

ZISWAF Baitulmaal Management Strategy of Modern Mosque Kurir Langit for Mosque and Ummah Empowerment

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Abstract

This study aims to (1) Explain the mosque-based baitulmal strategy at the Kurir Langit Modern Mosque, so that it can be a reference for the development and management of other mosques; (2) Know the baitulmal strategy of the Kurir Langit Modern Mosque in empowering the mosque and empowering the ummah. This research uses the type of field research, which is research that intends to understand the phenomenon of what is experienced by the research subject. The results of this study indicate that 1) The Mosque Baitulmal strategy at the Kurir Langit Modern Mosque is implemented as a ZISWAF collection, management and distribution Lembagaon. Takmir mosque as amil zakat and nadzir waqf. So that this research finds differences in implementation with other mosques and LAZIS so that social charity programs, waqf charities, da'wah & mosque charities, business charities, and educational charities are realized. 2) The Mosque empowerment strategy of Baitulmal Masjid contributes in the form of Ubudiyah Role, Tarbiyah Role, and the Role of Ijtimaiyah.

Keywords: *Strategy, Baitulmaal, ZISWAF, Mosque, Empowerment.*



A. INTRODUCTION

Mosques can certainly be said to be the main institutions or institutions owned by Muslims, and for now there are no Islamic institutions that are spread and the number exceeds the number of mosques, even in Indonesia itself the distribution exceeds the reach of state institutions. The mosque itself has a central position as the centers of civilization so that it acts as a buffer and anchor of the socio-cultural system of the community through the role of service at the vanguard and the last bastion which is expected to present solutions to various problems of the people. This means that it should not only be prospered by congregational prayers but also encouraged to have a role and an active role in building Islamic society and the world. In general, mosques function as places of prayer and places to actively protect and nurture the people around them (Islam, 2007).

The number of mosques in Indonesia is 741,991. This data is data recorded manually by the Office of Religious Affairs in each region. Meanwhile, the Mosque Information System (SIMAS) as of 2021 has only recorded that approximately 598,291 mosques and prayer rooms in Indonesia have registered at SIMAS. The amount is not proportional to the contribution. It is very rare to find mosques that can prosper and prosper. Whereas the Prophet's mosque used to have an earthen floor and a date palm frond. His physique is simple, but it is from the mosque that he SAW. builds society, builds this world, so that the city where he really develops from Yastrib to *Medina Al-Munawwarah* (City Full of Light), at least from that place were born the seeds of a

great and new civilization for the world and mankind (Husin, 2011). This situation occurs because the exponents and instruments that exist in the midst of the people, if in the past everything was centered in the mosque, now they are separated and seem to have their own paths. Educational institutions are no longer mosque-based, many Islamic organizations are not mosque-based, sharia economic movements are not mosque-based, culture is far from mosques, social handling is no longer in mosques, and the development and management of ZISWAF is also no longer mosque-based. In fact, if studied properly, prayer and zakat activities are often coupled repeatedly in the Quran. One of them is enshrined in QS. *Al-Baqarah: 110*:

وَأَفِئِمُوا الصَّلَاةَ وَأَنْوَا الزَّكَاةَ وَمَا تُقْدِمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ إِنَّ اللَّهَ يُمَا تَعْمَلُونَ بَصِيرٌ

Means: "And perform prayers and pay zakat. And all the good that you do for yourself, you will get it (its reward) in the sight of Allah. Indeed, Allah is All-Seeing of what you are doing (Yusuf, 2024).

Inside *Tafsir Al Munir* Sheikh Wahbah Az-Zuhaili stated that the relationship between these two worships lies in their function, namely worship that is both carried out in order to give thanks to Allah SWT. If prayer is a physical worship that can purify the soul, then zakat is a side of social worship that can purify wealth (Al-Zuhaili, 2013). So ideally, the prayer place is also a package with the zakat place. This is realized in the Modern Mosque of Kurir Langit Barru Regency, this mosque has Baitulmal which plays an important role in gathering and consolidating the potential of the community to empower the mosque and the people. From the mosque, tens of thousands of people are served every day with various realization of service and empowerment programs. Below are the achievements of ZISWAF Modern Mosque Kurir Langit in the last 5 years.

Table 1. ZISWAF Achievement Data of Modern Mosque Kurir Langit

Year	ZISWAF
2019	IDR 3,534,657,374
2020	IDR 7,173,441,916
2021	IDR 10,022,261,657
2022	IDR 9,235,690,480
2023	IDR 8,617,439,705

Data Source: Baitulmal Modern Mosque Kurir Langit

The Modern Mosque of Kurir Langit is not only a center of spiritual worship but also social worship, the mosque has activities that empower the people such as compensation to the poor, orphans, sick people and so on. Based on the formulation of the problem above, it aims to see the mosque-based Baitulmal strategy in empowering mosques and the people.

B. LITERATURE REVIEW

1. Baitulmal Strategy Concept

The main sources of baitulmal income at the beginning of the development of Islam were *khums*, *zakat*, *kharaj* and *jizyah* and other community funds. At that time,

the place where the treasure was collected and distributed was the mosque. As we see in a Hadith of the Prophet PBUH:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ يَقُولُ مِنْ الْبَحْرَيْنِ قَالَ أَنْتُ رُوَافِدُ الْمَسْجِدِ

Means: "From Anas bin Malik the Prophet (peace and blessings of Allaah be upon him) sent a treasure from Bahrain and he said: "Put it in the mosque". (HR. Bukhari No. 2929)

The Baitulmal strategy is a concrete step of the mosque prosperity work unit in the form of Baitulmaal in collecting, managing and distributing community funds to be used in order to prosper and empower the mosque and the people with the image that Baitulmaal is the party that regulates the financing of public benefits from the allowed sources by Shari'a. All the wealth of the ummah is managed by baitulmal and is given to the public and Muslims. From the beginning, the container that was assigned to handle the management of property for the public interest in practice since the time of the Prophet was called baitulmal. Here are some phases of baitulmaal development:

- a. The period of the Prophet Muhammad (peace be upon him). (1-11 H/622-632 A.D.)
Baitulmal has existed since the 2nd year of Hijri, when Muslims got ghanimah (spoils of war) in the battle of Badr. At this time, baitulmal has a better understanding as a party (*al-jihat*) that handles every property of Muslims, both in the form of collection and distribution. Even at that time, baitulmal did not have a special container.
- b. Period of Caliph Abu Bakr Ash-Shiddiq (11-13 AH/632-634 AD)
Caliph Abu Bakr made a policy to develop the baitulmal and appoint the person in charge, never letting the treasure in the baitulmal accumulate for a long time because it was directly distributed to all Muslims. The first caliph emphasized the importance of zakat and the function of baitulmal, also very strict so that people do not distinguish between zakat obligations and prayer obligations.
- c. Period of Caliph Umar bin Khattab (13-23 AH/634-644 AD)
Furthermore, during the leadership of Umar bin Khatab with the increasing breadth of Islamic territory, Baitulmal's finances increased significantly, so special attention was needed to financial management so that it could be used efficiently, effectively, and correctly. Under this condition, Umar built a regular and permanent formal institution of Baitulmal and facilitated a neat and well-managed administrative system so that the functions of Baitulmal were increasingly developed (Perwataatmadja & Byarwati, 2008). Umar also changed managerially not to distribute Baitulmal assets at once, but to keep them as a reserve for emergency purposes, payment of salaries of officials, da'wah operations and Islamic expansion as well as various other needs of the ummah throughout the year. The allocation of baitulmal funds during the time of the Prophet and *Khulafaurrasyidin* used to support the spread of Islam, education and culture, science development, infrastructure, war and security fleets, as well as the provision of social welfare services (Amalia, 2005).

2. The Paradox of Baitulmaal Then and Today

The main activities of mosque-based baitulmaal in this study are more specific to Zakat, Infak Sedekah, and Waqf (ZISWAF). A significant difference with the current institution is that LAZIZ currently does not manage Waqf, while the Waqf Institution does not manage ZIS, and neither is mosque-based. The use of the term Baitulmaal in BMT as it is known today is also a reduction or even distortion of the meaning and concept of ideals and facts. The Baitulmal referred to in this study is different in concept from Baitulmal in general in Indonesia in the form of Baitulmal Wattamwil (BMT) as a Microfinance Institution. The fundamental difference is that Baitulmaal should be service-oriented while Baitulmaal Wattamwil is business-oriented. The difference can be seen that BMT is a microfinance institution that has special characteristics because in its implementation it pays attention to commercial value and social value. In addition, the form of a BMT legal entity can be in the form of a cooperative or PT (Uniba & Nourma Dewi, 2017).

The current problem is that our mosques do not have the institution of amil and nadzir in the form of Baitulmaal so that they are still not involved in the collection and punishment of zakat, infak alms and waqf except for mosque infak and zakat fitrah. Meanwhile, to prosper the mosque and empower the people, it is necessary to have an optimal institution and management of ziswaf.

3. Empowerment of Mosques & Ummah

Mosque is taken from Arabic which is the main word of mosque *Prostration His fi'il madhi sajada* which means that he has prostrate. Then *Fi'il Madhi* from sajada plus the prefix "ghost" so that it becomes *isim eating* (predicate place) form *sajada* become *Masjid* which means place of prostration (Sidi, 1975). According to Sofjan Sjafri Harahap: "Mosques are places of congregational prayer and center for congregational development." The word mosque itself comes from the word *sajada-yasjudu-masjidan* (place of prostration). In a book titled "*The Role of Mosques in the Islamic Community*" published by the Agency for Research, Development and Training Education (Agency for Research and Development and Training) of the Ministry of Religion of the Republic of Indonesia. In the book, at least describe that there are 3 general roles of mosques, namely as *Ubudiyah Center* or a place of worship, *Tarbiyah Center* or educational places, and *Ijtimaiyah Center* or social empowerment. In general, the empowerment of the people or the community (*community development*) in Arabic it is called *Tathwirul Mujtama' il Islamiy* is an effort to develop community activities that are carried out in a planned and systematic manner. In sociological thought, Ibn Khaldun explained that humans are individually given advantages, but by nature humans have shortcomings. So that these advantages need to be fostered in order to be able to develop personal potential to be able to build (Zaeni et al., 2020).

C. METHODS

In this study, the author uses a type of field research, which is a research that intends to understand the phenomenon of what is experienced by the research subject,

such as perception, motivation, action and others holistically and by means of description in the form of words and language, in a special context that is natural and by utilizing various methods. In this study, it seeks to find a sociological and phenophysiological approach so that through this approach, this study seeks to understand the symptoms faced by denying everything that is quantitative, so that the symptoms found are not possible to be measured by numbers. The qualitative approach is closely related to actions and social realities as well as human behavior itself.

The primary data in this study is in the form of oral and written data. As for oral data, this will be obtained through interviews, consultations and other activities that are observational between researchers and research subjects, for example data obtained from the results of interviews with mosque administrators, Baitulmal and the community. Secondary data sources are data obtained through other parties, not directly obtained by the researcher from the research subject. This secondary data is in the form of literature, reading materials, documentation data, archives or other relevant documents that are supportive of the research and this data is obtained before and during the research. The type of data is the management of the delivery of religious materials and others.

To obtain valid data, in writing this scientific paper, the author conducts Field Research, which is a data collection technique by the author going directly into the field on the research object. To obtain data in the field, the author uses several data collection techniques, namely:

1. Observation, which is a data collection technique by systematically observing the phenomena and symptoms of the subjects being investigated. So, in this thesis, the author conducts direct observation of the Baitulmal Team both in the managerial room and actions in the field.
2. Interview, which is a form of direct communication technique between the author and the subject or sample in data collection to obtain relevant and scientific quality results and can provide an overview and information about the main problem in the discussion of this writing. So, in this thesis, the author will conduct an interview with a direct subject, namely the Baitulmal Team, which will then obtain relevant and scientific-quality data.
3. Document Study, the third technique for data collection in this study is through the study or review of documentation obtained outside the resource person. Documents are recordings of events in the form of letters, books, coverage, photos, sounds, videos, etc. To answer the series of formulations of this research problem.

D. RESULTS AND DISCUSSION

1. Overview of the Research Location

This research was conducted at the Modern Mosque of Kurir Langit (Central) on Jalan Anggrek No. 77 Ujunge-Maruala, Sumpang Binangae District, Barru District,

Barru Regency, South Sulawesi Province. Some of the descriptions found from the description and study of the document can be described through the following table:

Table 2 Information Data of Modern Mosque of Sky Courier

No	Information	Data
1.	Early Waqf Land Area & Mosque	21x16 m/ 336m ²
2.	Capacity for Congregational Prayers	200-250 pilgrims
3.	Impact/Beneficiaries of the Mosque Program	-/+ 18k people
4.	Monthly Logistics Supply for Orphans, Santri and Al Quran Memorizers	135 Pondok in South Sulawesi and Papua
5.	Free Ambulance	2 Units
6.	Education Scholarship from Toddlers to Masters (S2)	300 people
7.	Mosque establishes Free Islamic Boarding School	2 units
8.	Mosques set up business units	6 units
9.	Continuous Open Mosque	24 Hours
10.	Takmir Full Time/ Official	60 People
11.	Branch Mosque	3 Mosques

Data Source: Lembaga Idarah Modern Mosque Kurir Langit

There is also some secondary data that we find from Adang Wijaya in the Mosque Insight Book related to the Modern Mosque of the Sky Courier: "This Modern Mosque was indeed built unlike most mosques in Indonesia, which are only for spiritual worship but also become a center of social worship. The Modern Mosque of the Sky Courier has activities that empower the people. Such as compensation to the poor, orphans, the sick, and so on".

Natsir Muhammad also provided secondary information related to the Modern Mosque of the Sky Courier in his book entitled Masjid Pasti Makmur: "The location of the Modern Mosque of the Sky Courier is very not a strategic place, the back of the mosque is a fairly deep river and the water is very heavy brown in color. In front of the mosque is a hill and there is a grave that is sacred by residents, while the right and left sides are empty land. The location of this mosque is very contrary to the theory of determining the location of the mosque that is generally understood, namely that it must be in a residential area. The role of the Modern Mosque of the Sky Courier is very phenomenal so it has an attraction to visit, especially those who are interested in learning mosque management."

This picture certainly does not fully capture the condition of the research location, but it is expected to be a gateway to see management strategies that prioritize the usefulness and function of mosques. The author presents the primary data in the table above and secondary data from the perspective of several external parties who are trying to examine the management model of the Modern Mosque of the Sky Courier.

2. Organization of Modern Mosque Kurir Langit

The organizational structure in the Modern Mosque of Kurir Langit is led by Caregivers and Collective Leaders consisting of 4 (four) people, under this structure

there are 3 (three) institutions that are technically and strategically are: Social Institution: *Baitul Maal Kurir Langit Indonesia*, Educational Institution: *Pondok Modern Kurir Langit*, Economic Institution: *Markaz Tijarah Kurir Lang*. If you look at it specifically, Baitulmaal Mosque is a work unit that is responsible for collecting, managing and distributing zakat, infaq, alms, waqf (ZISWAF) and other community funds for the prosperity of the mosque and the empowerment of the people.

3. Management Strategy of Baitulmal Mosque in Modern Mosque Kurir Langit

The management strategy of this mosque baitulmal conceptually and actualization makes Baitulmal a device that is not separate from the mosque itself. The role of Baitulmal contributes positively to the prosperity of the mosque, then the prosperity of the mosque has a positive impact on the social community so as to empower the mosque and the people. In the interview with Andi Irfan Irfandi, Director of *Baitul Maal Kurir Langit* at the research location, we can see the following: "The strategy of mosque-based *Baitul maal* in the sky courier can be seen including *baitulmalan* activities centered in the mosque, cadre/recruitment of human resources with an approach of takmiran, volunteerism and congregation (educated and guided), the program initiated by *Baitul maal* also refers to the 3 main functions of the sky courier mosque, namely carrying out *da'wah*, educational and social functions, *Baitulmaal* is a unit with mosques not standing individually because the main source of energy comes from the mosque".

In the author's observation, Baitulmal Mosque is implemented as an institution that collects, manages and distributes ZISWAF which is an integral part of the Modern Mosque of the Sky Courier. In line with this information, it was revealed when interviewing A. Arifay Yusuf as one of the Leaders of the Modern Mosque of the Sky Courier as follows: "The Strategy of the *Baitul Maal Mosque* in the Modern Mosque of the Sky Courier is *Baitulmaal* which is in the organizational structure of the mosque in charge of collecting and distributing zakat, Infaq & Sadaqah, and waqf" From here we can see the following scheme:

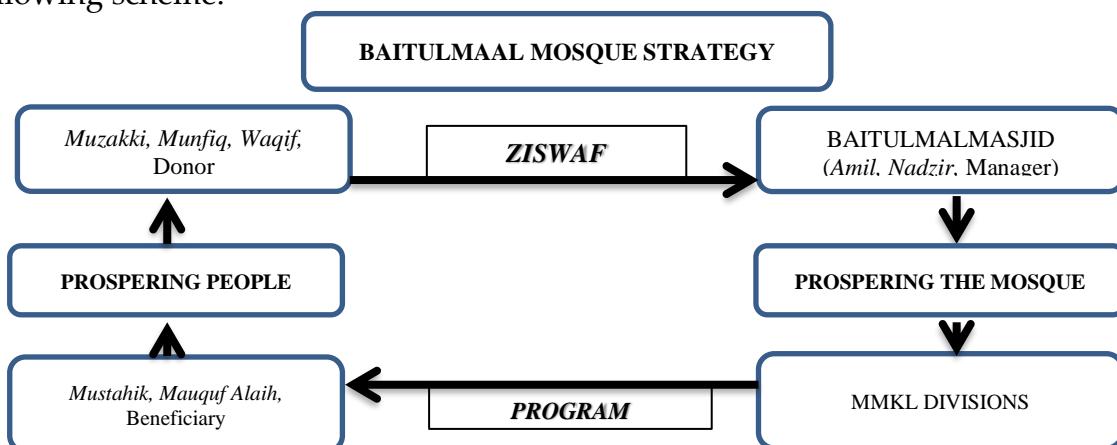


Figure 1. Strategic Scheme of Baitulmal Modern Mosque of Sky Courier

Source: Processed from Informant Statements

In matters of zakat, the mosque baitulmal here represents itself as a mosque takmir who serves as part of the amil zakat and is authorized by the National Amil

Zakat Agency (BAZNAS) of Barru Regency as an extension of the government/amir in the affairs of various types of zakat. In addition, Baitulmal also plays the task of *nadzir* or guardian/manager of waqf with several types of waqf including: 1) Waqf Through Money; 2) Asset Waqf; 3) Benefit Waqf; 4) Professional Waqf; 5) Waqf for Transfer of Rights. In the waqf baitulmal, this mosque only manages 5 (five) out of 6 (six) types of waqf. The author's findings, Baitulmal Mosque has not managed money waqf because it has to use special permission from regulators.

The identification of authors in this strategy that distinguishes them from other Baitulmal Wattamawil, Mosque or LAZIS institutions includes:

1. Other mosques tend to focus on collecting zakat fitrah only during Ramadan, once a year collecting zakat. Meanwhile, in Baitulmal Mosque, all types of zakat are collected throughout the year.
2. The use of infak in other mosques is only in the physical realm or development, while in Baitulmal the mosque is more managed with various interests of the people so that it becomes non-physical service programs.
3. LAZIS and other mosques generally only focus on zakat, infaq, alms and do not seek waqf management. The presence of Baitulmal integrates the management of ZIS and mosque-based Waqf.

More concretely, the presence of Baitulmal mosque can be seen by mapping the following programs:

Table 3 Program Mapping and Role of the Modern Mosque of the Sky Courier

Ijtima'iyah Program			Program Ubudiyah	Tarbiyah & Da'wah Program
Social Mall	Waqf Charity	Charity		
Food Infaq	Development of Free Educational Waqf / Islamic Boarding Schools	Business Capital Assistance	Congregational Prayer	KMI Student Scholarship and Education (<i>Elementary School Graduate</i>)
Qurban Blessing	Management of productive waqf land	Program Spending	Sharing Millennial Riverside session	Al Quran tafhidz student scholarship (<i>Elementary School Graduate</i>)
Alms Water Blessing	Waqf assets and waqf land acquisition	Economic Independence	Muslim Studies	TPA Student Scholarship (2 Years – <i>Elementary</i>)
Infaq Makan Santri	Waqf Through Money/ Asset Procurement	Catering Aqiqah	Umrah Joint Venture	Domestic and foreign S1 & S2 Mahasantri Scholarships
Infaq Guru Ngaji	Waqf Assignment of rights	Umara Rice	Every Day One Juz (EVOUZ) Al Quran	Special Training Programs
Blessing Dawn Market	Waqf Al-Qur'an	Distribution Centre	<i>Sumangeq Ramalang</i>	Delegation of Mosque Empowerment Service Students

Free 24-Hour Ambulance	Professional Waqf		Delegation of Mosque Empowerment Dai	Talim Akbar
Rumah Sehat Umat (RSU)	Well Waqf			The Spirit of Dawn Indonesia (SSI)
Disaster Response	Waqf Benefits			Modern Mosque Management Workshop (WoMMM)
Home Alms	Construction of free Islamic boarding school Educational Facilities (classrooms & dormitories)			Study and Supervision of Partner Mosques
Staple Food for the Poor	Waqf for Educational Facilities			ODT <i>Hijrah My Only For You</i>
Empowering Zakat / Mustahik Business Capital	Waqf for Mosque Construction			Prayer of a Thousand Students
Indonesia Sharing Light (IBC)	Waqf for Community Facilities			
Free Clinic				
Indonesia Eats Meal (IMM)				

Data Source: Baitulmal Modern Mosque Courier Langit

In the process of interviews and observations as well as the review of documents at the research location, we found various realizations of the role of community empowerment carried out by the mosque baitulmal as revealed in an interview with an informant on behalf of Hamsidar of the Baitulmal Modern Mosque Team of the Sky Courier with the following information: "*....it is carried out in stages, starting from the residents around the mosque (the nearest radius), then combing other surrounding areas where there are residents who have the right to be helped/empowered. Likewise, the same strategy is applied to the empowerment carried out by MMKL branches*". The distribution and range of benefits of these mosque baitulmal programs can also be seen in an interview with Nurul Aqhila, the Baitulmal Team of the Modern Mosque of the Sky Courier as follows: "*Currently, the Modern Mosque of the Sky Courier has reached the scope of Barru Regency (center) and several other districts, namely Pare-pare, Soppeng, Makassar, Pangkep and Maros etc.*". Existing programs are also expected to have a wide impact, such as the following interview excerpt with Andi Irfan Irfandi, Director of Baitulmal Modern Mosque Kurir Langit. "*In terms of social development,*

Baitul Maal contributes to providing food and board for the underprivileged, and also contributes to preparing scholarships for the underprivileged, especially (poor orphans) which is expected that in the future the students who receive this scholarship after completing their education will be able to contribute both financially and non-financially to their families and the surrounding community"

The author found that in the social development of the mosque baitulmal there are efforts to drive economic activity, such as the following interview excerpt with Andi Irfan Irfandi, Director of Baitulmal Modern Mosque Kurir Langit: "*In terms of economic development, Baitul maal plays a role not only in providing jobs for many people but also in existing programs that certainly contribute to driving the community's economy, one of the flagship programs is the Infaq food Kurir Langit, This program certainly has an impact on many sectors, ranging from farmers, collectors, factories that employ many people, transportation services and even indirectly contribute to the state from the sectors involved in terms of taxes to the State.*". Directly or indirectly with the movement of funds, the community moves to ziswaf and then the mandate is realized into a program until it is accepted by the beneficiary community is a real economic chain. In this case, the zakat instrument helps *mustahik* become *muzakki*, the beneficiary becomes the beneficiary, the lower hand becomes the upper hand. If not utilized, it is feared that zakat will only become a momentary instrument and will not have a wide impact, and can even seem to maintain poverty.

E. CONCLUSION

The Baitulmal Mosque strategy in the Modern Mosque of the Sky Courier is implemented as an institution that collects, manages and distributes all types of ZISWAF which is an inseparable part of the Modern Mosque of the Sky Courier. The role of empowering the Mosque and the Ummah by Baitulmal Modern Mosque Courier Langit is in the form of 1) Role of *Ubudiyah*: Stimulating the Development of Mahdhah and Gairu Mahdhah Worship Activities in Other Mosques; 2) Role of *Tarbiyah*: Optimizing the human resource capacity of mosque administrators and encouraging the realization of mosque-based educational activities; 3) Role of *Ijtima'iyah*: Providing assistance and supervision for the expansion of mosque social functions in community services;

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