

Revitalization of mosque functions in society empowerment (Case study of Suciati Saliman Mosque, Yogyakarta)

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Abstract

Back to Masjid became a great encouragement for Muslims to pay attention to the function of mosques universally. In the time of the Prophet SAW the mosque was used as the center of civilization. So how in this modern era we both strive to restore the function of the mosque, not only as a place of worship. However, it can also function as a place to improve community welfare through various productive activities. Masjid Suciati Saliman is a mosque located in Sleman regency and has several community empowerment programs that need to be emulated by other mosques. This research uses qualitative descriptive method with case studies. Empowerment in the Suciati Saliman Mosque is carried out through three divisions formed including: the Prosperity of the Mosque, Educational Institutions, and Social Institutions and Economic Empowerment.

Keywords: Revitalization, Mosque, Empowerment.

INTRODUCTION

The emergence of the slogan "back to mosque" became a great encouragement for Muslims to pay attention to the function of mosques universally. A mosque is a special building as a means for Muslims to worship their creator. This is based on the word of Allah SWT contained in Surah Al-Jin (29) verse 18 which means "And indeed the mosques belong to Allah. Then do not worship any one in it besides (worship) Allah". So important is the position of the mosque that it is mentioned eighteen times in the Qur'an (Rahmat et al., 2023).

The mosque is one of the religious institutions that is inseparable from the activities of Muslims. This can be seen from the function of the mosque which is not only limited to a place of worship, but also as a center of civilization. The vital role of mosques in various aspects including social, educational, economic, and political aspects can be seen from social community activities, building people's intellectual capabilities, improving the people's economy, becoming a discussion space in finding solutions to the latest problems of the people. History has proven that building a mosque was the first step taken by the Prophet SAW to form a civil society (Ridwanullah & Herdiana, 2018). The Prophet SAW has set an example by making the mosque the center of all community activities (Rochanah, 2019).

Looking at the history in the era of the Prophet SAW, the mosque was used as a place to consolidate Muslims with the Muahkat movement (unifying muhajirin and anshar). With the capital of a simple mosque, namely the Quba Mosque, the Prophet SAW can build the world. The small city that was used as a place for the Prophet SAW to build civilization eventually became the first center of Islamic civilization, namely the city of Medina. The first mosque built by the Prophet SAW and his companions became the main mecca related to building architecture in various countries including in Indonesia.

Indonesia is the country with the highest Muslim population in the world. World Population Review (2023) notes that 86.7% of the total population in Indonesia are Muslims and 13% of the world's total Muslim population. Based on data from the Mosque Information System (SIMAS) of the Ministry of Religious Affairs (2023), there are 299,644 mosques and 364,085 prayer rooms in

Indonesia. Quantity certainly needs to be balanced with quality through good management or management.

Good management can provide wider and productive benefits for the community. However, the current condition is that there are still many managers who do not have a paradigm of economic empowerment of the people. This is because the concept of thinking of managers still uses the old way of view. The funds collected are allocated for the renovation and construction of mosques solely continuously without any reciprocity for the community, especially in terms of economic development (Faisal & Kurnia, 2023). The main concern of the pilgrims who are vying in infaq their property is for the construction of a spacious and magnificent mosque, decorated with beautiful interiors and ornaments. This is certainly not wrong because it is also important to create comfort when worshiping. However, very essential matters such as poverty that afflict his congregation received less attention. (Yusuf et al., 2021).

The concept of prospering mosques should not only focus on improving physical appearance. In addition, the function of the mosque is not only as a means of establishing a vertical relationship (*habluminallah*) that is with the creator. However, as a means of meeting with fellow creatures. Prospering mosques is often misinterpreted. The meaning of "prospering the mosque" is to build, erect and maintain the mosque, honor and keep it clean and holy, and fill and animate it with various worship and obedience to Allah SWT. All forms of obedience to Allah can be classified as an effort to prosper the mosque (Rahmat et al., 2023). The worship referred to here is not only prayer, remembrance, prayer but more broadly, namely interacting with fellow beings through various activities that can strengthen the bonds of brotherhood.

Mismanagement in prospering the mosque caused by the capabilities of mosque administrators and also narrow insight in religion will greatly affect how the mosque functions. The lecture material presented tends to discuss *tawhid*, Sufism, morals, *tafsir* or *hadith*. However, it is rare to discuss the study of *muamalah* (Islamic economics). Even though economic problems are an urgent issue to be discussed, because the quality of Muslims will be seen one of them from welfare. This can be pursued through optimizing the role of mosques (Dalmeri, 2014).

The mosque as a social institution, as well as a medium of *Rahmatan lil Alamin* can be realized if the mosque carries out its role and function properly. Mosque-based empowerment has actually been pursued by several mosques in Indonesia, especially on the island of Java such as the Suciati Saliman Mosque.

Masjid suciati saliman is a mosque with an architectural style similar to the Prophet's Mosque. The mosque is located on Jalan Gito Gati, Grojogan, Pandowoharjo, Sleman, Yogyakarta. Through various empowerment programs from economic, educational, and social aspects, the Suciati Saliman Mosque is able to provide extensive benefits to the community.

The problem is that mosque-based empowerment efforts are still casuistic, and have not been able to be implemented in other mosques. Through this article, the author will reveal the empowerment model carried out by the Suciati Saliman Mosque so as to illustrate that mosque funds should not only be used for operations, but their allocation will be wider through productive activities, especially for the economic empowerment of the people.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Literature Review

Research related to mosque-based community empowerment has actually been carried out by several researchers in previous studies.

Al-Huda (2017) conducted research on the role of mosques in economic empowerment through the management of *infaq* and *shodaqoh*. The case study was conducted at Masjid Agung Jami' located in Malang city. The result of this study is that in the context of empowerment, mosques only provide compensation and religious knowledge for orphans and the poor. The consumptive distribution can only last a few days. Furthermore, the distribution of education savings for orphans after their orphanage to get a better life.

Andi and Fakhruddin (2023) in their article entitled Mosque-based MSME Empowerment Model, discuss how mosque managers manage finances through MSME financing. The results of this study provide an overview of mosque-based empowerment programs by building sharia cooperatives and using the concept of profit sharing. Sharia cooperatives based on savings and loans can be implemented using a mudharabah contract.

Other research on mosque-based empowerment has also been conducted by Muhammad Jawahir & Badrah Uyuni (2019). The object of research is the Great Mosque of Al Mahdy, Jatiningor Village, Jatisampurna District, Bekasi. The results found from the study are that masjid-based empowerment is carried out in three aspects. First, optimization of empowerment in religious aspects. Second, empowerment in the field of education by providing libraries, and entrepreneurial guidance. Third, Optimization of economic empowerment by means of (1) Management of mosque charity boxes, (2) Optimization of mosque yards as parking lots (3) Rental of buildings on the ground floor for weddings every Saturday and Sunday.

Research entitled Optimization of Mosque-Based Community Empowerment conducted by Ide Iwan & Dedi Hendriana (Ridwanullah & Herdiana, 2018), shows that the At-Taqwa Grand Mosque of Cirebon represents a mosque that is able to revive the spirit of the community empowerment movement in the spiritual, religious, economic, educational, social community, and cultural arts development. The success of mosque-based community empowerment activities at Masjid Raya At-taqwa is supported by adequate human resources reflected in the organizational structure of the ideal mosque board and supported by effective communication skills of the preachers.

From the research above, it can be concluded that mosque-based empowerment carried out by several mosques in Indonesia through various aspects including: educational, economic and social provides extensive benefits. The renewal of this article is to focus on discussing the application of the community empowerment model at the Suciati Saliman Mosque both from educational, economic and social aspects.

METHODS

This research uses qualitative descriptive method with case studies. The object of research is the Suciati Saliman Mosque, Yogyakarta. The data collection technique in this article is by way of interviews and observations. Secondary data is obtained from several literature reviews in the form of reference books, journals and literature relevant to the article. The type of data in this study is qualitative. The collected data is analyzed first and described by descriptive methods. So that operations in the data analysis process can be passed in several steps, namely collecting data according to the theme raised, classifying data units according to the type of data and analyzing data to draw conclusions.

RESULTS AND DISCUSSIONS

Based on previous research, it can be concluded that the empowerment carried out by managers has a broad impact, especially for the surrounding community. Empowerment is carried out through various programs initiated by mosque managers and generally adapted to the conditions of the surrounding community. So it is important to provide an overview for other mosques in order to implement empowerment programs and prosper mosques.

The Ministry of Religious Affairs of the Republic of Indonesia through the Decree of the Director General of Islamic Community Guidance No. DJ.II / 802 / Year 2014 has issued a Mosque Management Development Standard. Mosque Management Development Standards are limitations or parameters of qualifications for coaching and managing mosque management based on typology and development, in terms of several aspects including:

- a. Idarah (management) is a management activity that involves planning, organizing, administrating, finance, supervision and reporting.
- b. Imarah (prosperity activities) are activities to prosper mosques such as worship, taklim assemblies, education, social activities, the formation of cooperatives, health services, commemoration of Islamic holidays, libraries, and youth development.

- c. Ri'ayah (maintenance and procurement of facilities) aims to maintain the mosque in terms of building, beauty, and cleanliness, which includes the maintenance of buildings, equipment, environment, and mosque security including the determination of the direction of Qibla.

Empowerment

Empowerment is defined as an effort made by a person or a group that has the ability to help helpless people. This is so that helpless groups get the same opportunities as others. Hendra (2017) defines empowerment as an effort to provide power (power, power, energy, ability and power) both to individuals and groups, so as to improve the quality of life of the beneficiaries independently both from economic, educational, spiritual and social aspects of an individual or group.

Efforts to improve the good life capacity of the community can be done by increasing the knowledge and skills possessed through empowerment programs. This empowerment will increase knowledge in each empowered individual or group, so that they have a tendency to have a positive attitude in various ways.

Mosque-based empowerment generally begins with the revitalization of mosque functions. The revitalization of the function of the mosque is carried out by shifting the paradigm from the mosque as a place of prayer to the mosque as the center of civilization. In line with the findings of research conducted by Ridwanullah & Herdiana (2018) and (Muhammad & Uyuni, 2019) that generally the initial stage carried out in empowering mosques is the revitalization of mosque functions. This can be started mainly from the mosque administrators. So the selection of the right board is a very important thing to do. If Human Resources (HR) are good, it will have an impact on the mosque revitalization actions that will be carried out.

Strengthening the mosque's human resources is one of the important factors in optimizing the role of the mosque as the center of economic empowerment of the people. Competent management will give birth to quality management and programs so that they benefit the community. People who benefit from the program will have more confidence in the management of the mosque. The higher the trust of the community will tend to strengthen the mosque's finances through voluntarily donated funds. The funds provided will help smooth the implementation of programs that are not only related to worship but muamalah activities that have an impact on the local economy (Afifah, 2022).

The development of human resources through the economic empowerment of the congregation is one of the things that must be pursued in terms of reinvigorating the function of the mosque. The optimization of the function of the main mosque is not only determined by the grandeur of the building, because there are several mosques whose buildings are magnificent, but lack of congregations and activities. However, not a few mosques whose buildings are simple but actively functioned for various activities that can strengthen brotherhood and prosper the congregation. This requires professional human resources, maximizing the potential of community funds collected in mosques (Ramadhan et al., 2019).

Community Empowerment by Suciati Saliman Mosque

1. Profil Masjid Suciati

Suciati Saliman Mosque is located on Jalan Gito Gati, Grojogan, Pandowoharjo, Sleman District, Sleman Regency, Special Region of Yogyakarta. The enforcement of the first stone was carried out on August 2, 2015 then inaugurated on May 13, 2018 to coincide with 27 Sha'ban 1439 H. Standing on an area of 1,600 square meters with buildings that look magnificent and unique architecture so that it is often used as religious tourism. Generally, this mosque functions as a place for the community to carry out various activities. Not only worship activities but also social and economic activities.

Suciati Saliman Mosque is taken from the name of its founder, she is Mrs. Hj. Suciati Saliman Riyanto Raharjo. Mrs. Hj. Suciati Saliman is a generous chicken slaughterer. He hoped that

the establishment of this mosque would not only be used as a place of prayer, but also as a place to seek the welfare of the people. This is based on his very noble philosophy of life, namely "Urip iku Urip" which means that life must be filled with doing good continuously so as to flow benefits to others.

The most striking characteristic of this mosque is in the architecture that resembles the Prophet's Mosque. This can be seen from each side of the mosque which has its own philosophical value. The five towering minarets represent the number of Muslim prayer times. The nine main doors describe the number of saints who spread the teachings of Islam in the archipelago known as Wali Songo. The dome of the mosque in the form of a typical Javanese joglo illustrates harmonious cultural acculturation.

Suciati Saliman Mosque until now is able to spread benefits for the surrounding community, especially for congregations. The construction of this mosque became the great hope of Mrs. Hj. Suciati Saliman. The initial stage carried out to realize this hope was with his persistence to pioneer a business that was carried out since he was in school. Under the auspices of the Suciati Saliman Raharjo Foundation and striving for the prosperity of the mosque so that it has an impact on the community. So the role of all levels of management should be appreciated.

A very beautiful motto, namely "Tenterm Worship'e, Ayem Atine, Makmur Rejekine" contains a very deep meaning. How this mosque embraces worshippers to have peace and quiet. This can be seen in the facilities provided by the Suciati Mosque. In addition, together invite the congregation to strengthen faith, build keistiqomahan and piety through activities held and make the mosque a place for the community to work hand in hand to be able to contribute to the prosperity of the people.

Visi Masjid Suciati Saliman

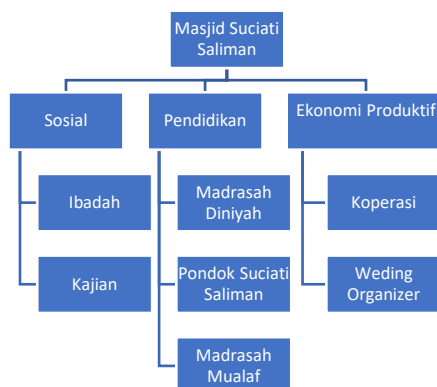
To be the Ahlussunah Wal Jamaah Mosque which provides the best service in worship and social activities to the ummah.

Misi Masjid Suciati Saliman

- 1) Perform compulsory worship services for all groups of society
- 2) Carry out Islamic scientific study and development services for all groups of society
- 3) Carry out social services to the community

2. Field of Empowerment

The implementation of various Suciati Mosque programs is supported by the active involvement of administrators who are members of three fields including the Mosque Prosperity Institute, Educational Institutions and Social Institutions and Economic Empowerment of the Ummah. The following is an illustration of the empowerment framework carried out at the Suciati Saliman Mosque.



a. Mosque Prosperity Institute

Suciati Saliman Mosque always strives to provide the best service for worshippers. This is done through the provision of comfortable facilities as well as various worship and social activities.

Facilities of Suciati Saliman Mosque

Various facilities provided by the Suciati Mosque for worshippers include basement parking for two-wheeled vehicles, elevators intended for pregnant women, the elderly and people with disabilities, making it easier and more comfortable for them when they want to visit and worship at the Suciati Mosque. Suciati Mosque also provides lockers that can be used as a place to store temporary items. Information boards located in the mosque area provide various announcements of study programs held at the Suciati Mosque or outside organizers. In addition, the Suciati mosque also provides free drinks for worshippers stored in the refrigerator.

Facilities at Suciati Saliman Mosque, not only for parents, but also for children. Efforts are made to make children feel happy to be in the mosque and parents can worship solemnly by providing a playground on the fourth floor. In addition, there is a special room, namely education kids that provides several books to read.

Some of the facilities provided are very useful. However, facilities that are not yet available, namely libraries. Special provision in mosques is very important, both accessible for children and for adult worshippers. As one example, namely the Sheikh Zayed Solo Mosque. This mosque not only has a magnificent building, but also provides educational facilities in the form of a library. The library room is in the minaret of the mosque which covers an area of about 20 square meters and is accessible to the general public. There are hundreds of books accessible to the congregation. In addition, to provide comfort, there are tables and chairs to support pilgrims who read books while waiting for prayer times.

Islam positions science as an important subject. In a poem contained in the book of Ta'lim Muta'allim it is said, "Science is very important because it is as an intermediary (means) to fear with this piety that man receives an honorable position in the sight of Allah, and eternal profit." In supporting the advancement of science, it is necessary to provide library facilities, especially in mosques. In addition to gaining religious knowledge, the congregation can also access wider knowledge through the books read. It will also attract young people to spend time in the mosque.

Mosque Prosperity Program

In order to prosper the mosque, apart from the facilities available, various Islamic scientific study and development programs are also held openly for all community groups and free of charge. These programs are accessible to the general public. Worshippers or the general public can monitor the mosque agenda through the Suciati Saliman Mosque's social media such as youtube channels, Instagram, Facebook and websites.

Several studies were accompanied by speakers with different backgrounds, consisting of the Imam of the Suciati Saliman Mosque, Islamic boarding school caregivers, academics, professional practitioners. These studies include: Women's Fiqh Studies which are held twice a month, namely on the first Friday of the week and Friday of the third week. Interactive Muslimah Study on Saturday, Qur'an Fiqh recitation, *Qur'an* tahsin class, Qur'an murottal class, Azan Training, Maulidurrosul separatory assembly and Habaib interpretation study, Habaib Hashiyah book interpretation study, *Shawi Ala Tafsir Jalalain Hafsir tafsir study*. Meanwhile, studies focusing on economics have not been held specifically.

Suciati Mosque also organizes a blood donation program that is held regularly every month, precisely on the first Friday of the week. In order to carry out the program, the Mosque Prosperity Council collaborates with the Indonesian Red Cross (PMI) Sleman. On Fridays, the Suciati Mosque regularly provides free meals to worshippers in order to run the Friday Blessing program.

At certain moments, such as Ramadan, the Suciati Mosque provides free food and takjil for worshippers. In order to improve the quality of worship in Ramadan, the Suciati

Mosque also holds a *mabit* program (overnight in the mosque) and is open to the public. Pilgrims get comfort facilities in the form of mattresses and pillows. Pilgrims also get free suhoor, so that pilgrims who perform *mabit* do not need to look for food outside, and can focus on worship.

The spearhead of mosque empowerment is human resources rather than the mosque itself (Mas'od & Zainuddin, 2018). So as to be able to revitalize the mosque with the support of the management. It is important for mosques, in addition to focusing on programs and facilities, namely how to improve the quality of human resources. Creating professional and quality human resources. Therefore, it is necessary to hold special training so that this will support the mosque takmir to carry out his role well and be more productive.

Based on information from the head of the DKM of the Suciati Mosque, mosque takmirs have not received special training. However, efforts made to improve the ability in mosque management are to visit several mosques and discuss with parties who are experienced in the field of mosque management. In this case, the Suciati Mosque paid a visit to the Nurul Asri Mosque and the Regional Leadership of the Indonesian Mosque Council of the Special Region of Yogyakarta (PW DMI DIY).

As for the programs that have been carried out, there is an evaluation caused by the lack of close relations between divisions. In fact, the success of the program will depend if the board synergizes with each other. This can be realized through a special program intended for the internal Suciati Saliman Mosque.

b. Institution

In the world of education, the Suciati Saliman Mosque also takes a role to improve Islamic insight. This program is carried out through the establishment of Madrasah Diniyah Takmiliyah (MADINTA MSS), Madrasah Mualaf Suciati Saliman, and Pondok Pesantren Suciati Saliman.

Madrasah Diniyah Takmiliyah (MADINTA MSS)

More than just instilling basic Islamic values to students, MADINTA MSS was established with the aim of forming a generation that is *tafaqquh fiddin* (religious), has commendable moral character (integrity) and nationalist. MADINTA MSS Prioritizes character cultivation, as an effort to build good attitudes and ethics from an early age. Good ethics are considered important as a foundation for future learners.

Utilizing technological developments, attendance is not done in the traditional way but uses barcodes so that it is more efficient. Meanwhile, to maintain the order and discipline of the teachers, MADINTA MSS utilizes biometric technology for check-in and check-out as a substitute for work attendance cards.

The MADINTA MSS program is held from Monday to Friday. MADINTA MSS lecturers come from different scientific backgrounds. Some are students at public and private universities in Yogyakarta. Some of the materials provided include: Aqidah akhlak, Arabic, tahsin Al-Qur'an, Islamic dates, fiqh and hadith.

Suciati Saliman Mosque also provides scholarships for orphans and outstanding participants, so they can participate in education at MADINTA MSS. This program is an effort to implement the Suciati Saliman Mosque's concern for education, especially for those who need assistance such as orphans.

Suciati Saliman Islamic Boarding School

Suciati Saliman Islamic Boarding School was established in March 2021. This cottage is located in Tugu Asri Housing, Ngaggluk District, Sleman, Yogyakarta. The establishment of this cottage is a great dream and the fruit of the efforts of Mrs. Hj. Suciati Saliman. The students consist of Strata 1 and Postgraduate students with different educational backgrounds, also from public and private campuses.

The achievement of the noble hope of establishing this Islamic boarding school is supported by the ranks of caregivers and the board of trustees. The caregivers are graduates of

master's level universities with special qualifications. Some have a concentration in the field of the Qur'an and some focus on the yellow book.

As a Qur'an-based hut, it is an obligation for students to memorize the Qur'an. Being the advantage of this Islamic boarding school is not only focusing on learning the Qur'an, but facilitated by various self-development programs. The programs formed aim to produce a generation that globalizes and has Quranic characters.

Some of the routine programs held include: *ziyadah and murojaah*, *ngaji Kitab Mau'idbotul Mukminin*, *Kitab Risalah Al-Qusairiyah*, *Kitab Tafsir Hasyiah ash-Shawi*, *Kitab Kifayatul Akhyar*, extracurricular authorship, *ngaji nahwu*, and *Tafsir Ahkam Ash-Shobuni*.

In the writing extracurricular program, students are not only equipped with material but also supported by practices to improve competence. In this case, students are given the opportunity to take part in the management of the website of the Suciati Saliman Mosque. Students are required to be able to express ideas and ideas in the form of writing. This is so that the material obtained by the students not only settles and is useful for themselves but also has wider benefits.

In addition, to form students who are broad-minded and critical, pouring ideas in the form of writing is not enough. The lodge trustees initiated a discussion forum called "Saturday Forum". In this discussion forum, students are given the opportunity to be able to present scientific papers in accordance with their educational background. Once a month this forum presents speakers who have authority and are competent in their fields.

Madrasah Mualaf

Converts are one of the groups entitled to receive zakat. It is not uncommon for converts to face difficulties during the process of studying Islam. The problems faced by converts should concern Muslims by helping them despite their difficulties. Some of the problems often faced by converts include access to education, the economy, and the emergence of problems that are not harmonious with the family.

Spreading Islam that is *Rahmatan lil Alamin*, the Suciati Saliman Foundation takes a role in coaching converts. This aims to assist the Mentoring and Development Institute for Converts in Indonesia in carrying out its role, so that the formation of a crowd Islamic foundation in converts. In order to maximize this program, the Suciati Saliman Foundation established a madrasah called Madrasah Mualaf Suciati Saliman (MMSS). MMSS was established on April 25, 2021 in the month of Ramadan. During the two years of its establishment, the number of converts fostered was 35 participants.

MMSS is expected to be a comfortable and welcoming home for converts. Some of the facilities that support this program include: competent teachers, the right curriculum, as well as Islamic materials. The material taught in the curriculum that has been formed by MMSS is in the form of creed, morals, religious jurisprudence, and material on reading and writing the Qur'an. The learning process was carried out as many as twelve meetings with a study duration of three months.

c. Social Institutions and Economic Empowerment

The mosque's social fund is one of the economic potentials of the community that needs to be managed properly. So far, the management of social funds is still limited to ideas, not many have been managed seriously and professionally (Muharawati et al., 2018). The suciati mosque through social institutions and economic empowerment, plays a role in improving the welfare of the people. In this case, several social assistance programs were held including the Friday Shodaqoh program, Shodaqoh Subuh, Sembako Dhuafa, Yatim Dhuafa Scholarship, Peduli Guru Ngaji, Natural Disaster Donation, and other programs. Social funds collected at the Suciati Mosque are also used to support various studies activities at the mosque.

In order to empower MSMEs around the mosque, the Weeding Organizer was formed. Suciati Mosque in this case provides a special building to be used as a wedding venue. Weeding organizer Masjid Suciati Saliman cooperates with MSMEs such as catering and others, so

that it becomes one form of mosque business in empowering the economy of the people, because from this business MSMEs can increase the productivity of their business.

Every big study or in the holy month of Ramadan is often used as a momentum to empower Micro Small Enterprises with various interesting events such as SME bazaars, Edufair, Islamic seminars and competitions, as well as fundraising and compensation to groups in need. The suciati mosque provides opportunities for MSMEs to promote their products in the mosque area.

Another institution under the auspices of the Suciati Saliman Foundation is the Sharia Savings and Loans and Financing Cooperative (KSPPS). This KSPPS has its own legal entity, but still holds the Foundation. KSPPS was formed on September 15, 2021. The establishment of this cooperative is based on Islamic religious law and relies on the fatwa of DSN-MUI (National Sharia Council-Indonesian Ulema Council). The purpose of the establishment of this KSPPS is to help employees of both companies and foundations to get access to loans. The beginning of the formation of KSPPS is to facilitate employees to be able to meet financial needs and avoid online loan practices and loan sharks. Until now, the cooperative has only reached Suciati Saliman's extended family, both company employees and foundation employees. Financing is usually used to repair houses, school fees, buy necessities such as electronic devices and others. About 5% of loans are intended for businesses, for example, fish pond businesses.

The concept of providing soft assistance to small entrepreneurs through ZIS funds has not yet been realized. The concept actually already exists within the framework. The provision of soft assistance is planned to be managed under the Community Social and Economic Development Institute (LSPEU). This program is also the desire of Mrs. Hj. Suciati Saliman in order to raise the status of small entrepreneurs and the benefits of people's funds will be felt more by the surrounding community. Capital or funds are one of the obstacles that have not been realized by the program. The funds collected in the mosque are still not enough if allocated for assistance programs to small entrepreneurs.

CONCLUSIONS

There are 299,644 mosques and 364,085 prayer rooms in Indonesia. However, there are still many who have not been able to optimize the potential of mosques to empower people. This is because there are still many managers who use the old paradigm in utilizing mosque funds. Therefore, it is important to revitalize the function of the mosque with the main capital is to improve the quality of human resources. One of the mosques that has been able to empower the community from educational, social and economic aspects is the Suciati Saliman Mosque. In addition to its magnificent building following the architectural style of the Prophet's Mosque, the mosque is prosperous with various programs organized. Suciati Saliman Mosque empowers people through educational, social and economic aspects.

Under the auspices of the Suciati Saliman Foundation, education was formed in the form of Madrasah Diniah Takmiliyah intended for children. Islamic boarding schools for students, and madrasah converts for mentoring converts. From a social aspect, this place often holds regular study programs, free blood donors, and also Friday Blessing programs with the aim of strengthening relationships between others. The contribution of the Suciati Mosque in improving the community's economy is carried out through the Suciati Saliman Sejahtera KSPPS. The businesses held at certain times are Weeding Organizer and the MSME bazaar program.

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