

MOSQUE-BASED ECONOMIC EMPOWERMENT IN THE MALAY WORLD: Views of Ibnu Khaldun's Asabiyah and Malik Bennabi's Civilization Theories

Rizqi Anfanni Fahmi

Islamic University of Indonesia

Jl. Kaliurang km 14,5 Umbulmartani, Ngemplak, Sleman, D.I. Yogyakarta, Indonesia

email: rizqi.anfanni@uii.ac.id

Suyitno

Raden Fatah State Islamic University

Jl. Kyai Haji Zainal Abidin, Km. 3, 5, Pahlawan, Kec. Kemuning, Kota Palembang

email: caknoyitno@gmail.com

Endang Rochmiatun

Raden Fatah State Islamic University

Jl. Kyai Haji Zainal Abidin, Km. 3, 5, Pahlawan, Kec. Kemuning, Kota Palembang

email: endangrochmiatun_uin@radenfatah.ac.id

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Abstract

In the Malay world, mosque-based economic empowerment has grown in popularity, with Indonesia and Malaysia dominating the presentation of documents on the mosque economy. The purpose of this study was to conduct a literature review on the economic empowerment of mosques in the Malay world and its relationship to civilization. On the basis of keywords pertinent to the economic empowerment of mosques in the Malay world, scholarly articles indexed by Scopus and Google Scholar were reviewed. Using techniques of content analysis, 44 relevant articles were gathered and analyzed. The results indicated that mosque-based economic empowerment programs have increased in Indonesia, Malaysia, and Singapore, but not in Southern Thailand, Brunei Darussalam, or the Philippines, where mosques continue to be centers of religious activity. Mosque-based economic empowerment is consistent with Ibn Khaldun's Asabiyah concept, in which the mosque serves as a social organization for Muslims in Malay countries. In some countries, mosque-based economic empowerment has reached a spiritual and rational stage, according to Malik Bennabi. This study can be used as a resource by administrators of mosques and Islamic organizations in the Malay world region to promote economic empowerment to strengthen social cohesion and the Asabiyah of the Malay Muslim community.

Keywords: Mosque-Based Empowerment, Economic, Malay World

INTRODUCTION

In recent years, mosque-based economic empowerment has become increasingly popular and widespread in Indonesia, the largest Muslim-majority nation. As-Salafiyah et al. (2021) examined the mosques' economic meta-analysis. According to his study, 76 out of 103 publications on mosque-based economics focused on Indonesia. Malaysia placed second with fourteen articles, followed by Bangladesh with three. In addition, a separate study by the same author has demonstrated that the proposed measurement

of the Mosque's economic empowerment index is based on the fact that an increasing number of mosques have this program. Therefore, Indonesia is a pioneer in economic empowerment based on mosques.

Indonesia and Malaysia are the leading producers of economic items based on mosques in the Malay world. This trend demonstrates that, in terms of scientific publications, mosques in the Malay World are at the forefront of mosque-based economic empowerment among Muslim nations. It is also consistent with numerous mosques in the two nations. Indonesia has 295,528 mosques

(Ministry of Religion, 2022), with 6,850 mosques in Malaysia (Jabatan Kemajuan Islam Malaysia, 2022). Both nations have a significant number of mosques. It suggests that nations in the Malay world are more concerned with boosting the economy of the Mosque.

According to Long (2014), the Malay world is closely entwined with Islamic culture to the point where economic empowerment practices based in mosques have emerged as a manifestation of Malay culture. Cultural expressions are different ways that a group or society communicates and represents its values, experiences, ideas, identities, beliefs, hopes, successes, and dreams through compelling and meaningful forms (Isar & Anheier, 2010). These charitable endeavors represent the accomplishments, values, and values of a community in the form of economic empowerment.

Mosques serve as places of worship in the Malay world, but in communities where Muslims are a minority, they frequently perform additional functions. Mosques, such as those in Singapore, Thailand, and Cambodia, can serve as places for Islamic education, community gatherings, and other congregational service activities (Mohd. Shuhaimi & Osman, 2012). However, few studies have examined mosques' economic standing in the Malay world prior to their recent emergence from Indonesia.

By conducting a literature review on the economic empowerment of mosques in nations of the Malay world and how it relates to civilization, this paper seeks to supplement existing studies. This study is required to give a preliminary account of how mosques in the Malay world affect economic areas where they have previously been thought of as only vertical places of worship. One of the primary justifications for mosques' need to investigate aspects of economic empowerment is the need to raise social funds from an increasing number of congregations.

This paper's main argument is that mosques are managing an increasing amount of money and that they have served a crucial socioeconomic purpose ever since the time of the Prophet. Many mosque funds are unused, including those in the Malay community. According to a study done in 2022 by Suarni, Basir, and Febriani, a mosque in the Sulawesi

region has a balance of up to IDR 207,419,100. According to Omar et al. (2015), some mosques in Kedah have bank deposits of up to RM 200,000 (Rp 700 million). According to a study conducted in Terengganu, the amount of money held by mosques in banks totaled RM 200 million, or about IDR 7 billion (Zakariyah, 2014). Every Friday, a mosque in Singapore receives S\$12,000, or roughly IDR 120,000,000 (Abdul Malee & Mohd Balwi, 2021). According to a 2017 study by Fahmi, mosques can hold balances in the billions of rupiah range. Mosques that are well-managed tend to have economic empowerment programs (Rosidin, 2019). Therefore, the methods of allocating the mosque's funds could be characterized as having a serious commitment to advancing society.

The congregation's contributions should be distributed with consideration for their utility, not in silence. If mosque funds remain in a bank account, the mosque will receive nothing. Because the funds will be used to finance the business, the bank stands to gain the most. In addition, mosque funds are unrestricted. From an Islamic standpoint, unrestricted mosque funds can be used in a flexible manner (Zakariyah, 2014). During the time of the Prophet Muhammad, the mosque was a haven for the destitute and hungry (Muhammad, 1996). In modern management, mosques must play a larger role in bolstering the congregation's economic well-being (Zakariyah, 2014). Participation of mosques in entrepreneurial and economic endeavors can enhance sustainability in numerous ways (Abdul Malee & Mohd Balwi, 2021). It indicates that mosques empower vulnerable communities, which is typical in a variety of regions.

This article can serve as a guide for Islamic religious authorities in the Malay world to collaborate on the administration and development of mosques. The similarities and differences in the culture of mosques in each country can serve as new treasures and references for religious authorities in the development of mutually beneficial collaborations and agreements. Managing Islamic social funds in each country that are collected in mosques is an alternative perspective on mosque administration.

Literature Review

To date, scholarly investigations pertaining to the economic empowerment of mosques have centered on the theoretical and practical aspects of empowerment, the contribution of Islamic social funds to the process of empowerment, and the involvement of Islamic microfinance institutions. Scholarly discourse on empowerment models and methodologies examines the derivation of the optimal mosque-based economic empowerment model from pre-existing empowerment practices (Dahlan et al., 2021; Fahmi, 2018; Muslim et al., 2014; Said & Mahmuddin, 2015; Utama et al., 2018). An additional scholarly investigation provides a conceptual explication of the financial empowerment of mosques, drawing from extant literature studies (Azman Ab Rahman et al., 2019; Yuliani, 2019). Erziaty (2015) and Holle & Arifin (2022) delineate optimal methodologies without presenting an empowerment framework. Several scholarly investigations have examined the perception of mosque-based economic empowerment among congregants, and the findings consistently indicate that the community acknowledges the existence of an economic initiative aimed at empowering the community (Razak et al., 2014; Suryanto & Saepulloh, 2016). The study's findings indicate that the economic empowerment facilitated through mosques has both theoretical and practical aspects.

Numerous scholarly investigations have been conducted on the principles and methodologies of mosque-centered economic empowerment, which establish a connection with Islamic financial establishments, encompassing both social and commercial aspects. The economic empowerment that takes place within mosques is mainly reliant on Islamic social funds, such as infaq, alms, zakat, and waqf, as means of financial support. The Jogokariyan Mosque located in Yogyakarta utilized the Baitul Maal as a means for economic empowerment, as reported by Ayyubi and Saputri in 2018. Multiple research studies conducted in Malaysia have demonstrated the utilization of cash waqf as a means to mitigate poverty through mosques (Ayyubi & Saputri, 2018) and to facilitate the growth of micro-small businesses (Imtiyaz &

Razak, 2021). The study's presentation suggests that the utilization of Islamic social funds can be made more productive through mosque-based economic empowerment.

Islamic microfinance institutions (IFIs) represent a noteworthy development in the examination of mosque-centered economic empowerment. The aforementioned International Financial Institutions (IFIs) are utilized for the purpose of extending monetary aid to individuals undertaking pilgrimages who require financial support. Mosque cooperatives and Baitul Maal Wat Tamwil (BMT) are the prevalent forms of Islamic Financial Institutions (IFIs), as reported by several studies (Adriani et al., 2019; Cheumar et al., 2021; Riwayatanti, 2019; Sallehhuddin et al., 2017). The mosque's congregation is provided with the facility of availing financial resources from these institutions. The study of the role of International Financial Institutions (IFIs) in enhancing the economic capacity of Mosques is a commonly observed research trend.

The majority of research on mosque-based empowerment has been conducted in Indonesia and Malaysia. There is a lack of scholarly research that specifically examines the economic roles and activities of mosques in the Malay region. Scholarly discourse on the subject of Islam and the Malay world typically centers around the lens of Islamic thought and Civilization, as evidenced by the works of Habibullah et al. (2022), Islam (2019), Jalil and Alias (2020), Kamaruzaman et al. (2016), and Razzaq (2018). The scholarly literature has addressed the topics of Malay culture and assimilation (Hakim et al., 2017; Madjid, 2012; Suradi, 2022), as well as the historical development of Islam in the Malay region (Jones, 2013; Naoki, 2001; Othman, 2011). Numerous scholarly works pertaining to mosques in the Malay world have focused on the subject of mosque architecture and structures, as evidenced by the works of Aljunied (2018) and Harlina Md. Sharif (2020). Hence, the exploration of the economic empowerment of mosques in the Malay world remains a topic that has not been extensively deliberated.

RESEARCH METHOD

This research is a literature study based on scientific articles indexed by Scopus and Google Scholar. Scientific articles were selected based on keywords relevant to the focus of research, namely the economic empowerment of mosques carried out in the Malay world, which includes Indonesia, Malaysia, Singapore, the Philippines, Brunei Darussalam, and Thailand. These countries were chosen because they represent the Malay world according to Milner's "Malay" criteria (Milner, 2008). Therefore, this study focuses on mosques in these countries.

The present investigation sourced its data from scholarly articles pertaining to the economic empowerment of mosques in the nations. The present study involved the curation of scientific papers to extract evidence of concepts, methodologies, and other relevant aspects pertaining to economic pursuits within the mosques of the Malay world. The scientific inquiry involved the utilization of keywords in English, Indonesian, and Malay languages for the purpose of conducting article searches. The geographical scope was limited to the six nations within the Malay world. Four years ago, certain keywords were utilized, particularly within the Indonesian context, as the majority of economic empowerment research in Indonesia has concentrated solely on publications from 2018 onwards. According to Milner's (2008) account, Abdul Hadi Haji Hasan has classified the mosques situated in Java as belonging to the Malay World in his book "Sejarah Alam Melayu". Regarding other countries, the scope of the year was not restricted as the quantity of articles was comparatively limited in comparison to the Indonesian context. The keywords used were as follows: 1) mosque, economy, Brunei; 2) management of mosques in Brunei; 3) mosque, Brunei Darussalam; 4) mosque in Brunei Darussalam; 5) mosque in Brunei Darussalam; 6) mosque, economy, Singapore; 7) mosque management in Brunei; 8) management of mosques in Brunei; 9) mosque in the Philippines; 10) mosque in Southern Thailand; 11) mosque, economics, Malaysia; 12) mosque management in Malaysia; 13) mosque in Malaysia; 14) management of mosques in Malaysia; 15) mosque-based economic empowerment.

The scholarly articles were sequentially retrieved and perused up to the tenth page of a Google search. The categorization of articles was achieved through the verification of the presence of economic activities related to the Mosque within the news content and articles. A total of 44 scientifically relevant articles have been acquired and are now prepared for analysis. Subsequently, the scientific articles that were gathered were presented in a table format using Microsoft Word software, to facilitate subsequent analysis of the data.

The initial stage of the analysis involved identifying the unit of analysis within the content, specifically the Mosque's economic empowerment. Subsequent to the discovery of the content, the subsequent course of action involved the classification of said content according to geographical location, type of empowerment endeavor, and supplementary annotations. Subsequently, a straightforward coding methodology was implemented, followed by data visualization, analysis, and the derivation of conclusions. The data that was gathered underwent analysis through the lens of both Ibn Khaldun's Asabiyah theory and Malik Bennabi's Civilization theory.

The Asabiyah theory of Ibn Khaldun is a sociological concept that underscores the significance of group solidarity or social cohesion (Asabiyah) in the ascent and decline of civilizations. As per this theoretical framework, the collective perception of identity and shared objectives within a group can potentially foster social stability and resilience, thereby facilitating economic expansion and cultural advancement. In contrast, the absence of social cohesion may result in social deterioration and the downfall of a society. The present study examines the application of Asabiyah to economic activities in mosques within the context of mosque-based economic empowerment in the Malay world. The collected data were analyzed to investigate this phenomenon. The study focused on analyzing the potential impact of economic empowerment programs implemented in mosques on enhancing social cohesion and fostering the advancement of the broader community.

According to Malik Bennabi's theoretical framework, societies undergo a tripartite progression of development, referred to as the three ladders of civilization. These stages include the material stage, the intellectual stage, and the spiritual stage. During the material stage, societies prioritize material progress and the accumulation of resources. During the intellectual phase, societies prioritize the acquisition of knowledge and education, whereas in the spiritual phase, their emphasis is on the cultivation of moral and spiritual growth. Bennabi posits that the pinnacle of civilizations is attained during their spiritual phase. The present study examines the potential impact of mosque-based economic empowerment on the spiritual development of society within the Malay world. The collected data was analyzed to assess the contribution of economic initiatives in mosques towards this objective. The study investigated the potential of economic activities within mosques to foster ethical and spiritual principles, thereby motivating individuals to prioritize non-materialistic pursuits.

DISCUSSION

The Mosque's Impact on Economic Empowerment in the Malay World

From the search results for the previously mentioned keywords, it was determined that mosques are the foundation of economic empowerment in Malay countries. Following is a summary of the search engine results.

Brunei Darussalam

The majority of mosques situated in Brunei Darussalam have been constructed and upheld by the government. Several mosques were under the management of the local community. The primary emphasis of the Mosque is on spiritual practices, including prayer and recitation. The dispensation to deliver speeches in mosques is restricted to individuals who have been authorized by the government. The affluent ruler of Brunei is reputed for his benevolent approach towards constructing mosques and extending support for religious pursuits.

In addition to the state budget, the promotion of cash waqf is being advocated in Brunei as a means of providing benefits to

mosques. The majority of the cash waqf allocation, approximately 90%, is directed towards the development of mosque facilities, while a mere 5% is allocated towards public interest initiatives. The vast majority, specifically 98%, of waqf land is allocated for the purpose of constructing and maintaining mosques. In 2016, the cash waqf allocated for the construction of the Brunei mosque amounted to approximately IDR 21 billion, equivalent to \$1,836,781. The Tanmiah Agency is responsible for overseeing cash waqf, albeit the sum amassed is comparatively smaller than that administered by the government. The nomenclature remains unaltered, with a primary emphasis on furnishing religious ceremonies for the populace of Brunei.

The utilization of infaq funds received by the Mosque for community empowerment activities has not been observed. Even remaining completely quiet. A portion of the zakat funds collected is allocated towards the upkeep of mosques or surau. It is evident that the monetary resources in circulation within the Mosque are predominantly allocated towards religious practices and the infrastructural advancement of the Mosque.

Singapore

The Mosque used to be out in the country. Singaporean Muslims no longer construct mosques in villages but rather in residential areas as a result of the massive building of apartments and housing. The Mosque Building Fund (MBF) was established by Majlis Ugama Islam Singapura (MUIS) as a means of establishing mosques in Singapore. The "new generation" mosques in Singapore are now the hubs of Muslim activity. This mosque of the "new generation" offers a number of amenities, including kindergartens, religious instruction, classes for the Hajj, Arabic language instruction, and family counseling. The Singapore Islamic Religious Council (MUIS) is in charge of running the mosque. Due to a number of unresolved issues, there has recently been tension between MUIS and the Muslim community.

To hasten the building of mosques, every Muslim employer is required to make a certain amount of donations to the Mendaki (Council of Education for Muslim Children) Fund. Employers who hire Muslims are also required to contribute to the Mendaki Fund.

While some of the waqf is used to construct apartments, mosques are the intended use for the majority of it. Because it is being built close to a mosque, this project empowers the local Muslim workforce.

The management of the Zakat funds managed by MUIS is an example of mosque-based economic empowerment. In 2008, MUIS introduced the Enhanced Mosque Cluster (EMC) system, which gave 29 mosques responsibility for distributing zakat. In accordance with this EMC, the Mosque assumed control of the MUIS office's former function of providing social assistance to Singaporean Muslims. Zakat management collaboration between MUIS and mosques improves services to mustahik (zakat recipients), and these mosques will also work with other organizations to develop empowerment programs for needy people, low-income people, and underprivileged families.

The Asy-Syakirin Mosque, one of the mosques, has entrepreneurship programs that aid the mosque's sustainability in a number of ways. The Asy-Syakirin Mosque makes money by hosting various events there, such as international seminars, in addition to receiving donations from the congregation (Tuwa Ihsan Fund). Of course, it involves a large number of Mosque congregations and administrators. Many Non-Governmental Organizations (NGOs) as well as the government provided funding to the Asy-Syakirin Mosque. Interestingly, the Asy-Syakirin Mosque offers a number of programs for empowerment, including: 1) the mosque offers a free food pantry for those in need of food and other household necessities; 2) the annual "we care day" program offers free haircuts and health consultations; 3) more than 184 families have been aided by the rental of low-cost apartments to the less fortunate; 4) the mosque has a "green apple café" and "mandiri dispenser service" business unit; and 5) providing strategic commercial property to local entrepreneurs.

Thailand and the Philippines

Regarding economic empowerment programs in Thailand and the Philippines, few references were discovered. In southern Thailand, for instance, mosques are widely

used for religious activities. In 2015, there were 1,476 mosques in this region. Several mosques administer zakat for the purpose of economic empowerment. In Bangkok, waqf is predominantly designated for mosques and schools.

Similarly, the majority of waqf land in the Philippines is used to construct mosques. More than 50 mosques are supported by waqf funds, personal donations, and Islamic organizations in Manila and its surrounding areas, the capital of the Philippines. Waqf funds earmarked for mosques are also used for religious programs and other Muslim communities, such as feeding the poor and providing shelter for war victims in Moro.

Malaysia

In Malaysia, as in Brunei, the state owns and regulates mosques. The government constructs, issues permits for, and manages mosques. Aside from the government, the mosque's primary source of revenue is the Mosque Savings/ Tabung Masjid (TM). However, the majority of TM usage still involves the operation and construction of mosques. In contrast to Indonesia, mosques in Malaysia do not have zakat institutions. All zakat is administered by the state through zakat institutions in each state. The Mosque is only used as a location for a small zakat counter. The Mosque facilitates the distribution of zakat to recipients of zakat who reside far from the Zakat Institution. Miniature zakat counters in mosques also increase zakat collection. Nonetheless, the Mosque lacks the authority to administer zakat.

The tourism industry, often referred to as Mosque Tourism, presents the greatest opportunity for the economic empowerment of mosques in Malaysia. Mosques with architectural distinction and historical significance have the potential to serve as tourist attractions. The iconic Mosque is a tourist attraction that encourages residents to pursue business opportunities. In Malaysia, 53 mosques have become part of the Mosque Tourism industry, employing Tour Guides, some of whom are volunteers. The Federal Territory Mosque in Kuala Lumpur operates a program known as the Masjid Tour Program (MTP), in which all tourism-related activities are managed by the Mosque's 84-person staff.

Typically, tourists will appreciate the Mosque's distinctive architecture and can even enter to observe the congregational prayer rituals. Visitors to the Mosque are required to wear modest attire. Men who wear shorts must wear a sarong-like covering. Similarly, female tourists must cover certain body parts to appear more appropriate and courteous when entering a mosque.

In addition to mosque tourism, several economic empowerment programs exist in Malaysian mosques. The mosque cooperative, which is located in multiple mosques, is one of them. This cooperative includes diverse industries, including services, consumer goods, and retail, and it aids pilgrims in need of capital assistance and product marketing. The People's Bazaar is the provision of a People's Bazaar for worshippers within the mosque complex. The rent paid by the tenants is considered alms given to the mosque for its operations. This bazaar gives mosque congregations the opportunity to sell their wares.

Indonesia

At least 17 selected articles related to mosque-based economic empowerment programs in Indonesia can be identified. Indonesia is a pioneer of mosque-based economic empowerment. Many mosques have implemented economic empowerment programs, even though the proportion of the number of mosques is still tiny. Mosque-based economic empowerment programs in Indonesia come from infaq, donors, zakat, and waqf funds. The forms also vary, some in the form of mosque cooperatives, Baitul Maal Wat Tamwil (BMT), non-interest-bearing soft loans, bazaars, and religious tourism.

An example of a well-known pioneer mosque for empowerment is the Jogokariyan Mosque in Yogyakarta. The Jogokariyan Mosque conducted several programs to empower the congregation's economy: 1) provision of business capital to pilgrims from Baitul Maal. This business capital is given to pilgrims who need it. 2) lending to pilgrims in need with a *Qardh contract*; 3) Ramadan Afternoon Market in Kampung Ramadan Jogokariyan (KRJ) empowers traders and the community around the Mosque. Every afternoon of Ramadan, this market is crowded,

even many who come from outside Yogyakarta to feel the atmosphere. Lately, this event has been held outside of Ramadan every weekend. Pilgrims were given vouchers and exchanged with traders ready to sell on the streets around the Mosque. The mosque administrators gave this voucher free of charge to boost the economy of residents heavily affected by COVID-19; 4) provide marketing assistance for congregation products by buying them at events at the Mosque, such as catering. The Jogokariyan Mosque also succeeded in producing its iconic product, Peci Batik, in which the cap artisans were given capital assistance and assisted with *branding* by the Mosque.

Several other mosques have cooperatives or BMTs, including the Al-Markaz Mosque in Makassar, the At-Taqwa Mosque in Cirebon, and the Salman Mosque in Institut Teknologi Bandung (ITB). What is interesting is the Salman Cooperative because it is a campus mosque. Not many campus mosques are capable of initiating programs like this. This cooperative uses a Murabaha contract in procuring goods needed by its members, so the savings are in the form of loan money in the form of goods (buying and selling). This cooperative was established to give financial assistance to the employees so that the circulation of money from Salman's environment is not done outside.

The provision of capital loans for worshippers was also carried out at the Al-Ikhlas Mosque in Malang City, the Great Mosque of Syarif Hidayatullah Karangploso Malang. Baitil Atieq Bengkulu Mosque, Jami Al-Baitul Amien Jember Mosque, and Ummul Mu'minin Surabaya. Al-Ikhlas Mosque in Malang City, through Baitul Maal Al-Ikhlas (BMA), facilitates capital loans for small traders around the Mosque originating from funds managed by the zakat board and providing social assistance and scholarships for worshippers. The Baitul Atieq Bengkulu Mosque facilitates loans for communities around the Mosque who want to open a business so they have the capital to start a business. As for the Ummul Mu'minin Mosque in Surabaya, donor funds are used for capital loans for deficient congregations and mosque donations for operations and social activities.

The interest-free loan is insignificant, ranging from IDR 200,000 to IDR 1,000,000.

Slightly different but similar things are found in West Nusa Tenggara Province (NTB). The OJK's Regional Financial Access Acceleration Team (TPAKD) initiated an economic empowerment program. The mosque administrators are trained and provisioned to increase their knowledge and understanding of the Mosque-based Against Moneylenders Program (Mawar Emas). The Mawar Emas program was designed as a solution to providing working capital to mosque-based communities and as a joint effort so that the people of NTB avoid loan sharks. This program offers a new perspective on how the government empowers the Mosque's economy.

Another form of economic empowerment for the community around the Mosque is mosque religious tourism. Tourists visit several mosques in Indonesia because they are side by side with the tomb of the guardian. This is the main attraction for connoisseurs of religious tourism to visit. Near the Mosque, there are usually many traders selling various goods and services to tourists and pilgrims, which drives the economy around the Mosque. The Outer Batang Mosque in North Jakarta, the Sunan Ampel Mosque, and the Menara Kudus Mosque are just a few examples. The mosque tour boosts the local people's economy, which the government and the manager fully support.

The Asabiyah and Mosque-Based Economic Empowerment Theories

The development and decline of civilization in a region are significantly influenced by the mosques. In his capacity as an individual, Ibn Khaldun held that humans are created in a state of weakness and require attachment to other people (tawn), in accordance with Asabiyah's (Group Feeling) theory. When people participate in society and have social interactions, they can become solid and alive. Humans are encouraged to participate in collaborative efforts with others to meet their needs when they are aware of their weaknesses. However, Aaliyah as a sentiment and a mental condition can also be felt by people who are not related in a biological sense but who have had long-lasting

and close bonds as members of a group (Ibn Khaldun, 1967b).

This idea has been central to Islamic civilization throughout its history because it encourages cooperation, selflessness, and the fulfillment of social obligations in Islamic society. According to Ibn Khaldun (1967a), this spirit fosters social harmony and possesses extraordinary strength in sustaining the advancement of human civilization. Mosques play a part in bringing together wealthy and poor people. Economic empowerment based on mosques can accommodate it.

These show the Mosque's function as a social institution. Ibn Khaldun asserts that without social organization, human existence on earth would be lacking and that this social organization is essential for humans. It will not be possible for God to use man as His earthly representative. According to Ibn Khaldun (1967), it denotes civilization. The findings demonstrate how the mosque can foster social cohesion by fostering comradery among its wealthy and less fortunate congregants. It is recognizably a social organization's function.

Because Islam is recognized as the State Foundation in Brunei Darussalam, asabiyah develops within the country. Despite the fact that this study did not uncover any mosque-based programs for economic empowerment, the government is still accountable as a social institution through mosques. As a result, the administration of mosques in Brunei is largely taken over by the government. In mosques, social interactions typically take place during religious instruction and ritual worship. It might be because the government has taken direct control of the community's concern for the less fortunate in order to direct attention to mosques' spiritual components.

Although most mosques are managed by the government in both Brunei and Malaysia, Malaysia demonstrates a more assertive role of social organization in mosques. In addition to being centres of worship and religious education, some mosques in Malaysia are also used as tourist destinations. Mosque-based tourism indicates Malay Muslims' strong identity (Asabiyah) in Malaysia. Moreover, some mosques in Malaysia seek to strengthen social cohesion

through mosque cooperatives as a form of mutual aid and solidarity among Muslims.

Speaking of social cohesion, Indonesia has a relatively high degree of social cohesion despite its high diversity due to its founding history, Pancasila as the state philosophy, and the Indonesian language as a unifying force (Ziegenhain, 2019). It indicates that social cohesion indicates the presence of the *alayah* in Indonesian society. At the community level, one manifestation of this *alayah* is empowerment. Empowerment is a bottom-up movement for the community that shares the same feelings. This movement may have led to various mosque-based economic empowerment programs. Thus, mosque-based economic empowerment in Indonesia is a movement that arises from the group feeling (*alayah*) of the grassroots community to help each other.

From the results, it was revealed that mosques in the Malay world countries are mostly still focused on religious activities, especially in Muslim minority areas. *Asabiyah* is important for Malay Muslims in minority areas such as Singapore, Thailand, and the Philippines. This concept strengthens a sense of belonging and solidarity among Muslims in these countries (Halim et al., 2012). Singaporean Muslims must donate to the Mosque to build group solidarity, which is fulfilled by every Muslim who works. Despite being a minority in Singapore, their social cohesion is relatively strong, as seen in the existence of such donations. The Islamic Religious Council of Singapore (MUIS) collaborates with various parties, enabling the collected zakat funds in some mosques to be utilized for the community's economic empowerment.

The mosques are crucial in cultivating this sense of community spirit. For underprivileged Muslims, economic empowerment is a suitable approach. The zakat collected is channelled through the Mosque to empower those in need, strengthening the sense of *asabiyah* among them. This sense of sharing implies the existence of *Asabiyah* because, according to Ibnu Khaldun, those who feel they have a "shared home" want to share their feelings with other group members (Ibn Khaldun, 1967b).

When a group of people already have a sense of *Asabiyah*, they will tend to maintain their existence from outside disturbances (Gule, 2015; Halim et al., 2012). From the results, several mosques try to help congregations escape the snares of loan sharks. This loan shark can be associated with an irrelevant nuisance. The Mosques reinforce feelings between congregation members so they can escape the difficulties they get from the moneylenders.

Ibn Khaldun's *Asabiyah* theory is one of the supporting factors that mosques can become the social bonding of Muslim communities in a particular area. One of the efforts to increase social cohesion is empowering the Mosque's economy. Islamic social funds collected at the Mosque are utilized to increase the empowerment of the congregation around. The sense of togetherness and solidarity to help those in need is an implementation of the concept of *Asabiyah* Ibnu Khaldun.

View of Malik Bennabi's Civilization Theory

Three ladders or stages of civilization were proposed by Malik Bennabi: the soul (the spiritual), reason (the rational), and instinct (the instinctive). Humans are in a state of nature where they are controlled by their spiritual potential when they are on the spiritual ladder. Only the power of the spirit, in Bennabi's view, enables people to develop into civilized beings. People who have lost their ability to ascend cannot be led; instead, they will fall into collapse (Bennabi, 1954, 2003). When the spirit is lost, civilization will collapse.

At this point, the mosque becomes the center of Muslim spiritual life in the context of mosque-based economic empowerment. The Mosque's atmosphere is solely dominated by matters directly related to God, and it is typically not used for anything besides supporting religious rituals. Despite being primarily a Muslim country, it appears that Brunei Darussalam has chosen to separate secular and religious topics in its mosques. The Mosque's sole purpose as a center for spiritual growth is affected by the division of economic and spiritual affairs there. Bennabi nonetheless thinks that the advancement of civilization

depends on spiritual growth. The mosque may have been built specifically for spiritual development, while other institutions working under state control handle development in other areas.

Mosques safeguard the spiritual well-being of the Muslim community and maintain Islam's presence in the Philippines and Thailand, where Muslims do not constitute the majority. In the future, mosques' functions in both nations might go beyond spiritual uplift to include socio-political, economic, and cultural facets. Because they serve as a hub for the Muslim community, mosques are well-suited to perform this expanded purpose.

The rational stage, according to Bennabi (1954, 2003), is where those who follow religious principles begin integrating their social ties to spread their religion throughout different regions of the world. The development of science and ultimately the ascent of society to the pinnacle of civilization are fueled by the abilities and creativity that are stimulated by new interests and challenges. At this point, the mosque can go beyond purely spiritual functions and develop into a hub for social and economic empowerment, aiding in the development of the neighborhood and civilization as a whole. Mosques that have made economic empowerment a priority have developed to the point where they are now hubs for neighborhood events. Muslims have been successful in promoting the idea of a thriving mosque and the welfare of society, reaching the pinnacle of their glory as the epicenter of human civilization. A mosque's progress toward the pinnacle of spiritual and social development is demonstrated by the mosque's efficient performance of both vertical and horizontal functions. In contrast, it might be a sign of decline if a mosque is unable to carry out these duties.

Despite being a minority in Singapore, Muslims have found other uses for mosques besides serving as places of worship. Using zakat funds, they have supported a range of beneficial economic initiatives for Muslim communities in need. Through their assistance to the less fortunate, mosques have also performed their social duty. Some mosques in Malaysia are now popular tourist attractions for both Muslims and non-Muslim visitors. It

suggests financial gains for the mosques, the localities, and the nation.

In Indonesia, mosques play a variety of roles in addition to serving as traditional places of worship. Many mosques across the nation have taken part in various business ventures to help the neighborhood. They have aided in setting up financial institutions, supporting businesses, fighting against predatory lending practices, and even promoting religious tourism. They have also helped provide business capital. These efforts imply that, when viewed through the eyes of Bennabi, Indonesian mosques have reached a high level of mosque civilization.

The instinct ladder is the third and last ladder. Weakness and confusion are prevalent at this stage. As instincts become free, such chaos is unavoidable. According to Bennabi, since people no longer feel the "tension" of their faith, reason has lost its social function. As the cycle of civilizations comes to an end, society will enter the "dark period of history" (Bennabi, 1954).

The findings showed that no Malay nation had climbed this instinct ladder. In several Muslim-majority nations, economic empowerment is rising, but there are only rudimentary indications of how this ladder will be reached in terms of mosque-based economic empowerment. For instance, when a mosque succeeds in thriving the neighborhood with sufficient funds, there may be confusion in managing people's money, as was recently the case with the misuse of donors' donations. In addition, it is feared that mosques will stop reflecting the spirit of the ummah and instead turn their attention to monetization. If they are not properly anticipated, some of these worries might serve as a warning that the third ladder will soon materialize.

CLOSING

The study explores the varying levels of mosque-based economic empowerment in different countries in the Malay world. In Brunei, the state is responsible for most mosque building and maintenance, and cash waqf is primarily used for developing mosque facilities. In Singapore, mosques are managed by the Singapore Islamic Religious Council and have become centres of Muslim activity, with various economic empowerment

programs such as entrepreneurship, social assistance, and zakat distribution. More information is needed on economic empowerment programs in Thailand and the Philippines. Indonesia is a pioneer in this field, with at least 17 related articles identified. Various forms of mosque-based economic empowerment programs have been implemented in Indonesia, including mosque cooperatives, non-interest-bearing soft loans, bazaars, and religious tourism.

The study also highlights the role of the Mosque in the rise and decline of civilization in a region from the perspective of Ibn Khaldun's Asabiyah theory and Bennabi's civilization theory. The Mosque can serve as a social cohesion by strengthening solidarity between different segments of society and empowering the Mosque's economy. The Mosque can increase empowerment through collected Islamic social funds, creating a sense of togetherness and solidarity to help those in need. In mosque-based economic empowerment, the Mosque becomes the center of Muslim spirituality. It can move towards the rational ladder of civilization, integrating with various parts of the world and leading the development of science to the peak of civilization.

This study used a literature approach, so the findings must be verified at the actual location. This research can be a reference for administrators of mosques and Islamic organizations in the Malay world to encourage economic empowerment further to strengthen social cohesion and the Asabiyah of the Malay Muslim community. Future research is also expected to sharpen the link between mosque-based economic empowerment and the decline of a civilization with a more comprehensive theoretical analysis.

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