
2. The place of consultation and communication (economic, social, cultural)
3. The place of education
4. A social compensation
5. Military training and preparation of the tools
6. Spot treatment of war victims
7. Place of peace and a court dispute
8. Hall and a place to receive guests
9. Captivating places prisoners
10. The information center or the defense of religion (Quraish Shihab, 1996: 426)

Further Shihab added that the success of the Prophet develop his people due to:
1. Society there still cling to values, norms and religious life
2. The ability of the builder-builder mosque linking social conditions and needs of the community with a description and the mosque's activities
3. Manifestations of government implemented in the mosque, both individuals who become priests government leaders and indoors mosque was used as a place government activity and deliberation
(QuraishShihab, 1998: 20)

In the history of proselytizing Rasullullah, especially in the period of Medina, the existence of the mosque is not only utilized as a center of worship that are mahdhah but also have a role as:

a. In an emergency, after reaching the destination hijra in Medina, he instead set up a fortress to guard against possible attacks by the enemy but to first build a mosque

b. Islam is the Hijri calendar starts with education first mosque, which is on the 12th of RabiulAwal, the beginning of next Hijri year selanjut fall on 1 Muharram

c. Islam in Mecca and in Medina grow growing Islamic religion, In the first period or periods Makiyyah, the Prophet taught the basics of religion. Entering the second period or periods Madaniyah, Rasululoh saw marks the boundary to build a mosque.

d. Bond linking the mosque consisting of a group of people Emigrants and Helpers with a foundation of faith in God and

e. The mosque was founded by people fearing worked together for the common good (E. Ayub et al, 1996: 10)

This role continues in the direction of the development of proselytizing Rasullullah saw and its dynamics run in line with the function of the mosque by not only as an implementation mahdah worship but also serves as:

1. The mosque is a place of worship and get closer Muslims closer to Allah SWT
2. Mosque is the Muslims ber'itikaf, self-cleaning, inner guide to develop awareness and gain experience of inner / religious so it always maintained the balance of soul and araga and the wholeness of personality
3. Mosque is the Muslims place consulted in order to discuss out issues that arise in the community
4. Mosque is the Muslims consulted, filed difficulties, ask for help and assistance
5. Mosque is the place to build the integrity of the bond pilgrims and cooperativeness in realizing common prosperity
6. Mosque with ta'lim majlis is a vehicle for increasing intelligence and knowledge of Muslims
7. the mosque is a place guide and development leading cadres race
8. mosque where fundraising, storing, and distributing it, and
9. the mosque is a place of social regulation and supervision
(E.Ayub et al, 1996: 8)

The above description shows that in the past Rasullullah mosque has been functioning and efficient in building a community of people.

2.3 Pattern Empowerment

Empowerment has the root word of "power" means the power, influence. PE prefix and suffix an-formations make the word "power" to the empowerment that has significance influence, giving power (Poerwadarminta, 2002: 233). Thus empowerment is an attempt to give an influence on others.

2.4 Definition of Management

Management of the terms of the etymologically derived from the word *manage,* which means driving, govern, lead and can also be interpreted simply as maintenance. In this case, what is meant by the management is the maintenance or setting or lead or guide others in order to achieve a particular goal (Abdulsyani, 1987: 1)

Manulang asserts that the term management contains three terms, the first, management as a process; second, management as a collectivity of people who perform management activities, and third, the management as an art and as a science (Manulang, 1996: 14)

Management is only a means to achieve the desired aim. Accordingly, the Management had to do as best as possible to achieve the expected results. To that should be done is pay attention to the elements of management consisting of 6 M ie; *Man. Money, Methods, Machines, Materials and Market.*

George R.Terry in his *Prinsiples of Management* as quoted Sardjana gives the following definition:

"Management is a distinct process consisting of planning, organizing, actuating, and controlling, each utilizing in both science and art Followed in order to Accomplish predetermined objectives"

"Management is a process that discriminate on the planning, organizing, implementation and monitoring, by utilizing both a science and an art, in order to achieve predetermined objectives" (Sardjana, 1984: 6)

In English, the term synonymous with *managing management.* In Indonesia, said *management* (English) is translated into a variety of terms:

1. Arrangement
2. Management
3. Management
4. Leadership
5. Guiding
6. Development
7. Management
8. Handling (E.Ayub, 1996: 33)

Thus, to get the most necessary good management, innovative and dynamic.

2.5 Management Functions

Henry Fayor, industrialists France as a pioneer of the functional approach, as quoted Muchtarum offers five functions of management, which is also the sequence of process management implementation, namely *planning* (planning), *organizing*(organizing), *command* (command), *coordination* (coordination) and *control* (supervision) , Five function is the determining factor in the execution of management regardless of whatever is the purpose of an organization (Muchtarom, 1982: 38). Opinion was developed by the management guru eight functions, namely:

1. *Planning* (planning) as the formulation of future action directed toward goals to be achieved by the organization
2. *Decision making* (decision-making) as a manager step wise to choose a variety of alternative measures that might be taken
3. *Organizing* (organization) as a bid to consider about the organizational structure, division of labor, implementation procedures, the division of responsibilities and others which if done carefully will ensure efficient use of labor
4. *Staffing* (staffing) which starts from *recruitment,* placement and training for workforce development for the progress of the organization
5. *Communicating* (communication) is an activity manager communicates with all elements in the organization so that the command and the flow of information and feedback can run smoothly how come expected
6. *Motivating* (motivating) is to give encouragement to workers to achieve common goals by meeting their needs and expectations and reward.

7. *Leading* (lead) that is lead by an inspiring so management responsive and able to adjust with the guidance of the state
8. *Controlling* (monitoring) ie when the manager compares the actual results with the expected results he was in control right track. The deviation shall be a preparation for future planning (Muhtarom, 1993: 39)

GR Terry in his *Principle Management* translated by Winardi *Management Principles* fourth integrate management functions into four things:

1. *Planning* (Planning)
2. *Organizing* (Organizing)
3. *Actuating* (scaling Implementation)
4. *Controlling* (Monitoring)

(Terry, 1990: 27)

Some of the above may be the part that caused an atmosphere organization management at the mosque in a sense less conducive to management mosque has not been fully implemented well.

3 RESEARCH METHODOLOGY

3.1 Restrictions and Formulation Problems

Discussion limited to the discovery of an empowerment strategy pilgrims with management pattern applied so that improvements and repairs as well as the interaction patterns pilgrims can be accommodated as needed and present.

2 mosques in Jakarta targeted research is Mosque Sunda Kelapa assuming pilgrims representing the upper middle and the Istiqlal Mosque that represent all elements of pilgrims. Both can be a design model that can be skipped (same characteristics) to other mosques.

Based on the existing problems, the problems can be formulated as follows:

a. What efforts are being made to enable the ta'mir mosque and empower congregations?
b. What kind of management system applied Sunda Kelapa mosque in coaching and the Istiqlal mosque worshipers?

3.2 Objectives and Benefits of Research

This study aims to look at the empirical reality of the implementation of the mosque with management that does dal am empowering worshipers using SWOT analysts.

The its usefulness are able to find the mosque's congregation empowerment strategies are appropriate at the same mosque designs which can be skipped in Jakarta with various shades and shapes. The study and studies conducted by interdisciplinary scientific approach to religion, sociology, and cultural basis comprehensive.

3.3 Research Methods

This research is descriptive analysis, meaning that the data obtained will be reviewed and analyzed and commented on the findings in the field. This research is qualitative with the data source literature and field research. Results of the research were studied and analyzed based on the findings of the study obtained data while the other supporting documentation can be obtained from the data contained in the study site with ethnographic approach.

4 RESULTS

4.1 Strategic Environmental Analysis Sunda Kelapa Mosque and Istiqlal

Study analysis of data is done by focusing on four components, namely TOWS *Analysis* is *Threats, Opportunities, Weaknesses, and Strengths. With more* with SWOT *analysis.*
As the stages of a strategic planning process, according to Morrisey based on a strategic thinking, which is a coordination of creative thoughts into a common perspective that allows organizations to step into the future with an attitude to meet the needs of all interested parties. In this context, the TOWS or SWOT analysis is inseparable from the process of formulation of the vision, mission, and *values* as described above. (Morriesy, 1997: 2).

4.2 Analysis of External Environment

4.2.1 Opportunities *(Opportunities)*

Opportunities and the chance to bring the mosque according to demand needs to be done programmatically and planned. It is therefore necessary to do a good performance for the realization. Opportunities may include:
  a. Intertwined extensive cooperation
  b. The development of a new vision and paradigm of management of mosques and preaching
  c. Recognition of pilgrims and stakeholders

  d. The rapid development of information technology

4.2.2 Threats *(Threats)*

The threat of being part remains to be taken to ensure that all activities are planned program seeks to anticipate the threats they are conducive in. Such threats include: the domestic political instability caused by the unfavorable climate empowerment and sharpening of the socio-economic gap.
In terms of socio-economic phenomenon arose gap increasingly sharpened group again people who live in urban areas. The gap is seen in everyday life as a result of a weak commitment from the leaders of the communities in the underdeveloped region.

4.3 Internal Environment Analysis

4.3.1 Forces (Strengths)

Strength is an asset that needs to be maintained and even improved, so that became the backbone force capable of providing the excesses of reality programs. These forces include:
  a. The availability of sufficient number of human resources
  b. Pilgrims
  c. Cooperation Network
  d. Experience
  e. HR Support
  f. Having *success story* in da'wah
The strengths of both mosques are different but have the particularity of each as a force.

4.3.2 Weaknesses

Weakness should not be a burden but sought a solution and anticipation laneways face. In Among the weaknesses that need to be considered include:
  a. organizational changes
  b. An organizational culture that is not conducive
  c. Discipline managerial still low
  d. Low productivity
  e. Strategy formulation is still focused
  f. Addiction is still great
In terms of financing, *budgeting power* to a centralized government and pilgrims resulted in dynamics and innovation and completion of work is highly dependent on the government and the pilgrims as they relate to inventory logistics and raw materials

that can only be met by the government or the congregation.

4.4 Strategic Issues

On the basis of SWOT / TOWS analysis, then according to **Bryson** subsequently be analyzed strategic issues, which later as the basis for the formulation of a more focused strategy. After studying the weaknesses and strengths as well as opportunities and threats of the two mosques, identified three strategic issues *(strategic issues)* within the scope of control of the organization in accordance with the mandate of its mission. that is:

(1) Development cooperation
(2) Accelerate Restructuring
(3) Improve human resource capacity (Brison, 1991: 55)

4.5 Formulation Strategies, Policies and Program Highlights

Levinson warned that openness to change and their ideas u bar is a decisive factor for the success of individuals and organizations. Therefore, Levinson also confirmed matters related to the formulation of future strategy, in order to choose the device *(tools)* managerial or organizational appropriate to the situation. (Levinson, 1994: 56-57).

Based on this selection strategy can then be analyzed several policies both mosques as the basis of preparation of the programs.

4.5.1 Formulation Strategies

a) Alternative Strategies

In accordance with the three strategic issues as elaborated and attention attached SWOT matrix, can be formulated four alternative strategies:

1) SO strategies, take advantage of the opportunities *(opportunities)* of the external optimally using the strengths *(strengths)* owned mosque.
2) WO strategy, utilizing external opportunities exist to overcome those weaknesses *(weaknesses)* in the mosque;
3) ST strategy, utilizing the strengths possessed mosque to confront threats *(threats)* that could cause the failure of achieving the mission.
4) WT strategies, temporarily *stand by* waiting for the situation to be obtained outside

opportunities while improving weaknesses within the limits of the organization.

4.5.2 Criteria for the Selection of Strategies

The next of these alternatives have been selected based on criteria as follows:

(1) The *multiplier effect* for the accomplishment of the mission.
(2) Realistically technically, the momentum of time and costs
(3) Estimated to elicit a response and the support of *stakeholders*.
(4) Constraints / obstacles in the implementation
(5) Compliance with the rules and policies of the mosque / management.

Technical calculations done by weighting *(scoring)* based on these criteria, for later use determine the chosen strategy.

a) **Selected Strategy**
(1) Revitalization Services pilgrims
(2) Include: an increase in the ability of employees, improved guidelines and supporting instruments, dissemination and application supervision.
(3) The reorientation of Empowerment
(4) Acceleration range empowerment
(5) Socialization intensive motto philosophy mosque
   a. Includes: awareness and *demand creation* for cooperation, development of interaction management approach in the service of pilgrims, and completeness of the supporting device.
   b. Optimization of *networking* and the development of innovation.

b) **Policy**
(1) Establish Strategic Plan mosque to serve as the basis, a reference and guide all employees in carrying out its duties and functions.
(2) Do a *review* and improvement of all devices / instruments customer service in accordance with the strategic plan.
(3) Comprehensively implement the five strategies while considering the development of situations and environmental conditions organizations

(4) Outlining the strategic plan into the next stage (implementation and control) operationally and realistic, which must be understood in the whole level

c)   **Main program**

(1) Preparation of "Guidelines services and empowerment pilgrims Based Needs";

(2) Facilitating dissemination of guidelines for employees of the mosque;

(3) Preparation of Application Module with paradigm of community empowerment;

(4) Implementation of Training and Supervision Application preaching a new paradigm;

(5) Preparation of priority development projects of the mosque;

(6) Interaction Management Training Services pilgrims;

(7) Studies of innovation and policy development;

(8) Annual Monitoring and Evaluation;

(9) Journal Publishing Empowerment pilgrims

The next step is to develop an implementation plan and monitoring and evaluation strategy that does not need to be addressed in the analysis of this strategic planning, in accordance with the scope of this paper.

5   CONCLUSION

Based on study results and analysis obtained it can be concluded some of the following:

1. Efforts have been made both parties Ta'mir Sunda Kelapa Mosque Mosque or Masjid Istiqlal party actually been able to empower congregations functioning and especially in the religious perspective. For perceptive economic and social differences mean between two mosques, especially the role of the Istiqlal Mosque which serves as a mosque states that the role played tend to be on the role of the symbols that are national and remain under the guidance and direction of the Government so that there is a limit of motion but not to curb it still has a chance only in a broader scope as to the economic sphere; Festival Istiqlal and the echo national role also internationally also disaster relief and other social action. Interaction pilgrims through the Istiqlal Mosque looks pretty good with take part worshipers on any activities organized both are incidental, routine as well as national and activities that enthusiastic on certain activities that are the symbols and broadcast across the Earth Indonesia such activities Islamic holidays, Tabliq Akbar and Routine monthly recitals under the guidance KH. Gimnastyar which is currently popular in the community with his heart Management. Special Sunda Kelapa Mosque more interactive, especially for the scope of the economy moving actively through the Baitul Mal WaTamwil that time has trained more than 800 merchants from the surrounding region and to the scope of social looks with activities stunts performed either through Youth Sunda Kelapa Mosque and social action more both in Jakarta and other areas outside. While many worshipers activities conducted through other activities incidental as last year's floods with social action. Routine activities with lectures Duha and pray the rosary under the guidance Mursid every first Friday at the beginning of the month as well as activity in the form of social activities, economic and religious marginalization by the event-driven creativity Ramadan Sunda Kelapa Mosque and Sunda Kelapa Mosque Youth involving sponsorship and the generous to support the project and the whole congregation can engage directly with these activities during the month of Ramadan.

2. Management system implemented at the Istiqlal Mosque tend to the direct supervision provided by the Government in this case the Ministry of Religious Affairs and Ministry of Home Affairs   but that does not mean the motion and move the mosque Tamir restricted to performing other actions precisely during these activities take place in the corridors of the symbols of Islam and within the scope of local and national fixed given the opportunity. POAC system takes place in accordance with the role and function of a given but the role of *top-down* policy does not become an absolute decision to be implemented even if there is contribution and thinking through the *button up* the extent of the positive corridor still get a good reception especially coming from pilgrims. SWOT analysis remains also a reference to the dynamic activity of the Istiqlal Mosque in

coaching activities pilgrims especially the role of the National owned by the institute. Thus all of activity must be grounded in Indonesia, especially for all Muslim communities in all corners of the country.

For the Sunda Kelapa Mosque applied management systems more open look it looks at the role and functions provided in full to the Office MASK with a variety of activities that remain within the rules of organization of the Board Ta'mir MASK especially in coaching worshipers. Working system applied in coaching board and congregation refers to a pattern of work *top down* and *button up* that aims to achieve the dynamic work by respecting the brainstorming, criticism and input from any party except the pilgrims with restrictions do not have a goal to build a good working system. AD and ART, Vision and Mission MASK be the main reference motion of the organization to achieve the expected goals. Management system within the scope of the POAC conducted MASK in the concept level already reached the level of an ideal, but in the sphere of realization still need to be evaluated in order to culture and work system that can run in line with the objectives to be achieved and expected because the evaluation system is great tips to improve quality working for any organization that wants an increase and progress.

Based on the findings and analysis obtained herewith submitted suggestions aimed at the improvement and advancement:

1. To MASK and the Istiqlal Mosque would be the empowerment of the pilgrims towards the improvement of human resources is to increase the pattern religious intellectual and religious attitude is good and right.

2. Pattern faith treatments should always be done by the MASK and the Istiqlal Mosque with various religious activities conducive to the pilgrims really in ayoman coaching religious values and moves in the corridors of faith and taqwa

3. Management system applied by MASK and the Istiqlal Mosque would always be evaluated periodically, especially in coaching pilgrims so you can find tips sharpshooter in coaching pilgrims especially in order to worshipers can engage directly with a variety of religious activities that are based on self-awareness to increase science and knowledge

4. Management system that is open in the sense of getting false advice, suggestions and constructive criticism is needed by the MASK and the Istiqlal Mosque, especially in coaching pilgrims

5. Coaching aspect within the scope of the economic, social and religious conducted by the MASK and the Istiqlal Mosque would need to be developed and carried out continuous evaluation

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