

## **Enhancing Literacy and Management of Productive Waqf at BKM AI-Mukhlisin Towards a Mosque as a Center for Community Worship and Economics**

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### **Abstract**

Community service is based on the results of an analysis of the complexity of the problems that are owned by BKM AI-Mukhlisin, the congregation of the mosque is dominated by people who need it even though the potential for fundraising still exists, but if this potential is just channeled it will not be able to improve the economy of community around AI-Mukhlisin mosque. The proposed model is a productive waqf model which is expected to be able to maximize the potential for raising funds, especially waqf for use by the surrounding community who need it for productive activities. Based on an analysis of BKM AI-Mukhlisin, it is known that it is necessary to increase productive waqf literacy in accordance with Islamic law for BKM management, especially in the process of organizational development. The community service process uses a participatory dialogue method to explore the needs and culture of BKM AI-Mukhlisin, followed by intense and ongoing training and assistance to BKM. Community service activities focus on improving the organizational structure of BKM AI-Mukhlisin with the theme of productive waqf management training, to achieve the goal of the mosque as a center of worship and an economic center for the community around the mosque.

**Keywords:** BKM, Mosque for Central of Worship and Economics, Waqf.

### **INTRODUCTION**

#### **Situation Analysis**

Mosques have been present in Indonesia since at least the 16th century AD, to be precise, during the development of Islam in Indonesia. The worship life of Muslims cannot be separated from the mosque because the concept of worship is attached to the mosque (Suwanto, 2012). This causes the activities of Muslims to be centered in the mosque with an imam as the representative who manages activities in the mosque, with an area that is managed by the mosque (the community around the mosque). The mosque reflects faith for Muslims as a vertical process between humans and Allah is intertwined, on that basis the mosque becomes a center of worship, including activities between humans in the mosque.

It is known that zakat collection activities are carried out in the mosque (especially during the month of Ramadan / zakat fitrah), in fact, these activities are activities that focus on obligatory Islamic worship. But the next process of this activity is the process of distributing zakat which is focused on the surrounding community who need it. This gives the meaning that mosques have a vital role in maintaining the prosperity of the surrounding community, so it is necessary to develop a paradigm about mosques also having the potential to prosper Muslims, especially Muslim communities around the mosque environment (Fahmi & Yulianti, 2017), and mosque also has the potential to have a bigger impact for increasing the economy not only on Muslims but for the entire community around the mosque.

The development of the function of the mosque aligned with the development of sharia entities, which in the last two decades have been enlightenment for Muslims. In the future, the presence of mosques is projected not only to focus on places of worship with Allah but to have close horizontal relations between people supported by the collection of ziswaf (zakat, infaq, alms, and waqf) which are collected from congregations to be managed and then distributed for the economic empowerment of the people. which indirectly improves the economy. So that, the

mosque can provide comfort, calm, and happiness for all the people around the mosque.

Today's mosques are not only managed by an Imam of the mosque but are managed by an organization called BKM (*Badan Kemakmuran Masjid*). Refers to the Decree of the Minister of Religion No. 54 of 2006, BKM is an official institution formed by the Ministry of Religion to enhance the role and function of mosques as a place of worship and a means of fostering Muslims. because BKM is an organization that has a clear legal basis, the development of the mosque can be reflected in the development of the mosque management organization.

In the process of building an organizational structure, in this case, BKM, it really depends on what BKM wants to achieve. The BKM organizational structure is expected to be able to explain the pattern of assignment of either groups or individuals to clarify the process of reporting relationships. There are at least six structural blocks that can be modified in organizational development, in this case, the BKM, which can then change the BKM function to become more specialized, centralizing activities, developing departments, formalizing work units, spanning organizational command and control (Barnhill et al., 2021). Leonov (2022), informs organizational management that considers external and internal conditions in organizational development, the "six ps" model is a recommended model to be implemented at BKM which will reflect optimal resource delegation arrangements in the organizational ecosystem, and ensure integrity and coordination necessary activities, as well as facilitating a rapid response to changes in the external environment. "Six ps" are "People / Board", "Platform", "Partnership", "Process", "Product", and "Passion" (Leonov, 2022).

Globalization and disruption of business then affect the organization not close to BKM which results in uncertainty in economic, social, environmental, and technological decision-making. To deal with this situation, the concept of flexibility needs to be incorporated into the company's organizational structure. It is known that there has been an evolution in modern organizational structures that place more emphasis on effective and efficient organizational functions in achieving organizational goals (Barrales et. al, 2022).

It is known that the potential for ziswaf is very large to be developed by BKM to become an economic power in mosques. Waqf is part of the ziswaf which is considered for development at BKM because the potential can still be explored and waqf activities can be carried out more for welfare and economic improvement which have a wider impact. Waqf in Indonesia is dominated by the construction of mosques, land, and Islamic educational institutions so it is defined as manifested in fixed asset investment, but then waqf objects can also be in the form of money which is then manifested into assets to be managed so as to provide the benefit of society (Kencana, 2017).

The basis for the operation/management of waqf in Indonesia is Law No. 41 of 2004, apart from that there are several government regulations that support this including PP No. 42 of 2006, PMA No. 4 of 2009 – No. 72 of 2013, Indonesian MUI DPS Fatwa, and the establishment of the Indonesian Waqf Board. The compilation of these regulations responds to the development of waqf in Indonesia, it is known that waqf is developing very massively in Indonesia, and waqf has greater potential for alleviating poverty or social inequality like the impact given by zakat (Hadi, 2016). In line with this, waqf organizations have also developed, and it has even been identified that these institutions have an important role in the development of Islamic culture, history, and civilization (Triyanta, 2014) (Aziz, 2017).

Focus analysis from ziswaf is productive waqf. Productive waqf is property or fixed principal that is donated to be used in production activities and the results are distributed according to the purpose of the waqf. Such as endowments of land to be used for farming, springs for selling water and others (Indonesian Waqf, 2020). The concept of asset-based community development will always encourage waqf management to be more optimal, this is because waqf assets are encouraged for various productive and economic fields to increase the benefits of waqf, so that waqf does not just stop at providing places of worship and cemeteries (Hasan, 2017).

If synchronized with the development of the organizational structure, BKM will experience significant changes in waqf management, especially with the existence of Islamic law that needs to be fulfilled in the organizational process. The history and culture of waqf management influence

the organizational structure of waqf management and the elements of cooperation and organizational size. It is known that in the productive waqf process, there are several criteria that need to be adjusted to the rules set by BWI (Indonesian Waqf Agency). Referring to the many waqf problems that are happening now, it is important to pay attention to the BKM ecosystem so that BKM is able to manage productive waqf properly.

### **Problems**

Based on information from a meeting of all BKMs in Medan City, it is known that there are many problems faced by BKM, those problems are transparency, accountability, and various problems regarding the financial management of the mosque. Besides that, the hope of the Mayor of Medan for the independence of the mosque, which is not only a center of worship but also the center of economics for the surrounding community needs to be appreciated and supported by creating a service program for mosques in the city of Medan. In this case responded by holding a mosque-based community service, to explore the need for mosque development, especially increasing mosque literacy as the center of economics.

In exploring problems at the Al-Mukhlisin mosque, community service was carried out through interviews that were more toward dialogue at BKM Al-Mukhlisin. In general, it is known that the literacy of mosque-based economic development or making mosques one of the economic bases of society is a new thing, the paradigm of the mosque being only a center of worship is still dominant by almost all BKM Al-Mukhlisin administrators. Even so, the mosque already knows the potential of the mosque as the center of the economy with the management of zakat fitrah which is usually done by mosques before the implementation of Eid Al-Fitr.

Another exposed problem is that BKM Al-Mukhlisin is experiencing financial difficulties because the community around the mosque (especially the congregation of the mosque) is dominated by students and people with financial needs, but at the same time there are several financial sources from several communities around the mosque, only if the source of funds is only used as zakat or alms, the previous problems will continue to recur, a comprehensive solution is needed so that the initial problems can be managed properly or even create solutions for the future prosperity of the Al-Mukhlisin mosque with the measure of the prosperity of the community around the mosque.

The impact of the Covid 19 Pandemic is still making most of the people around the Al-Mukhlisin mosque experience job difficulties. The local community's income is dominated by variable income, which is mostly obtained from trade. Medan Tembung has good potential for trading, supported by the large number of students living (boarding/renting), moreover with the active offline learning by several campuses around the Medan Tembung area (UIN SU, UNIMED, UMSU, UMA, etc.). The community around the Al-Mukhlisin mosque cannot respond quickly to this potential, it is caused by the impact of the pandemic which has made it difficult for traders to get new capital. The need for additional capital is a potential that can be responded to by the Al-Mukhlisin mosque, especially in the organizational development plan that accommodates the potential described earlier.

### **Solutions Offered**

By taking attention to the various problems previously defined, and in accordance with the mandate of the Medan City Government for the development of the mosque as a form of economic resilience for the Medan city community, intensive assistance will be carried out to BKM Al-Mukhlisin in responding to the needs and potential of the Al-Mukhlisin mosque, for the benefit of the community around the Al-Mukhlisin mosque, in this case, the community around Jalan Tuasan, Medan Tembung.

The main focus is how the current BKM organizational structure can be modified to carry out/manage waqf collection activities to then manage it for people who need it and then return it to the manager to be given to other needy people and so on. BKM in this case will focus on managing waqf assets for activities that are productive in nature, namely in accordance with the profile of the community / Congregation of the Al-Mukhlisin mosque, in this case helping capital inflammation. It is known that the Management of BKM Al-Mukhlisin is dominated by traders, this adds to the strength of BKM Al-Mukhlisin to be able to run productive waqf.

However, because productive waqf has business risks in its management, the management will be closely related to regulations, reflected in the regulations set by BWI regarding the nazir who manages the waqf. So that apart from developing the BKM organization that will manage productive waqf, it is known that there is a need for a supporting system for selecting and then fostering waqf nazirs in the future, and this is the function of BKM as the parent organization. With some of these requirements criteria, assistance is needed in terms of developing an organizational structure. Not only does the modern organizational structure focus on organizational effectiveness and efficiency, but also on how the development of the organization is in the corridor of Islamic law, this is because the waqf model to be developed must be in accordance with Islamic law. The mentoring process must also pay attention to the culture of BKM Al-Mukhlisin that was formed earlier, this is in accordance with modern organizational theory.

The process of assisting in the development of an organization that is in accordance with the pre-existing culture must be carried out with an in-depth exploration of the current BKM Al-Mukhlisin organization. The development process can then be carried out with increased literacy on how to develop a modern organization that is more flexible and responsive to change and uncertainty. Apart from that, what cannot be separated is assistance in increasing Islamic law literacy in the management of waqf according to Islamic law, especially in the management of productive waqf.

Based on this elaboration, the team felt it was important to carry out community service activities precisely at BKM Al-Mukhlisin with the title "Improving Literacy and Management of Productive Waqf at BKM Al-Mukhlisin Towards a Mosque as a Center or Community Worship and Economics".

## METHOD

### Time and Location of Community service

This community service activity is an activity program of 2022, with the big theme "one mosque - one product". In this case, several teams were formed which were then distributed to selected mosques in the city of Medan, in this case, the author had the opportunity to do community service at the Al-Mukhlisin Mosque. The product design is based on the needs of the mosque, in accordance with the previous identification, the theme of community service is the development of the organizational structure of BKM Al-Mukhlisin as a center of worship and the economy of the surrounding community. Activities are scheduled to be carried out as follows:

- Activity duration: 1 Month (October 2022)
- Location: BKM Al-Mukhlisin, Jl. Tuasan, Medan Tembung, Kota Medan.



**Figure 1.** Al-Mukhlisin Mosque, Medan Tembung

### The subject of Community service

The subject of the activity is BKM (Mosque Prosperity Agency) Al-Mukhlisin, which is the managing organization of the Al-Mukhlisin mosque on Jalan Tuasan, Medan Tembung – Medan City. Service participants are focused on BKM Al-Mukhlisin and the community around the mosque which is used to increase literacy and results from the development of the designed organization.



Figure 2. Description of Participants Activity.

### METHOD

The following is a draft flow of community service activities at BKM Al-Mukhlisin:

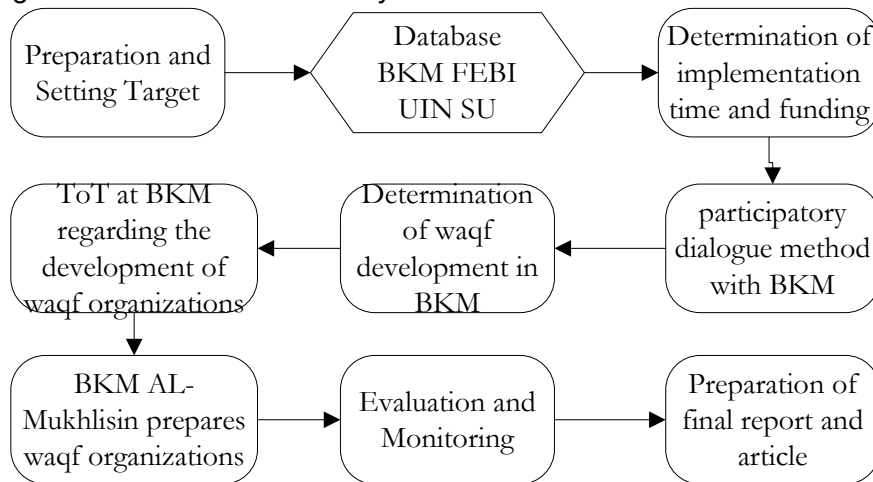


Figure 3. Implementation of community service.

The community service method begins with a dialogic participatory mechanism, namely by conducting an in-depth interview approach to explore alternative solutions that can be generated from the conclusions of the dialogue results (speakers and interviewees) (Makhrus, 2021). This approach is intended to find out what approaches can be taken to implement the results, namely organizational development at BKM.

It is known that the main output of this community service is the preparation of waqf organizations under the BKM AL-Mukhlisin structure organization. So, when the development model has been obtained, activities are continued with the ToT (Training of Trainer) method. This method is more towards providing training to BKM Al-Mukhlisin management as a technique for transferring skills and knowledge, especially in waqf management. Because waqf management requires a naziran which must be certified by BWI (Indonesian Waqf Agency), the ToT process focuses on preparing the skills and expertise of BKM Al-Mukhlisin management to manage waqf. ToT is also expected to be able to increase the literacy of BKM Al-Mukhlisin management and *Nazir* candidates of productive waqf in BKM AL-Mukhlisin.

### RESULTS AND DISCUSSION

This community service was conducted by the lecturer of FEBI UIN SU Medan and BKM AL-Mukhlisin Jalan Tuasan, Medan. Participation of Ahmad Muhaisin B. Syarbaini, and student of management FEBI UIN SU Medan yaitu Muhammad Hasby and Mutiara Rahmah. Involving students in this community service aims to include students in faculty programs, especially research and community service. BKM involved were mosque administrators, especially the mosque's core administrators, and administrators who were prepared for waqf bodies at the Al-Mukhlisin mosque. It is known that there are FEBI UIN SU students who are also involved but as part of the BKM, and this is important to ensure the continuation of the program in the future and learning for these students.

Chairman of BKM Al-Mukhlisin ensured the role of BKM management in their active role in

community service activities. Especially in terms of identifying the need for organizational development to training related to the part of the organization that is being improved in BKM. The contribution of the BKM chairman plays an important role in ensuring the sustainability of the community service program



**Figure 4.** Presenter Provides Productive Waqf Literacy in Accordance with Islamic Shari'a

**Table 1.** Participant Role Description

| Activities  | Participant Role   |
|---|--|
| I Participatory dialogue to determine the main issues raised as a product of community service  | Participants / BKM explained the profile, weaknesses and potential of the mosque at this time, especially in terms of increasing the economic center of the community around the mosque  |
| II Enhancing productive Waqf literacy according to Islamic Sharia and BKM organizational development training, meeting organizational needs in terms of waqf institutions under BKM | BKM pays attention to Islamic law on productive waqf and modern organizational development techniques for the development of BKM, and explores the need for <i>Nazir</i> waqf.<br>BKM pays attention to the establishment of <i>Nazir</i> waqf at BKM Al-Mukhlisin |

### Applied Models on Community Service

**Table 2.** Community Service Activity

| Description              | Activity   | Participation   |
|--------------------------|--|---|
| Prepare                  | <ol style="list-style-type: none"> <li>Coordination with BKM to prepare for the needs of Community Service Activity</li> <li>Ensuring the readiness and schedule of Community Service Activity.</li> <li>Preparation of Community Service facilities and readiness of funding for the proper implementation of activities.</li> </ol>  | BKM prepares a schedule for the readiness of core management BKM to attend community service. |
| Dialogical participatory | <ol style="list-style-type: none"> <li>In-depth interviews with BKM regarding the current needs of BKM are based on profiles, mapping waqf funding the strengths and weaknesses of the potentials. mosque.</li> <li>Known the main problems and started the BKM development plan.</li> <li>Identifying the need for organizational development of BKM in line with waqf management.</li> </ol> | BKM records current organizational data and waqf potential data.                              |

| Description                                      | Activity   | Participation  |
|--|--|--|
| ToT to the preparation of waqf management at BKM | <p>a. Dissemination of the importance of managing mosques as centers of worship and economic canters</p> <p>b. Productive Waqf Literacy Improvement in accordance with Islamic Shari'a</p> <p>c. BKM organizational development training according to the needs of waqf potential development</p> <p>d. Preparatory training for the establishment of a waqf management institution under BKM</p> <p>e. Training for BKM on waqf nazir qualifications in accordance with the mandate from BWI (<i>Badan Wakaf Indonesia</i>)</p> | <p>BKM provides a place for activities to be held along with a training schedule.</p> <p>BKM prepares organizational development according to the training provided.</p> <p>BKM prepares waqf management activities.</p> |

### Implementing Community Service Activity

Focus Community Service is to produce products at the mosque based on exploring the needs of the mosque to the problems received by the mosque in its efforts to become a center of worship and a center for the community's economy, in this case, activities are carried out at the Al-Mukhlisin mosque so that the community expected to be affected by the product of the mosque development is the community around it. Al-Mukhlisin mosque, Medan.



**Figure 5.** Documentation After Community Service Activity

Community service activities are divided into 2 (two) major activities. The first activity is an exploration of the needs of the mosque in a predetermined context, namely to become a center of worship and the economy. This activity was carried out using a dialogical participatory approach, with exploratory speakers from Ahmad Muhaisin B Syarbaini, M.Ag. The resource person is a FEBI lecturer at UIN SU Medan as well as an *Ustadz* / religious preacher who has often given lectures on Islamic science at the mosque, so he is close to BKM and able to do good exploration. Together with Budi Dharma, M.M as the accompanying lecturer for the activity, the results of exploration were obtained that the Al-Mukhlisin mosque has strengths that have not been well explored, namely that there are congregations of mosques that have good financial capabilities and do not yet have a place to channel these advantages. The results of the discussion focused on the possibility of developing waqf management at BKM Al-Mukhlisin. On the other hand, it is known that most of the congregation of the Al-Mukhlisin mosque are students and productive workers who have financial difficulties to produce products. So, the focus of impact is the development of productive waqf, which can be used by the surrounding community to do business around the Al-Mukhlisin mosque.

The next activity began with increasing the literacy of BKM management and the surrounding community related to productive waqf literacy in accordance with Islamic law and then continued with organizational development training, in this case, the development of BKM for productive waqf management at the Al-Mukhlisin mosque. The model used is ToT with resource persons

developing the organization Budi Dharma, M.M. The material provided is related to how the current organization (BKM Al-Mukhlisin) can respond to the needs by developing a modern organization, where the waqf institution is under the auspices of BKM, and this is rarely done by several similar organizations (BKM). Together with the accompanying lecturer, Ahmad Muhaisin B. Syarbaini, M.Ag, a preparatory process for the development of a productive waqf organization was carried out, one of the agendas of which was to prepare the *nazir* to become the waqf manager, in this case, the qualifications for the *nazir* candidate. BKM managers are trained to prepare existing administrators, so they can adjust the Nazir qualifications mandated by BWI.

## CONCLUSIONS AND RECOMMENDATIONS

### Conclusions

BKM Al-Mukhlisin's assistance with the aim of the Al-Mukhlisin mosque being a center of worship and the economy of the community around Medan Tembung, to be precise, Jalan Tuasan, Medan, has gone well. Assistance is carried out using a dialogical participatory approach to produce findings that there are opportunities for the development of productive waqf at BKM Al-Mukhlisin. The assistance continued with training for BKM Al-Mukhlisin management to develop the BKM organization, namely productive waqf managers under BKM Al-Mukhlisin. The two assistances were carried out by FEBI lecturers at UIN SU Medan, namely Ahmad Muhaisin B. Syarbaini and Budi Dharma, and assisted by FEBI Management students at UIN SU Medan, namely Mutira Rahmah and Muhammad Hasby for community service management.

### Recommendations

The assistance of BKM Al-Mukhlisin must be continued, namely the process of establishing productive waqf advocacy and assisting BWI assessment of productive waqf managers (*nazir*), so that the legalization of waqf management is in accordance with the mandate of the Law. This activity requires the continuation of the program so that the main objective of developing the mosque as a center of worship and economic center can be realized. This service model can be a raw model for community service development in the context of mosque development and can contribute positively to the community, especially around the mosque.

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