

Philanthropy, Mosques, and Community Empowerment: A Study on Zakat and  
Waqf Management in Jogokariyan Mosque, Yogyakarta (Philosophy,  
Contention and Transformation)

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**ABSTRACT**

*In the development of Islam in the Middle East or long before the existence of Islam in the archipelago, the study of Islam was very advanced in Iraq and during the Abbasid and Umayyad dynasties. With the existence of many very significant developments, starting with the center of culture and civilization in the dynasty, by utilizing the mosque as a civilization of the ummah. This is proven to move the joints of the economy at that time. Thus, from the beginning, Islam wanted a civilization to be built in mosques in the Middle East. After Islam arrived in the archipelago, initially the mosque was the center of civilization, and sometimes many Islamic kings carried out activities in the mosque as a center for government at that time. For example, Raden Fattah and others, the projection of the mosque as the center of the civilization of the ummah has had a philosophy and guideline since the beginning. The potential of mosques in this country is also not small, even thousands and can be hundreds of thousands. However, this is still underestimated and sometimes overlooked. One example of a mosque that builds potential with zakat and philanthropy is the jogokariyan mosque in the city of Yogyakarta. This research wants to see the extent to which the philosophy and contestation and transformation of mosque-based philanthropy began with the jogokariyan mosque. In this dimension, the approach taken is the phenomenology and sociology of Islamic law. Institutional portraits and portraits of what social movements really support the success of the jogokariyan mosque in framing philanthropy with cismaik in the dimensions of their mosque's satker. This paper will dig deeper into the study of what transformations were created in the dimensions of the prosperity of the jogokariyan mosque.*

*Keywords: philanthropy, jogokariyan mosque, zakat*

**INTRODUCTION**

In an economic development based on religious space, it has always been and is still using the economic aspects of development in tools and specifications to measure it, in other words, per capita income is the benchmark used today to see how the economy has succeeded and has crawled up to become the driving force for

the pace of development community and communal. Demographics and the strength of the majority community are also very influential in the dimensions of increasing the economic changes of a nation and the country, looking at the adage above and seeing the field Indonesia is one of the countries with a majority Muslim population, or a country with a Muslim majority population largest in the world.

The old 2010 data alone states that 258.32 million people are people who inhabit the country and the Indonesian nation, there are around 225.25 million people who are followers of the Islamic religion, so if we use the term economic analysis as much as 87.2% of the total population of Indonesia is Muslim. In the concept of Islamic economic development, it is known as "the process of alleviating poverty and provision of ease, comfort and decency in life (the process of reducing poverty and creating peace, comfort and morality in life). So it can be concluded that economic development according to Islam is multi-dimensional in which it includes quantitative and qualitative dimensions, in the sense that the goal is not only for the sake of worldly material but also for the welfare of the hereafter.

In the development of Islamic economics or social philanthropy in Islam, it cannot be separated from the concept of the mosque as the front guard, the mosque in many literatures is mentioned as being the most important part in the development of teachings and the experience of religious teachings in Islamic doctrine starting from the time of the Prophet Muhammad until now. I am surprised that by making significant developments in the management of mosques, it will lead to the influence of mosques in the socio-economic dimensions of government and culture and the fiber of knowledge that develops in Islamic culture and civilization in Indonesia, history records that Islam came and was built on the north coast of Java, always using mosques. as the basis for the spread of religion even though historically it is known as *laggar*, while in Kalimantan it is called a mosque and in Sumatra it is called a *surau*. Seeing this phenomenon, the Islamic ancestors used the mosque as the basic teaching and management of the Islamic dimension, starting from science, education, art, culture and the existing government. Until now, the model and management of the mosque as the center of Islamic civilization is still very

strong in the archipelago, although in many dimensions it has also experienced a reduction which denies and justifies the mosque as only a sacred realm of worship without any existing economic and social embellishments. In this modern era there is one mosque that does more than what is understood by the Muslim community in general in Indonesia, namely the Jogokriyan mosque, the mosque located in the city of Yogyakarta, where it is located in the Jogokariyan village, meluraham matrijeron, Matrijeron district and the city of Yogyakarta, is a mosque that was founded since 1966 and was inaugurated on September 20, 1967. In the course of the career of this mosque what is interesting is that the management of this mosque has an extraordinary and very positive impact on the surrounding environment, many of which include the active congregation of the Jogokarian mosque and routine groceries every two weeks To the poor and not forgetting the mosque-based afternoon market every month of Ramadan, the more interesting activity is the development of waqf and Islamic/social philanthropy which was initiated by this mosque to be one of the factors for early Majsi getting national and international awards related to the management and development of mosques in dimensions philanthropy social. The most recent activity is Jogokarian also initiating the free movement of cleaning mosques throughout Yogyakarta by the Jogokariyan mosque cleaning team, which is known as *marbut*, the basic running of this activity is as stated that it is one of the social philanthropic movements in Indonesia.

From the above phenomena, this research and paper would like to discuss and elaborate more comprehensively related to the study of mosques as centers of social philanthropy and as part of the development of zakat and waqf in Indonesia by looking at the content of transformation and philosophy. And this will provide an impact on the treasures for the development of mosques with basic

social philanthropy in Indonesia. Or one of the role models for the development of social philanthropy in the Muslim world with a mosque as the initial foundation as was done in early Islamic societies.

## LITERATURE REVIEW

### *Jogokariyan Mosque: Contestation, Philosophy and Transformation*

Departing from the verse of the Qur'an which states that "Today I have perfected your religion for you and have fulfilled My favor upon you and have approved for you Islam as a religion (Surat al-Maidah: 13) in the view of classical scholars in al-Maidah: -Quran the word *deen* in Arabic means that it is a complete way of life, in other languages it is also translated with the concept of "religion" in this hall there is also a translation with a broader concept with a wider translation, namely the teachings of the people Islam. In this verse it is rightly emphasized that Allah has approved Islam as a complete way of life for a generation of Muslims. So a religion needs an official place of worship in this context is a mosque, then it is true what is stated by Robeth Hillerbrand who states that the mosque is a religious building with Islamic principles, because officially Islam offers guidelines for a good set of official rules and spiritual and physical or social contexts, and in this case there is no doubt that from the beginning of this religion the spiritual and physical context was institutionalized in the form of a mosque.

In view of which, for example, Dr. Spahic Omer who stated that the institution of the mosque in the view of the Muslim Ummah is urgent, he consciously stated that the mosque is a very important part of Muslim life. Because in the history of Islam that exists on this earth, the mosque became a milestone in the history and advanced civilization of Islam in the Umayyad dynasty and the Abbasid dynasty. So from Dr. Omer stated to give an important view

that it needs to be institutionally combined that between physical and spiritual buildings must be combined in one place and in that there is a social and worship dimension at the same time, and the mosque is the only institution that can be done in this context. But what is happening now is that the function of the mosque is far from what was wanted and carried out by the heyday of Islam in the past, this is because in carrying out the meaning associated with the concept of a mosque it is still not final, so sometimes it tends to be reduced to a limited period which has an impact on the study. about the function of mosques in this modern era, so we need to look at the definition offered by Dr. Tajuddin who stated that when a mosque is only defined by religious architecture, it becomes quite a serious problem in relation to defining a mosque, one of the authors Ismail Seragel who stated that in an article entitled faith and the environment that summarizes the crisis of defining a mosque, he stated that with that the mosque is a household, the role of the mosque is superior to the individual structure because the algorithm of a Muslim is built and carried out in the mosque as a center of physical and spiritual activity.

In history it is proven that the process of the prophet da'wah in Medina using the mosque as the basis for religious education and government, in history it is also stated that the first communal activity carried out by the prophet was to bring together the muhajirin and the anсор by inviting to build a mosque in Medina, in the phenomenon The above shows that the Prophet gave an important picture regarding the importance of the Masjdi image in the dimensions of building early Islam. In building the early Islamic community in Medina. Next we also look at the tradition as difficult as the Prophet Muhammad, namely the Four Caliphs whose mosques during their leadership were also built with a fairly simple mechanism but still in a dimension that can be utilized to the fullest, but in the next

period during the Muslim dynasty the practice of building mosques experienced a development comparable to that of the Prophet Muhammad. The development of existing knowledge, that indeed in one place and a certain period of time mosques were built very extravagantly but did not have a significant impact in alleviating poverty in the community.

In a hadith it is stated that Abu Hurairah, Prophet Muhammad SAW stated that the practice of building an extravagant mosque is a wrong attitude, so it is prohibited in Islam, Prophet Muhammad SAW said, I was not ordered to build a tall mosque, in another hadith it is stated that one of the signs of the apocalypse is that you will always be competing in building mosques. This hadith proves that the command of the Koran not to be extravagant is appropriate and highly recommended in carrying out Islamic teachings on earth, one of the evidences of the decline in reducing the benefits of mosques is by moving the administrative area which used to be in the days of the Prophet and the Caliph. the mosque or the room around the mosque was then moved to the palace of the Caliph, and then the establishment of a court building separate from the mosque complex was also a thing that experienced a decline even though at the time of the Prophet and the Caliph solving problems was done in the mosque or special buildings in the mosque complex.

Even though at that time it was also maximizing the mosque as an education center where recitations were carried out in large groups but also small circle recitations around existing mosques and this was done during the initial period, and this cannot be compared with the university in modern times, because it does have different times and challenges, but history records that al-Azhar Egypt is a platonym for a large university which was built from a mosque which is now a large, worldwide campus. Until now the practice of using mosques is still in the radisu as a learning center with

the presence and presence of education with a secular method, the mosque will only be considered to be carrying out religious scientific studies, even though in the history of the mosque it is a center for knowledge education ranging from astronauts and existing general knowledge. at that time, then in this case the use of mosques in activities carried out by Muslims and non-Muslims is still in line with the mosques that were originally held, even though the initial image of Islam states that what was done in the mosque at the beginning of the Prophet Muhammad in teaching Islam in Medina as part of the development of Islamic civilization in Medina, the sub-culture and economic culture of the social community and the development of existing knowledge. Therefore, the concept of the mosque above must also undergo reinterpretation in order to provide space as the mosque built by the Prophet Muhammad SAW, this reinterpretation effort is an effort to integrate the concept of the mosque in the context and ethical reasoning at the time of the Prophet.

Therefore, building mosques today must develop the concept of mosques in the context of mosque differentiation in the modern era, by grounding mosques in the context of socio-economic culture and government dimensions, and reducing the cult that mosques are only holy places based on religious rituals and nothing more. It should begin to be reduced by providing a wide space by making the mosque the center of Islamic and Muslim civilization in the dimension of Indonesian democracy if the mosque is built in Indonesian territory. To revive the importance of the institution of the mosque, is it obligatory to follow the directions of the Qur'an and Hadith and the practices of the early generations of Muslims. Further research should be carried out to produce planning guidelines from Islamic sources for the institution of mosques to be revived as the focal point of the Muslim community. Allah has commanded the Muslims to be examples for mankind and establish justice on earth.

The Prophet (saw) demonstrated the practical aspect of being an ideal example for mankind through his practice throughout his life. Unfortunately, we Muslims today are facing difficulties to carry out Allah's commandments and follow in the footsteps of the Prophet (s) because we have deteriorated from the guidelines that were set for us and adopted the western philosophy of life as a result of the most significant institution of the Muslim Community i.e. the mosque became not enough to be integrated into the fabric of Muslim society. Now with the revival of Islamic thought and philosophy, the time has once again come to revive the institution of the mosque in its entirety according to the directions laid down in the Qur'an and the practice of the Prophet (s) and the early generations of Muslims. Muslims who describe the practical aspects of utilizing the advantages of mosque institutions to the fullest.

#### *Pilantrophy and Mosque: A Concept and Method*

In the study of philanthropy is a term that has not been known in the coming Islamic era, but later in an in-depth study it was stated that there is an Arabic term that can be used as an equivalent to the word philanthropy which is referred to in the study of Islamic terms as al-Ata al- Ijma'I (social grants) and at-Takaful al-Insani (human solidarity), ata-ata Khairy (giving for good), in other terms there are those who state the term al-Birr (good deeds), or shadaqah also sometimes referred to as Fundamentally, philanthropy is related to various activities to improve the quality of human life, philanthropic activities are often in the form of charity such as giving donations to religious places in places of worship and then distributing them to people in need. In Midgley's view which states there are three approaches that can be used in promoting social welfare, first social philanthropy, which relies heavily on private donations, volunteers, and non-

profit organizations to meet needs, by finding solutions to existing social problems. Second, social work, by relying on professionals to support social welfare goals and thirdly social administration, which relies on government intervention through official services, this approach is also known as social services and social policy. And the first issue is the Ministry of Social Affairs and Baznas on the other hand, the second is an institution appointed by the state in the context of social philanthropy in Indonesia. Whereas in Indonesia, for example, the research conducted by Hidayatus sholihah et al with the title Islamic philanthropy development model based on management of waqf treasure improvement on the mosque of the northern seaboard of Java which states that the study of Islamic philanthropy (ZISWAF) which has an orientation in public needs with refers to data related to waqf in Indonesia 2,686,536,656.68 m<sup>2</sup> or 268,653.67 ha located in 366,595 locations in Indonesia.

The results of this study provide a very significant contribution that mosques as waqf are part of a religious context that can collectively become a source of social philanthropy in the Indonesian context, there are three patterns, the first is the pattern of traditional use and management in the sense of traditional management. Stagnation of understanding related to waqf, secondly it is not permissible to exchange waqf assets, and thirdly, wazir waqf is still characterized by traditional institutions. Meanwhile, secondly, the semi-traditional management pattern which is waqf management with relatively the same conditions as traditional conditions but in it is developed with a professional waqf empowerment pattern in the sense that even though it is not maximized with administrative-based management and neat management in an administrative structure that good and right.

In this case, we can see the management of the Pondok Indah mosque,

the Masjid at Taqwa Pasar Minggu, the Ni'matul Ittihad Mosque, Pondok Pinang, and the Pondok Pinang Islamic Boarding School, while the third is the pattern of professional waqf management with strong formal regulations based on waqf law. That exist on a strong basis of fiqh with the protection of positive law and other laws that exist in Indonesia. In concrete examples, there are PP Darul al-Quran boarding schools and the Surabaya al Falahm Institute and many more and must be strengthened by the waqf law and national monetary regulations and existing tax laws.

In addition to the research above, there is also a study conducted by Dadan Muttaqin entitled *Measuring the Mosque Based Disaster Philanthropy*, Procending of the 2nd and SAoutheast Asian academic forum on sustainable development. the existing infaq media box, and announced to the congregation directly and also placed on the mosque bulletin board and bulletin, specifically for the mosque which is the object of this paper's study, announcements are also posted on the mosque's website, technically fundraising is also installed on the website and fundraising even though it is still thematic and accidental and can only be done in disaster conditions due to natural disasters. Natural disaster philanthropy funds from these mosques are launched directly to the head of disaster victims, and only a few are collaborating with existing social institutions and then generally responsible for the management and assistance of natural disasters from the community and collected and distributed by the mosque. quite good, because this kind of activity has a strong legal basis so that it provides fresh air in empowering social philanthropy funds for natural disaster relief in a wider dimension, as well as mosque administrators also conduct regular reports by building reports in a transparent manner and can increase donations. Remain in the dimension of social philanthropy carried out by these mosques in the future and maintain the trust of existing donors.

One of the mosques in this study that made a big contribution was the management of the Ulul Albab mosque in the dimensions of waqf and zakat management and social philanthropy funds in dealing with disasters in the Jogja area and its surroundings by providing more space in terms of rules and legal basis which then provided input and basis for mobilizing maximum philanthropy in Indonesia, especially in the city of Yogyakarta.

This paper is also observing and deepening the dimensions of social philanthropy carried out by the jogokaryan mosque in the dimensions of carrying out social philanthropy in Jogja and in Indonesia, in this paper it will be discussed in great detail in the dimensions of classical understanding related to philanthropy to an in-depth study in a deeper dimension.

## RESULTS AND DISCUSSION

*Philanthropy, Mosque and Empowerment of the Community: A Study of Zakat and Waqf Management in Jogokariyan Mosque, Yogyakarta (Philosophy, Contenstation and Transformation)*

The mosque is not only a place used for worship rituals, but also as a means for Muslims to carry out social activities, education and as a unifying place for the people. The Indonesian Mosque Council explained the function of the first mosque as a *madlah* or place of worship in a narrow sense such as praying and reciting the Koran as well as being a *ghairu madlah* or a place of worship more broadly such as a place to strengthen community social interaction. Second, the mosque as a forum for the community through existing facilities and infrastructure. The mosque is used as a center for education, teaching and development of knowledge, a center for the collection and distribution of zakat, infaq, and shodaqoh, a resting place for travelers, and so on. Third, the mosque as a unifying center and communication center for the

people. All kinds of information and activities of the Islamic community can be done in the mosque.

The funds obtained from the various sources above are used to finance mosque activities, procurement of facilities and infrastructure and mosque development. The funds are issued to finance routine activities, take care of the mosque, maintain/care for it. Mosque activities are certainly carried out well if sufficient funds are available. The funds collected must also be managed properly in order to meet all the needs and activities of the mosque. For this reason, it is important to have an accountability from the manager/takmir of the mosque for the funds managed. The accountability carried out by the takmir of the mosque is not only to humans *habluminannas* (donors and congregations) but the main thing is accountability to Allah *habluminallah*. In *habluminannas* it is in the relationship between human beings themselves which in this case involves the mental aspect. In *habluminallah* it is in the relationship between humans and Allah SWT which in this case involves the spiritual aspect. The mental aspect here is an aspect that bridges the course of the physical aspect and the spiritual aspect.

Yogyakarta Jogokariyan Mosque in addition to functioning as a place of worship, is also an agent of social change for the community (*jamaah*), through economic empowerment activities, for example, providing business capital for pilgrims and distributors of zakat *infaq sadaqah* (ZIS), even those who were previously *mustahik*, turned into *muzakky*. . This Jogokariyan Mosque has several advantages in terms of economic empowerment of pilgrims who are categorized as poor or underprivileged (*dhuafa*). In addition to the economic empowerment of the people at the Jogokariyan Mosque in Yogyakarta, the takmir also has other programs such as distributing rice, cheap markets, and

alleviating debt through *baitul mal* whose funds come from zakat, *infaq*, and *sadaqah*.

At the Jogokariyan mosque, the takmirs initiated the mosque census. This annual data collection produces a comprehensive *da'wah* database and map. The data base and map of the Jogokariyan *da'wah* do not only include the names of families and residents, income, education, and others, but also those who pray and who have not prayed, who are in congregation in the mosque and those who are not, who have sacrificed and paid tithe at the *Baitul Maal Mosque*. Jogokariyan, who actively participates in mosque activities or not, who is capable in what field and where to work, and so on. Very detailed. The *Da'wah* map of Jogokariyan shows a picture of a village whose houses are colorful: green, light green, yellow, and so on, up to red. In each house, there are also iconic attributes: *Kaaba* (already performing *Hajj*), camel (already *qurban*), coins (already tithing), cap, and etc. The configuration of the village house was used to direct the *da'i* who were looking for a house.

Data on the potential of the *Jama'at* is put to good use. All the needs of the Jogokariyan Mosque that can be provided by the congregation, are ordered from the congregation. Jogokariyan Mosque is also committed not to create a business unit so as not to hurt the congregation who have a similar business. The *ukhuwah* of Muslims in Jogokaryan is built strongly. Every week, the Jogokariyan Mosque receives hundreds of guests. Consumption for guests, ordered in turns from the congregation who owns a restaurant.

Jogokariyan Mosque has been acting as a "bank", where the budget mosques are obtained from Zakat, *Infaq*, and Alms (ZIS) funds. In addition to receiving material assistance (money), also received non-material. These funds in addition channeled for the benefit of the mosque takmir activity program, also distributed to humanitarian social activities. And this is done regularly. Especially for

social with this humanitarian program, the main target of this activity is people who are categorized as low-income, poor, needy, poor, orphans.

The practice of funds managed by mosques is taken from infaq, alms, and zakat funds, and the funds are divided into three: first for mosque operations, second for direct assistance for the poor, and third for capital costs and business capital assistance. The commitment of the Jogokariyan Mosque to be able to focus in addition to coaching, is also empowerment. The mosque management believes that the funds managed by the mosque should not linger in the hands of the mosque management, the funds should be returned to the congregation/community in need.

#### CONCLUSION

The practice of funds managed by mosques is taken from infaq, alms, and zakat funds, and the funds are divided into three: first for mosque operations, second for direct assistance for the poor, and third for capital costs and business capital assistance. The commitment of the Jogokariyan Mosque to be able to focus in addition to coaching, is also empowerment. The mosque management believes that the funds managed by the mosque should not linger in the hands of the mosque management, the funds should be returned to the congregation/community in need. The results obtained from the economic empowerment efforts carried out by the Jogokariyan Mosque are to help the poor, the underprivileged and the target community which is a low-income economic category which is given by the Jogokariyan Mosque Yogyakarta to the community/congregation so that in everyday life it can run well like never before.

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