

REVITALIZATION OF MOSQUE MANAGEMENT MODELS AND THEIR APPLICATION IN SOCIAL CAPITAL

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Abstract

The revitalization of mosque management at Kurir Langit Mosque aims to restore its function as a place of worship and a relevant social practice aligned with the current needs of the Muslim community by reinstating the practices of the early era of Islam during the time of Prophet Muhammad (peace be upon him) and his companions. The research objective is to examine the strategies for revitalizing mosque management models and their implementation in the context of social capital at Kurir Langit Mosque. This study utilizes a qualitative method with a field research approach. The research findings reveal that the revitalization of Kurir Langit Mosque's management has brought about significant transformation in mosque management, fundraising, and various social practices, thereby introducing the concept of social capital within the community. The modern concept of revitalization at Kurir Langit Mosque involves a return to the roots of early Islam, adopting early Islamic practices, and making the mosque a centre for education and empowerment. Community funds are managed meticulously, combining religious values with educational services, primarily funded through endowments, zakat, almsgiving, and donations, enabling the mosque to operate independently. A comprehensive social welfare program focusing on education, well-being, and empowerment is implemented with a mentorship-based approach, fostering positive change and reducing reliance on aid and donations.

Keywords: revitalization, mosque management, social capital

INTRODUCTION

The mosque, in principle, serves as a place of worship. However, it also plays a role and function in community development, such as deepening the knowledge of Islam (Muridan et al., 2022). Moreover, the mosque should serve as a venue for carrying out activities aimed at achieving the welfare of the congregation and the community, as well as promoting social order, both through preaching and practical solutions,

thus contributing to the well-being of the Muslim community towards a civil society.

Caring for the prosperity of the mosque and its congregation has been a practice since the time of the Prophet Muhammad; peace be upon him, who set an example by migrating from the land of Mecca to the land of Medina. Before reaching Medina, he, along with the people accompanying him on the migration, established the Quba Mosque. Upon his arrival in Yathrib (Madinah), the first thing he did was

to establish the Prophet's Mosque after fostering brotherhood between the Ansar and the Muhajirin (Nata, 2021).

However, it is regrettable that, at present, many mosques with great potential for fostering culture and well-being within the Muslim community are difficult to realize. This is because the management of most mosques is primarily limited to serving as places of worship only, and at times, they are even sparsely attended by congregants.

This situation is further reinforced by research indicating a shift in public perception regarding the function of mosques, where mosques are increasingly seen merely as places of worship, primarily associated with activities like prayer, recitation, and ceremonial events (Islamic holidays). Research by Masmuri dan Suratman (2019) highlights that a portion of the population has pragmatically limited the meaning of mosques to places of religious worship, such as prayer and religious rituals.

One of the challenges related to mosque management is often caused by the limited knowledge and human resource insights of mosque administrators (Hentika et al., 2014). Recruitment issues for mosque administrators are prevalent, with one side being dominated by younger generations while the other is primarily led by older generations, leading to management conflicts. It is expected to come across mosques with substantial balances, often in the tens or even hundreds of millions, which are typically announced every Friday. While these mosques have significant financial resources, they are often solely used for enhancing the mosque's physical infrastructure.

Therefore, mosque management should be revitalized, and the mindset of mosque administrators and the congregation needs to be reformed. The idea that a mosque is only a place for ritual prayers and any accumulated funds should be hoarded and used exclusively for mosque-related purposes, such as enhancing the mosque's physical structure, should be transformed. Just accumulating wealth without appropriate allocation differs from hoarding riches (Khair, 2013). Without understanding the true purpose of the accumulated funds, which should be put to use and spent in the path of Allah or for the social well-being of helping congregants or the local community in need, a mosque should play a

vital role in the hands of individuals who comprehend the function of mosque management.

The revitalization of management is exemplified by Kurir Langit Mosque, encompassing not only the management itself but also the allocation of funds, fundraising methods, and the multifaceted functions of the mosque. In addition to serving as a place of worship, the mosque is actively engaged in social activities, empowerment initiatives, and educational endeavours, including training programs for youth and various other activities.

Kurir Langit Mosque was established in 2017 with a millennial concept and predominantly comprised of teenagers in Barru Regency. The mosque is inspired by the act of charity, initially serving as intermediaries for a few donors who then delivered donations to those in need. Initially, their gathering place was in local coffee shops (*warkop*), and at times, they rented shophouses as a base camp. Then, in 2017, a generous donor selflessly provided a piece of land to the Kurir Langit volunteers to construct the mosque.

The mosque was then designed with a modern theme and concept grounded in the principle of multifunctionality for the existence of the mosque. The term "modern" used by the mosque's management does not imply an advanced management approach as the concept of "modern" presented by Nasution, where modernity involves having the mindset, movement, and efforts to reform old beliefs, institutions, and more, to align with new ideas and conditions brought about by modern science and technology, keeping pace with the progress of the times (Nasution, 2018). Instead, the "modern" concept offered by Kurir Langit Mosque implies a return, not an advancement; it signifies going back to approximately 1500 years ago, following the concept of the time of Prophet Muhammad, peace be upon him and his companions.

While constructed, the mosque also runs programs not only to assist the less fortunate based on economic conditions but also actively participates in providing medical treatment and offering free healthcare services. Kurir Langit Mosque consistently strives to provide assistance and aid during natural disasters and events like pandemics, ensuring help and the distribution of aid reach those in need.

The building forms a structure with latticed walls that provide a sense of coolness and fresh air within the place of worship. On the side facing the river, it is left open with large ventilation openings so visitors on the second floor can enjoy the natural scenery. This floor is also designed as a Quran Memorization Dormitory, serving as a residence for students who are memorizing the Quran and are under the guidance of Kurir Langit Mosque. Additionally, the mosque is a Quran Education Center for various age groups, catering to children and adults interested in learning the Quran.

So, the mosque acts as the holding institution. Donations are allocated for social welfare purposes. At present, Kurir Langit Mosque in Barru has established a Quranic Boarding School (Pondok Quran Kurir Langit), two 24-hour free ambulance services, one operational vehicle donated as an endowment asset, two *wakaf* plantation areas, a baitul *maal* for the management of *zakat* and *wakaf*, and a modern store (Tijarah Mart). These achievements were realized in just approximately six years. The primary source of mosque funds comes from endowments (*wakaf*), followed by *zakat*, *infaq*, and *sadaqah*.

The Multifunction Program at Kurir Langit Mosque demonstrates a commitment and collaboration between religious institutions and the government to benefit the community. This is a positive step in developing diverse facilities for the common good. The program offered by Kurir Langit Mosque provides opportunities for endowments and multifunctional alms, where one donation can assist in the construction of the mosque, a free clinic for the underprivileged, a Quran Memorization Dormitory, a Center for the Charity Movement, a Quran Education Center, and a religious tourism area. This program significantly benefits and enhances the well-being of the community in Barru.

It mainly proves that Indonesia is regarded as a pioneer in economic empowerment, including entrepreneurship, social assistance, and the distribution of *zakat*. This includes mosque cooperatives, interest-free soft loans, markets, and religious tourism (Suyitno et al., 2023).

The management model of Kurir Langit Mosque plays a significant role in the

community. The revitalized integrated management model, coupled with strategies for fundraising and utilizing community funds, has the potential to reinvigorate the mosque's function as an economically empowered centre. In efforts to maintain and enhance social capital, this research is crucial in providing an effective mosque management role model.

Literature Review

Revitalization is a process to reinvigorate something previously disempowered, making it vital. "vital" means extremely important or highly essential for life (Christy & Ade, 2020). Management must be carried out to the best of one's ability in any organization, including the administration of a mosque.

Social capital is akin to economic capital and should ideally be productive. Social capital can impact individuals or groups achieving success through maximal utilization with optimal benefits (Deti, 2017). Social capital, like other forms of capital in economics, such as resources and machinery, does not always provide benefits in all situations but becomes beneficial in certain circumstances (Putri & Alhidayatillah, 2022). Social capital may be advantageous to individuals or communities in specific situations. However, on the other hand, it can be useless or even lead to losses, much like capital, wealth, or money that merely accumulates without being put to productive use. Social capital can refer to funds like *zakat*, *wakaf*, or even accumulated mosque funds that remain as unproductive balances.

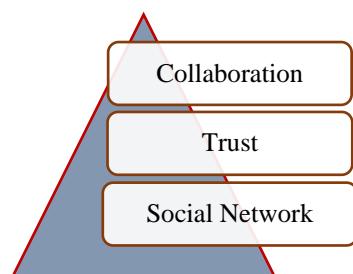
Conceptual Framework

The revitalization, as intended in this research, is to examine the management of Kurir Langit Mosque located in Barru Regency, especially its administrators, intending to change the mindset of its stakeholders, including donors, to cultivate social awareness that touches upon the concept of social capital.

A study related to social capital indicates that the entirety of resources, whether actual or potential, which have connections with network relationships in organizations or institutions that are based on mutual recognition and acknowledgement, constitutes social capital (Syahra, 2003).

Social capital is akin to other forms of capital in economics, such as resources and machinery. It does not always yield benefits in all situations but becomes beneficial in specific circumstances (Susanto, 2010). Social capital may be valuable in certain situations for individuals or communities. However, on the other hand, it can be useless and even lead to losses, much like capital, wealth, or money that remains idle. Social capital can refer to funds like *zakat*, *wakaf*, or even accumulated mosque funds that remain as unproductive balances. To effectively build and utilize social capital, several fundamental assumptions are needed, according to Robert Putnam (1995). (Chart 1)

Chart 1. Basic Concept Of Social Capital



(Source: Putnam, 1995)

1. Social Network: Through networking, individual relationships form a unified whole, allowing for coordination both internally and externally within the established organization. This unified force can be a significant strength in achieving a goal, closely aligned with the Islamic principle of building bonds of kinship to foster unity.
2. Trust: Trust holds profound implications for communal life, particularly as social beings who depend on one another. Once trust placed in someone is betrayed, it becomes challenging to rebuild. Therefore, individuals must uphold ethical standards and norms to preserve trust. As Muslims, preserving trust is obligatory, whether it involves entrusted possessions, loans, assistance, or collaboration to extend trust in the use of social capital.
3. Collaboration: To maximize the efforts, cooperation is essential, whether individually or within groups or teams. Social capital is an asset within society, and individuals, under norms and ethics, have the right to access it, especially those who can truly benefit from it. Through social

capital networks, the burden can be alleviated, or opportunities for business cooperation can be extended, benefiting the community.

If a mosque is only perceived as a place for ritual worship, this would undermine its multifunctional role, as established since the time of Prophet Muhammad (peace be upon him). Consequently, it may hinder the development of the mosque, especially within its local community. Research findings suggest that such mosques may struggle to ensure their sustainability and instead rely heavily on the community. In such cases, it becomes challenging to expect mosques to contribute to the economic empowerment of the surrounding community. (Alwi, M.A., 2020).

RESEARCH METHOD

This research is a qualitative descriptive study with a field research approach. The results are obtained directly from the research process to understand individuals, groups, and institutions. (Darim, 2020). It involves various efforts to examine specific data through questioning and data collection procedures from informants and then analyzing it using research techniques. According to Moleong, qualitative research aims to understand phenomena related to what is experienced by research subjects, such as behaviour, perceptions, motivations, actions, and others, holistically. This understanding is achieved through descriptions of words and language within a specific natural context, utilizing various scientific methods. (Farida & Friani, 2019).

The primary data sources for this research were obtained through observation and interviews with key informants. These informants included the President of Kurir Langit Mosque, members of the Mosque Management Division, and congregation members who were considered to meet the criteria for being research information sources. These sources provided valuable insights into the actual information on revitalizing the management of Kurir Langit Mosque and its role in social capital.

To obtain the most meaningful findings, data analysis techniques such as data reduction, data display, triangulation, and subsequent conclusion drawing were employed.

DISCUSSION

The mosque serves as the centre or pinnacle of Kurir Langit's activities, with various activities organized and sourced from the mosque. This includes space for worship, office activities, classrooms, living quarters, dormitories, businesses, and more. Furthermore, the mosque provides moral and spiritual support to the management, leaders, students or disciples, and the general public interested in learning about mosque management and participating in Kurir Langit Mosque's activities.

It is essential to understand that the mosque plays a crucial role in managing and building social relationships, including managing social funds. In this context, the mosque can serve as an institution that collects funds from Muslims, such as *zakat*, *infaq*, and *sadaqah*, which are then used in beneficial social programs, both in religious and humanitarian aspects.

The implementation of the strategy to revitalize the functions of Kurir Langit Mosque in South Sulawesi

The management of Kurir Langit Mosque employs a modern approach, which, in essence, means a return to or following the practices used in the early days of Islam. This statement is rooted in their belief that the religious practices carried out during the early days of Islam are the most authentic and correct. By adopting what they consider a genuinely modern method, which harks back 1500 years, the management of Kurir Langit Mosque aims to revive traditions and practices they believe have been neglected in the development of Islam for centuries, especially the traditions of mosque management.

As explained by Muhammad Nur Syahid, the leader or President of Kurir Langit Mosque, the concept of mosque management in the past was far more advanced than it is now. If you look at the current grand, beautiful, and magnificent mosques, it appears that there has been a regression in terms of their functionality (Interview Muhammad Nur Syahid, April 29, 2023).

The management of Kurir Langit Mosque believes that the past represents a golden era in the history of Islam. Therefore, activities such as mosque management can be used as a reference. At the same time, they view current developments and changes as

challenges. In this context, the management is convinced that more contemporary practices related to social and technological advancements must be effectively harnessed in line with the needs while following the Sunnah of the Prophet Muhammad (peace be upon him). Failure to do so would result in a decline in the quality and authenticity of religious life.

If such a situation occurs in every area regarding mosque management experiencing a decline in the quality of education and social roles, it is indeed regrettable. Mosques, as centres of religious activity, should not only function as places of worship but also as centres of education (Faiz & Mujibuddin, 2023). Furthermore, they should serve as hubs for social services to the surrounding community.

According to the management of Kurir Langit Mosque, the donations collected from donors are immediately channelled to assist those in need in the community. This includes aid to people experiencing poverty, the management of clinics or hospitals, educational support, infrastructure development, and other programs that provide social benefits to the community (Interview Muhammad Nur Syahid, April 29, 2023).

The mosque is expected to have an active social role in serving the surrounding community, not just as a place of worship. Mosques have the potential to manage funds from donations, savings, and donors. Moreover, they handle endowments, *zakat* (charitable contributions), and *Baitul Maal* (the treasury). Mosques should be open places to help those in need, both in emergencies such as floods and in providing ongoing, planned social support. If the mosque's social role only emerges during specific events, it may indicate a lack of continuous and planned social efforts.

The strategies for implementing the revitalization of fund management at Kurir Langit Mosque are as follows:

1. Creative social fundraising management includes using social media for giving alms, charity, and endowments through donor assistance and prompt distribution of charity through programs, including a national charity campaign.
2. The Efforts are to raise and distribute funds to the destitute disaster victims, including pandemic-affected regions such as Papua, Palu, Poso, and Sulbar.
3. Innovative programs include specific

Wakaf-KL (charitable endowment) programs such as multi-benefit Quran *Wakaf*, multi-benefit land endowment, asset endowment, benefit endowment, rights transfer endowment, professional endowment, and money endowment.

4. The construction of a multipurpose mosque includes a preaching program with Ta'lim Akbar, Ngaji Asyik, Tawheed Studies, Quranic Studies, Worship Studies, and mosque and Kurir Langit Quranic boarding school management.
5. They are partnering with other campuses from undergraduate (S1) to postgraduate (S2) and striving for a doctoral (S3) program. Scholarships support all students.
6. Preparing for the millennial century by accommodating the skills and professions of young people. This includes those with hobbies such as drawing, calligraphy, graphic design, and even those interested in motorbike racing.
7. Open to the public, offering opportunities to learn about mosque management, having communal breakfasts, blessing early morning markets, blessed Fridays, free ambulances, free clinics and medical treatment, and beneficial social activities.
8. It is expanding beyond Barru Regency to build mosques in Pangkep, Parepare, and Maros Regencies.
9. The Kurir Langit Mosque, which is not a foundation, does not have articles of association and bylaws (AD/ART), including a settled balance, so it is also called a zero-balance mosque. Everything refers to the rules in the Koran. Financial management is carried out professionally by involving accountants.

These actions are only taken with reason in distributing funds as quickly as possible. As seen in various other regions of Indonesia, mosque management has not been optimal. For example, as noted in the research by Karim (2020), the role and function of mosques in Metro City, Lampung, as centres of civilization and Islamic institutions, are still not fully optimized.

Similarly, research conducted by Nurul Jannah (2016) has shown that the role and function of mosques have changed over time. Although mosques continue to exist in the modern era, their presence is not fully felt by the Muslim community because the implementation of mosque functions and roles is still not optimal.

Therefore, the research findings suggest a comprehensive concept of revitalizing the functions and roles of mosques, including their worship functions, as well as utilizing mosques in the fields of education, propagation, economics, social affairs, politics, healthcare, and technology. A good understanding among all mosque managers is a crucial element in flourishing the mosque. By strengthening their knowledge and skills, mosque managers can perform the functions and roles of the mosque more effectively and efficiently.

According to Muhammad Nur Syahid, the implementation of the concept of revitalizing mosque management requires efforts such as socialization, training, and seminars for all mosque management teams (Interview Muhammad Nur Syahid, April 29, 2023).

This is necessary, such as training to help mosque managers understand their responsibilities and tasks. Understanding mosque administration, financial planning, and other supportive tasks are essential for providing mosque services. A solid religious understanding will shape leaders with a high level of social responsibility, allowing mosque managers to make long-term contributions.

Kurir Langit Mosque exemplifies the success factor. For example, in 2020, Kurir Langit Mosque successfully raised funds amounting to 7.1 billion. Currently, these funds have been distributed according to agreements. The mosque management also oversees a Baitul *Maal* and operates a boarding school that educates students, both boys and girls, free of charge.

Kurir Langit Mosque is actively engaged in activities that empower the community. They assist the underprivileged, orphans, and sick, all coordinated and executed by young volunteers. Their goal is to encourage people to use the mosque to engage in righteous deeds, not just for the afterlife, but to lead a fulfilling life by doing good deeds. (Interview Muhammad Nur Syahid, April 29, 2023).

It is also interesting that one of Kurir Langit's activities to improve the congregation's well-being is the establishment of Baitul *Maal*. It is understood together that Baitul *Maal* is generally associated with Baitul Tamwil. Therefore, it is commonly called Baitul *Maal* wa Tamwil (Mashuri, 2010). On

one side, it is used for social activities or charitable deeds. In contrast, on the other side, it serves as a source of income for the institution, including those working within it.

However, in Kurir Langit Mosque, they have a *Baitul Maal* that is not combined with a *Baitul Tamwil* because their business activities are separate. The *Baitul Maal* program established by Kurir Langit Mosque rejects following the BMT (*Baitul Maal* wat *Tamwil*) concept for specific reasons. *Baitul Maal* serves as a microfinance institution to assist the community in meeting their financial needs. On the other hand, BMT (*Baitul Maal* wat *Tamwil*) is a microfinance institution based on Islamic principles and is prevalent in Indonesia.

Kurir Langit Mosque has a *Baitul Maal* but not a BMT because their business activities differ. They reject the BMT concept, stating they are *Baitul Maal* without *Tamwil*. This is because, historically, the concept of BMT is unique to Indonesia. A pure *Baitul Maal* involves receiving funds and distributing them, and its most basic concept includes collecting *zakat*, *wakaf*, *infaq*, and *sadaqah* (Interview Andi Irfan Irfandy, May 30, 2023).

From the Islamic perspective, "*Baitul Maal*" is an institution responsible for managing *zakat*, *wakaf*, and *infaq* funds holistically, in line with the views expressed by Riyaldi and Yusra (2020). This concept emphasizes consolidating these funding sources in broader programs and projects, including mosque construction, social assistance, education, and community welfare.

Every day, hundreds of people are assisted by the empowerment programs of Kurir Langit Mosque, from Sulawesi to Papua. They receive support not only in terms of economic aid but also in education, healthcare, and skills development among the younger generation (Interview Muhammad Nur Syahid, April 29, 2023).

Education is one of the crucial aspects of Islam, and mosques are often considered ideal places to provide religious education programs such as TPA (Taman Pendidikan Al-Quran). If the educational role in the mosque is not taken seriously or is only handled by a few individuals, it can lead to inadequate or less adequate educational quality (M. Damopoli, 2015). Therefore, mosque management must involve more educators and develop comprehensive educational programs.

Another intriguing aspect of the activities at the Kurir Langit Mosque is that, apart from serving as a place for developing the skills of young people, it also functions as an educational institution, offering both formal and non-formal education. Within the mosque, they run teaching and learning programs, including Quranic studies, school classes, and even Master's degree-level education. The mosque collaborates with various Islamic boarding schools and universities to educate young people in the mosque (Interview Muhammad Nur Syahid, April 29, 2023).

Kurir Langit Mosque not only teaches the importance of caring for fellow human beings but is also committed to consistency in this endeavour through tangible actions in human empowerment. This mosque successfully reaches out to needy individuals, especially the underprivileged and orphaned children in and around South Sulawesi and other regions beyond Sulawesi. Kurir Langit Mosque has more than 100 active volunteers and is managed by young people under 30. This team works with professionalism and has expertise in their respective fields. The mosque is also equipped with two ambulances.

Syahid stated that a mosque should have educational and community development programs, economic empowerment initiatives, and healthcare services. Most importantly, a mosque should be present to serve the needs of the underprivileged, the impoverished, orphans, and Quran memorizers (Interview Muhammad Nur Syahid, April 29, 2023).

Those who wish to visit the Kurir Langit Mosque can participate in providing food to over 6,000 orphans located in various districts and cities in South Sulawesi and Papua. The synergy between Kurir Langit Mosque and the community has a common goal to assist those in need, demonstrating their commitment to humanitarian values.

The concept of revitalizing mosque management is not just about the collection and distribution of aid. For Kurir Langit Mosque, this function plays a comprehensive role that has implications for the policy goal of educating the nation's children with moral and religious education. Revitalizing the function of a mosque like this would greatly assist the government in building an excellent society.

Mosques, as educational centres, also hold significant importance because they shape human resources and support the

internalization of religious values and norms in developing morality within the community. For mosque administrators with the capacity, it is recommended to provide education within the mosque's premises, such as kindergartens, primary schools, junior high schools, and high schools. However, mosque administrators, with limited resources, can strive to provide the necessary education to the congregation at a minimum. (Riyadi H.S., 2019).

Kurir Langit Mosque not only serves as a mosque but also takes on an educational role. In Islam, educational institutions hold great significance because they are based on the principle that reading is the key to understanding and expressing the creation of Allah. Through education, the pursuit of knowledge and learning is ignited, which is an integral part of the faith and contributes to the nation's quality.

The role of the mosque as an educational institution is not solely focused on religious learning; it also holds significant importance in shaping high-quality Human Resources (HR). Mosques, as educational institutions, play a vital role in shaping individuals with solid religious knowledge and internalizing the values and norms of religion in the development of moral character within society.

Through education at the mosque, individuals can gain a deep understanding of religious values such as justice, compassion, perseverance, and simplicity. Additionally, the mosque can serve as a place for learning and applying religious teachings in everyday life, including through social activities, humanitarian efforts, and community service.

Through its function of managing social funds, the mosque also plays a role in promoting the well-being and empowerment of Muslims and the broader community. This aligns with Islamic teachings, emphasizing social care and sharing wealth with others. Therefore, the mosque is not just a place of worship but also has a role in managing social funds to benefit the community. This underscores the importance of the mosque's role in carrying out both religious and social functions within the Muslim community.

Currently, Kurir Langit Mosque has hundreds of administrators and volunteers. The mosque must have educational and community development programs, economic empowerment initiatives, and healthcare

services. Most importantly, the mosque serves the needs of the underprivileged, the impoverished, orphans, and Quran memorizers (Interview Muhammad Nur Syahid, April 29, 2023).

Donors can assist both online and offline. Online contributions can be made through internet banking, bank transfers via Bank Syariah Indonesia, or scanning a barcode. Meanwhile, offline donations can be given through charity boxes, collection containers, in-person collections, and depositing donations. The funds obtained from donors are collected in the Baitul *Maal* and managed by the organization's finance department.

The efforts of Kurir Langit Mosque go beyond assisting financially disadvantaged individuals or providing free medical treatment and healthcare services to those in need. Kurir Langit also stands ready to provide assistance and deliver aid in natural disasters.

Optimizing the management of funds collection and utilization in Kurir Langit Mosque

Optimizing fund collection strategies, including the establishment of a productive Baitul *Maal* through the management of almsgiving (*infaq*) and endowments (*wakaf*), is a sound approach for maximizing fundraising by Kurir Langit Mosque. Relying on productive almsgiving and endowments as capital for business endeavours provides sustainability in financing. *Zakat*, as an obligatory fund, may fluctuate from year to year, whereas productive almsgiving and endowments are more stable and can be relied upon as a long-term source of income.

Leveraging productive endowments, funds invested in businesses can grow over time. This can optimize profit potential that can be directed towards the mosque's benefit and other social charity projects (Interview Andi Irfan Irfandy, May 30, 2023).

Having a self-sustaining business, Baitul *Maal*, Kurir Langit Mosque can reduce its reliance on external donations and support. This grants the mosque more control over its finances. However, while this strategy sounds promising, it is crucial to consistently evaluate and monitor the performance of the business Baitul *Maal* and its funding. Ensure that the funded ventures align with Sharia principles and continue to grow sustainably.

Transparency in fund management and financial reporting is essential for maintaining the trust of the congregation and the local community (Interview Andi Irfan Irfandy, May 30, 2023).

Every step taken should align with the charitable goals and vision of Kurir Langit Mosque, considering the more considerable positive impact on the surrounding community. The mosque serves as a community service centre, so a well-organized management process and organization aiming to ensure the mosque functions well, efficiently, and effectively are crucial. It serves as a place of worship and a centre for religious activities for Muslims. Through effective management, the mosque can provide various services the community needs, such as congregational prayers, religious lectures, worship guidance, religious studies, and social activities.

Good mosque management can help enhance community involvement and participation in religious activities and social programs. This will strengthen social bonds and improve the quality of religious life within the community. Effective financial management and transparency in the congregation's funds will instil trust in the congregation and the community (Nurhasanah, 2018).

Presently, through a commitment to fulfilling the obligation of *zakat maal*, Muslims can revive the spirit and principles that once made Islam prosper in the past. Properly managed and transparent *zakat maal* has a positive impact on addressing various social and economic issues faced by the community. Moreover, *zakat maal* also serves to purify wealth and enhance the quality of faith and belief for those who give *zakat* (Fitri, 2017).

The funds collected can be used to develop social programs such as community empowerment, assisting the impoverished, supporting education, and providing aid in emergencies. *Zakat maal* serves as an instrument for the fair redistribution of wealth among community members. By paying *zakat maal*, accumulated wealth from the more affluent individuals is allocated to help the poor, the underprivileged, and other needy groups, thereby reducing social and economic disparities. Through the severe implementation of *zakat maal*, communities can be lifted from poverty and despair.

The Social Capital Management of Kurir Langit Mosque in Empowering the Community's Economy.

Based on the theory discussed earlier, according to Putnam (1995), social capital can be created within a community when three components are established within it, namely Social Networks, Trust, and Cooperation.

Initiatives like Kurir Langit, with their Social Charity programs, contribute to building social capital, which is highly valuable in helping those in need. With the abilities of the organizers to revitalize the management of Kurir Langit Mosque and establish networks, the collection and management of funds to support various programs can be implemented. With more programs conducted by Kurir Langit Mosque to assist socially, the trust of the community, donors, endowers, contributors, organizations, institutions, and individuals willing to contribute their funds for social purposes can be built.

According to Andi Irfan Irfandy, the Director of the Baitul Mall of Kurir Langit Mosque, in addition to business charity, there are social charities under the *Baitul Maal*, all of which are geared towards assisting the poor and humanitarian causes, including disaster relief. We have free ambulance services and are preparing for a health clinic, and everything at Kurir Langit Mosque is free; no one pays for it, except for the business units (Interview Andi Irfan Irfandy, May 30, 2023).

Considering that in our country, there are still many people in need of assistance, including breaking the cycle of poverty, it is essential to note that according to Naerul Edwin Kiky Aprianto (2018) in his study on poverty in the Perspective of Islamic Political Economy, there are still many people in Indonesia living in poverty and facing economic hardships. Additionally, as explained by Nikman Suryandari and Qoni'ah Nur Wijayani (2018), natural disasters and other emergencies frequently occur in this country, affecting many people and causing suffering.

The post-pandemic and recession conditions can lead to increased inflation and rising prices of goods and services. This means the cost of living for the public can rise, and the purchasing power of consumers may decline, especially for those with low incomes (Nurkhanifah et al., 2023). In a recession, the

production and distribution of certain goods can be disrupted, causing shortages in the market. This can make it difficult for people to access necessities like food, the most fundamental necessity.

One of the congregants at Kurir Langit Mosque believes that the social charity programs conducted by the mosque benefit the community by building social bonds and solidarity among various layers of society. (Interview Naheri, May 30, 2023).

Collaboration with high social solidarity is the key to creating a compassionate and caring community. Free medical assistance like ambulances, clinics, free healthcare, and other humanitarian aid can make a significant difference in the lives of those in need. This situation has a favourable implication for fundraising because people are more willing to contribute to an institution if they have a high level of trust.

Indeed, activities to make the mosque function as it should empower the community through social capital require the cooperation of administrators, donors, and beneficiaries. The success in helping the community achieved by Kurir Langit Mosque is a result of their excellent cooperation. Thus, it aligns with Putnam's theory (1995) that the operation of social capital necessitates interconnected networks and mutual trust, leading to effective collaboration, including in fulfilling the social function of the mosque.

The utilization of community funds should be carried out with full responsibility and concern for the welfare of the needy population. While community funds can be a powerful tool in poverty alleviation efforts, a targeted, transparent, and sustainable approach is the key to success.

Social charity programs have been carried out by Kurir Langit Mosque, involving various types of educational and social institutions such as orphanages, Quran memorization centres, and Islamic boarding schools. This is an example of how funds from Baitul Maal are used to assist those in need, especially in South Sulawesi and Papua (Interview Muhammad Nur Syahid, April 29, 2023).

It is important to emphasize that the Muslim community should play a significant role not only in South Sulawesi but in regions like Papua, especially in establishing Islamic boarding schools (pesantren) and supporting

the communities in these areas. Considering that in the easternmost regions of Indonesia, Islam is still a minority, and there are shortages of infrastructure, educators, and funding, particularly in the context of special autonomy that tends to prioritize the majority religious group, the development of Islamic education based on pesantren is lagging (Muhamad et al., 2021).

This demonstrates a commitment to helping with education and well-being in regions facing more significant challenges. The goal is to create Islamic boarding schools (pesantren) that are not only focused on formal education but also support spiritual and moral growth in those areas. It reflects a holistic approach to assisting the community. Despite Muslims being a minority in terms of numbers, their role and influence are still significant. This shows the importance of qualitative roles and positive influence in assisting the community and driving change. All of these programs strongly focus on education, well-being, and empowerment, aligning with the explanation by Rohman and Ningsih (2018) that a reasonable approach can address social challenges and generate positive change in society.

Often, in situations where impoverished individuals still have the ability and potential to work and contribute to other activities, the solution lies in empowerment. Providing education and skill training is a step that teaches them to strive for self-reliance rather than depending on aid indefinitely (Lizard et al., 2017). This concept is more focused on allowing them to become self-reliant and earn a livelihood for those less fortunate rather than simply providing direct material or financial assistance, which could leave them dependent on handouts.

Positive implications of implementing support and mentoring as done by Kurir Langit Mosque for the less fortunate community include:

1. Financial and Capital Aspect: Support is provided by offering capital or funds that can assist individuals in starting businesses or productive activities.
2. Avoiding Dependence and Ensuring Sustainability: This approach aims to prevent dependency on aid and ensures that those receiving support can continue their efforts in the long term.

The importance of initiatives like Kurir Langit Mosque's Social Charity program cannot be overlooked. In addition to assisting those in need, it helps build a more empathetic, caring, and supportive community. Support and participation from the community and various stakeholders are crucial in implementing these programs to provide broader benefits to society. (Habib, 2021).

Considering the benefits experienced by the community with the presence of Kurir Langit Mosque and its programs, this has had a positive impact. The level of trust among fellow citizens has a significant impact on the well-being, democracy, and competitiveness of a society. This is the condition that exists at Kurir Langit Mosque today. High levels of trust from the community donors, including the government, will improve the congregation's well-being, stimulate economic growth, and instil confidence in donors and the community, resulting in empowerment through the programs and social capital of Kurir Langit Mosque.

Through this research, we hope for support, especially from the government, regarding policy implications to make the mosque's social programs successful. Thus, mosques in Indonesia can revitalize their management following the example set by the Prophet Muhammad Saw and his companions.

Primarily, the government should maximize the implementation of workshops or training programs for mosque administrators and managers related to mosque management, finance, entrepreneurship, non-profit business, and administration. The clear implication is to ensure that mosques have creative and innovative management, not just relying on donations, contributions, or savings from the congregation.

Regulation aspects from the government are also needed to promote transparency in the management and allocation of funds, including the mosque's social capital programs. Implementation can be through regulatory policies that require mosques to provide financial reports and activity reports as a form of accountability to the public to prevent funds from being hoarded or misused.

Concrete actions by the government to support mosque management activities are necessary. There is also a need to maximize efforts to raise social awareness among individuals and families, encouraging active

involvement in social activities within places of worship such as mosques.

Facilitating collaboration between mosques and other institutions like universities and other organizations for the development of social and educational programs is essential. In addition to evaluations, the government should also provide rewards or recognition to mosques that successfully build and implement their social capital, contributing significantly to the congregation, the community, the nation, and the state.

Finally, the potential of mosques through the optimization of their social programs is evident in the significant positive impact they can have from religious, social, and economic perspectives. This provides a strong illustration of how social capital can offer substantial benefits when managed wisely and efficiently while indicating the risks if not managed correctly. Additionally, social capital also encompasses cultural, moral, and social dimensions that may sometimes be measured in different ways than economic capital.

CLOSING

Realizing the vital role of mosques in the community, Kurir Langit Mosque has revitalized mosque management. This involves restoring the mosque's functions as hoped for and practised by the Prophet Muhammad Saw and his companions during the golden era of Islam 1500 years ago. Various social capital programs practised by the mosque have become a role model for developing modern and contemporary mosques. Mosque management instils trust in donors and the community, allowing for the establishment of a solid network for effectively utilising the mosque, resulting in the creation of social capital in the community.

The primary funding sources come from *wakaf*, *zakat*, *infaq*, and *sadaqah*, a modern store business (Tijarah Mart) and a plantation funded by *wakaf*. This enables the mosque to operate without solely relying on donations. When there is a balance, it is promptly distributed, making this mosque known as a "zero balance" mosque. Emphasis is placed on the importance of mosques having productive and creative management in implementing social programs that serve as a solutive action in the face of economic and social challenges and the high cost of

education. This contributes to the welfare of the Muslim community as they move toward a civil society within the nation and state.

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