

**THE ROLE OF DEWAN MASJID INDONESIA OF DKI JAKARTA IN
REVITALIZING MOSQUE FUNCTIONS IN THE MODERN ERA
BASED ON THE PERSPECTIVE OF MAQASID SYARIAH**

Farrez Al Hakim¹, Ahmad Maulidizen^{2*}

^{1,2}Department of Management, Universitas Ary Ginanjar

¹f.al.h@students.esqbs.ac.id, ²ahmad.maulidizen@esqbs.ac.id

*ahmad.maulidizen@esqbs.ac.id

▪ Received: 06-03-2024

▪ Revised: 14-08-2024

▪ Accepted: 28-08-2024

Abstract

The burgeoning Muslim population in Indonesia has led to the construction of numerous mosques, yet their proliferation hasn't significantly impacted community welfare as expected. Dewan Masjid Indonesia, established to foster mosques as centers for worship, community development, and unity, seeks to revitalize their role in modern society. This research delves into the strategies employed by Dewan Masjid Indonesia of DKI Jakarta to achieve this objective. Employing a qualitative descriptive approach, the study utilizes primary data collection methods such as observation, interviews, and documentation, supplemented by a review of existing literature. Data analysis follows Miles and Huberman's model, involving data reduction, presentation, and conclusion drawing. Findings reveal the implementation of various programs aimed at mosque revitalization, though significant impact remains elusive due to the nascent stage of these initiatives. Recommendations include the recruitment of competent, young members to strategic positions within the council and prioritizing budget allocation towards digital data management and security. By addressing these areas, the council can enhance its effectiveness in revitalizing mosque functions and better meet the evolving needs of the Muslim community in Jakarta. This research contributes to the understanding of mosque management strategies in contemporary Indonesia and provides insights for enhancing the role of mosques in societal development.

Keywords: *Dewan Masjid Indonesia; DKI Jakarta; Mosque revitalization; Modern era; Function enhancement*

Abstrak

Pertumbuhan jumlah penduduk muslim di Indonesia telah mengakibatkan pembangunan banyak masjid, namun penyebarannya tersebut belum secara signifikan memengaruhi kesejahteraan masyarakat seperti yang diharapkan. Dewan Masjid Indonesia, yang dibentuk untuk mengembangkan masjid sebagai pusat ibadah, pengembangan masyarakat, dan persatuan, berusaha merevitalisasi peran mereka dalam masyarakat modern. Penelitian ini menyelidiki strategi yang digunakan oleh Dewan Masjid Indonesia Provinsi DKI Jakarta untuk mencapai tujuan tersebut. Menggunakan pendekatan deskriptif kualitatif, studi ini menggunakan metode pengumpulan data primer seperti observasi, wawancara, dan dokumentasi, ditambah dengan tinjauan literatur yang ada. Analisis data mengikuti model Miles dan Huberman, melibatkan reduksi data, presentasi, dan penarikan kesimpulan. Temuan menunjukkan penerapan berbagai program yang ditujukan untuk revitalisasi masjid, meskipun dampak signifikan masih sulit dicapai karena tahap awal inisiatif ini. Rekomendasi meliputi rekrutmen anggota muda yang

kompeten ke posisi strategis dalam dewan dan alokasi anggaran yang diprioritaskan untuk pengelolaan data digital dan keamanan. Dengan mengatasi hal-hal tersebut, dewan dapat meningkatkan efektivitasnya dalam merevitalisasi fungsi masjid dan lebih baik memenuhi kebutuhan yang berkembang dari komunitas muslim di Jakarta. Penelitian ini memberikan kontribusi dalam memahami strategi pengelolaan masjid di Indonesia kontemporer dan memberikan wawasan untuk meningkatkan peran masjid dalam pembangunan masyarakat.

Kata kunci: *Dewan Masjid Indonesia; Provinsi DKI Jakarta; Revitalisasi masjid; Era modern; Peningkatan fungsi*

INTRODUCTION

Since its inception, the Mosque has been a place of worship for Muslims, not only serving as a venue for various religious rituals but also as a space for discussing and addressing strategic matters in governance such as politics, education, health, and economics, as emphasized by the Prophet Muhammad.¹ During the Prophet's time, Masjid Al-Haram in Mecca was used to openly disseminate revelations (*tabligh*), inviting negative reactions from the Quraysh polytheists. Similarly, when the Prophet stopped in Quba on his journey to Yathrib, he established a mosque there for four days, now known as Quba Mosque. This was the first mosque built by the Prophet in the 13th year of his prophethood or the first year of Hijri calendar (622 CE).²

Despite its simplicity, Masjid Nabawi played a pivotal role, as the Prophet began to consolidate and unite the Muslim community through initiatives like unification from this small mosque. With this foundation, the Prophet laid the groundwork for a new civilization, transforming the small city into Medina, meaning the center of civilization or at least the birthplace of a new civilization. Another mosque built during the Prophet's time was Masjid *Qiblatain*, named for its two *Qibla* directions. Here, the Prophet received the revelation (Q.S.

¹ Sri Ujiana Putri and Aswar, "Implementasi Pendidikan Masyarakat Berbasis Masjid Untuk Muslimah Di Desa Mattoanging Kabupaten Maros," *WAHATUL MUJTAMA': Jurnal Pengabdian Masyarakat* 1, no. 2 (2020): 129–41, <https://doi.org/https://doi.org/10.36701/wahatul.v1i2.254>. Iskandar Usman, "Revitalizing the Role and Function of the Mosque as a Center for Da'wah Activities and Community Development," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 4, no. 1 (2020): 1–24, <https://doi.org/http://dx.doi.org/10.22373/sjkh.v4i1.7050>.

² Husain Heriyanto, *Menggali Nalar Sainifik Peradaban Islam* (Bandung: Mizan, 2011), 18. Apart from being a place of worship, Quba Mosque also served as a center for education and teaching Islam since then. Upon arrival in Yathrib, the Prophet built a simple mosque with a floor of earth, walls made of dried mud, pillars made of date palm trunks, and a roof made of palm leaves and stalks. This mosque became known as Masjid Nabawi. To the east of the mosque, the Prophet built his modest residence, while a room for poor migrants (*al-shuffah*) was constructed to the west. Putri and Aswar, "Implementasi Pendidikan Masyarakat Berbasis Masjid Untuk Muslimah Di Desa Mattoanging Kabupaten Maros," 135.

Al-Baqarah, 2: 144) instructing a change in the *Qibla* direction from Al-Aqsa Mosque (north) in Palestine to Masjid Al-Haram (south) in Mecca.³

Masjid Al-Aqsa, located in Bait Al-Maqdis or Al-Muqaddas (Jerusalem), is the second oldest mosque after Masjid Al-Haram. It is one of the three mosques with special significance, alongside Masjid Al-Haram and Masjid Nabawi. Masjid Al-Aqsa is also known as Masjid al-Haram al-Sharif (the Noble Sanctuary) or al-Haram al-Quds (the Sacred Sanctuary). Before Masjid Al-Haram became the qibla, Masjid Al-Aqsa served as the qibla for about three years. However, as it was under Roman control during the Prophet's time, its role in Islamic history was limited.⁴

The Ministry of Religious Affairs recorded that the number of mosques in Indonesia reached 290,151 in May 2022. Among these, the highest number of mosques was in West Java, with 59,240 units. In more detail, the most common type of mosque in West Java was the “masjid jami,” totaling 53,929. Additionally, there were 4,602 mosques in public places, 591 grand mosques, 92 historical mosques, 25 grand mosques, and one central mosque in the province. The second position was held by Central Java with 50,690 mosques. Out of these, 45,759 mosques were categorized as “masjid jami.” Furthermore, there were 4,129 mosques in public places, along with 601 grand mosques, 164 historical mosques, 35 grand mosques, and two central mosques.⁵

According to data from the World Population Review, Indonesia ranks as the country with the second-largest Muslim population in the world, with approximately 236 million Muslims. The country with the largest Muslim population is Pakistan, with around 240.8 million people.⁶

³ Makhmud Syafei, *Masjid Dalam Perspektif Sejarah Dan Hukum Islam* (Bandung, 2000), 4.

⁴ During the time of the Prophet's companions, mosque development was closely related to the expansion of Islamic territories and the establishment of new cities. Historically, whenever Muslims conquered or acquired new territories, whether through warfare or peaceful means, one of the first public facilities built was a mosque. Mosques symbolized Islamic identity for a city or region and reflected the community's devotion to God, serving as evidence of its cultural development. The physical appearance and facilities of mosques worldwide did not materialize instantly; they underwent a process from rudimentary to sophisticated forms, evolving over time in response to Islamic and cultural influences. During the companions' era, mosque development mainly focused on physical changes—alterations in shape, style, and quantity—corresponding to the growing number of Muslim adherents beyond the Arabian Peninsula. In terms of function and role, however, mosques during the companions' time remained largely unchanged from the Prophet's era. Broadly speaking, mosques still served two functions: religious, as centers for worship, prayers, supplications, and retreats, and social, as hubs for education, teaching, consultation, social welfare, defense, medical care, peacekeeping, dispute resolution, religious consultation, and hosting foreign guests. Syafei, 5–7.

⁵ Ali Mahmudan, “Indonesia Miliki 290.151 Masjid, Terbanyak Di Jawa Barat,” *DataIndonesia.id*, last modified 2022, accessed March 06, 2024, <https://dataindonesia.id/sektor-riil/detail/indonesia-miliki-290151-masjid-terbanyak-di-jawa-barat>.

⁶ Chandra Dwi, “10 Negara Dengan Umat Muslim Terbanyak Di Dunia, RI Nomor Berapa?,” *CNBC Indonesia*, 2024, <https://www.cnbcindonesia.com/research/20240310150636-128-521083/10-negara-dengan-umat-muslim-terbanyak-di-dunia-ri-nomor-berapa>.

With this large Muslim population, Indonesia also has one of the highest numbers of mosques globally. Data from the Indonesian Ministry of Religious Affairs, as of March 29, 2021, showed approximately 598,291 mosques and prayer rooms spread across Indonesia, with this number continually increasing. However, despite the abundance of mosques, their value and impact on society are not always commensurate. In contemporary times, mosques are often narrowly perceived as places solely for prayer, with their functions and roles diminished. They face competition from lavish entertainment centers and giant industrial complexes, highlighting the need for mosques to redefine their relevance.⁷ Moreover, the rapid construction of mosques is not always accompanied by quality empowerment efforts, resulting in mosques appearing to have limited social benefits.⁸

Sucipto in Hentika identified two deviations in mosque management leading to functional issues. Firstly, conventional management limits mosque activities to vertical dimensions (spiritual connection with Allah), neglecting horizontal community dimensions. Secondly, mosque management may overstep Islamic boundaries by hosting social functions inconsistent with Islamic principles, leading to various deviations.⁹ On the other hand, Indonesia's numerous mosques present diverse potentials for mosque management and local communities. Mosques play fundamental roles in spiritual worship and social activities, such as religious education, general education, and community engagement. To optimize mosque utilization as centers of Islamic civilization and culture, competent mosque management is essential, adhering to established standards. These standards aim to enhance mosque development and management to benefit communities through three aspects: management (*idarah*), prosperity activities (*imarah*), and facility maintenance (*ri'ayah*). These principles ensure mosques remain vital hubs for both ritual (*mahdhah*) and broader social (*ghair mahdhah*) activities, benefiting congregants and society at large.¹⁰

One institution that has made significant strides in mosque development across Indonesia is Dewan Masjid Indonesia (DMI). Established on June 22, 1972, DMI aims to enhance faith, piety, morality, intelligence, and the well-being of Indonesians, with a decentralized structure

⁷ Amin Songgirin and Ahmad Maulidizen, "Penyaluran Zakat Ke Sektor Pertanian Sebagai Strategi Pemberdayaan Dan Ketahanan Pangan Keluarga," *Sosio Informa: Kajian Permasalahan Sosial Dan Usaha Kesejahteraan Sosial* 8, no. 3 (2022): 214–28.

⁸ Nurul Jannah, "Revitalisasi Masjid Di Era Modern (Studi Terhadap Pernanya Di Era Modern)," *Jurnal Analytical Islamica* 5, no. 1 (2016): 125–48.

⁹ Niko Pahlevi Hentika, "Menuju Restorasi Fungsi Masjid: Analisis Terhadap Handicap Internal Takmir Dalam Pengembangan Manajemen Masjid," *Jurnal Manajemen Dakwah* 2, no. 2 (2016): 161–77.

¹⁰ Muhammad Yasir Yusuf et al., *Ekonomi Kemasjidan: Menuju Pemberdayaan Ekonomi Masyarakat*, ed. Hafizh Maulana (Banda Aceh: Ar-Raniry Press, 2021).

reaching provincial and district levels. DMI's central leadership is democratically elected every five years through a national congress. Even the Islamic Religious Council of Malacca, Malaysia, led by Mr. Haji Musa bin Mohd, Chief Officer of the Melaka Islamic Religious Council, visited Indonesia for comparative studies, meeting with Deputy Chairperson of Dewan Masjid Indonesia, Mr. Syafruddin, on December 31, 2019.

The revitalization of mosques is deeply relevant to the maqasid syariah, the primary objectives of Islamic law, which include preserving religion (hifz al-din), intellect (hifz al-'aql), life (hifz al-nafs), lineage (hifz al-nasl), and wealth (hifz al-mal). Mosques are not merely places of worship but also serve as centers for spiritual, intellectual, and social development. Revitalizing mosques aims to optimize their role in fostering communal welfare, aligning with the maqasid syariah. This research is crucial to explore strategies for empowering mosques as solutions to modern social and economic challenges, strengthening community cohesion, and promoting holistic Islamic values, making mosques engines of transformation toward a harmonious and prosperous society.¹¹

METHOD

This research employs a Qualitative Descriptive methodological approach, which does not involve mathematical calculations, statistics, and the like but rather utilizes scientific inquiry or research that yields discoveries not attained through statistical procedures or other quantification methods.¹² Gephart, Jr & Richardson also elaborates at length that qualitative research is a canopy for various interpretive techniques that combine observation, interviews, and document analysis to describe and understand actual meanings, human interactions, and

¹¹ A Fathma, D Rizki, and R Fatimah, "The Empowerment of Mosque-Based Micro, Small, and Medium Enterprises (MSMEs) with a Marketpreneur Approach and Maqashid Syariah," *International Journal of ...*, no. April (2024): 1–18, <https://journal.uinsgd.ac.id/index.php/ijni/article/view/32135%0Ahttps://journal.uinsgd.ac.id/index.php/ijni/article/download/32135/10601>.

¹² According to Keegan, qualitative research explores questions of what, why, and how, rather than how much; qualitative research emphasizes focusing on meaning rather than measurement. Understanding why individuals and groups think and behave as they do is the essence of qualitative research. Sheila Keegan, *Qualitative Research: Good Decision Making Through Understanding People, Cultures and Markets (Market Research in Practice)* (London: Kogan Page, 2009), 11. Qualitative research indeed does not dwell on numbers or quantities and variables but rather delves into meanings and processes. The meaning referred to is how meaning is experienced by the participants being studied, not the meaning experienced by the researcher. Thus, the use of qualitative research methods in this study is a systematic effort to explore the issues and research focus as formulated above. This exploration aims to uncover meanings from the perspectives of the participants being studied. The research approach undertaken by the researcher involves examining a specific case in a contemporary real-life context or setting. Nusa Putra, *Metode Penelitian Kualitatif Manajemen* (Jakarta: Raja Grafindo Persada, 2013), 194.

processes of meaning-making as members of society. Qualitative research adopts an interpretive, naturalistic approach to understand phenomena with the intention of creating thick descriptions, derived from conversations and actions of community members.¹³ It seeks to produce historically situated stories, including detailed descriptions of the behaviors of social actors within specific contexts of time and place, along with reasoned interpretations of those behaviors.¹⁴

Therefore, the focus of this research is on the strategy of Dewan Masjid Indonesia of DKI Jakarta in revitalizing the function of mosques in the modern era. A case study is the research strategy in which the researcher meticulously investigates a program, event, activity, process, or group of individuals that are the object of study. Cases are bounded by time and activity, and researchers gather comprehensive data using various data collection procedures based on predetermined timing.¹⁵ In this research, the researcher will collect data and insights about Dewan Masjid Indonesia of DKI Jakarta thoughts on revitalizing the function of mosques in the modern era through observation¹⁶, interviews¹⁷, and documentation.¹⁸ The data

¹³ Michael M. Harris, *Handbook of Research in International Human Resource Management*, 1st ed. (New York: Psychology Press, 2007), 30, [https://doi.org/https://doi.org/10.4324/9780203809785](https://doi.org/10.4324/9780203809785).

¹⁴ Ahmad Maulidizen, Heristina Fitri Rukmana, and Muhammad Rafi Thoriq, "Revealing The Existence of Moneylenders in Trading Activities at Parung Market Based on Islamic Economic Principles," *Jurnal Ekonomi* 11, no. 03 (2022): 556–63.

¹⁵ John W Creswell, *Educational Research, Planning, Conducting, and Evaluating Wuantitative and Qualitative Research*, Pearson Education Inc. (New Jersey: Pearson Education Inc., 2008), 20.

¹⁶ Observation is focused as the researcher's effort to gather data and information from primary data sources by optimizing observation through activities such as listening, reading, smelling, and touching Rully Indrawan and Poppy Yaniawati, *Metodologi Penelitian: Kuantitatif, Kualitatif, Dan Campuran Untuk Manajemen, Pembangunan, Dan Pendidikan*, Revisi (Bandung: Refika Aditama, 2014). With the observational method, observations of the research object and in-depth examination of the research object are conducted. In this study, the observational method is used so that the main issues can be directly examined at the Dewan Masjid Indonesia of DKI Jakarta.

¹⁷ In-depth interviews involve obtaining information from informants through face-to-face interactions or direct meetings. Interview guidelines are prepared in advance and can be further developed according to the circumstances in the field. Informants are selected using purposive procedures, which involve determining participant groups who serve as informants based on selected criteria relevant to specific research issues Burhan Bungin, *Metode Penelitian Sosial Dan Ekonomi* (Jakarta: Prenadamedia Group, 2013). By using the interview method, every conversation from the interviews is collected, recorded, and transcribed to allow the research to proceed to the next stage. In this study, the researcher has identified individuals to be used as sources of information in the in-depth interview phase. This purposive procedure is conducted to ensure that the results of the interviews are valid and accountable. The researcher has identified the treasurer of Dewan Masjid Indonesia of DKI Jakarta who has detailed knowledge of the strategies employed by the council in revitalizing the function of mosques

¹⁸ Documentation refers to records or works of individuals that have passed concerning a group of people, events, or incidents in social situations, usually in the form of written texts, artifacts, images, or photographs. Meanwhile, according to Sugiyono, documentation or documents are records of past events. Documents can take the form of writing, images, or monumental works of individuals Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, ed. Sutopo, 2nd ed. (Alfabeta, 2019).. In this research, documentation complements observation and in-depth interviews. The use of documents can strengthen the research to make it more credible. This study uses documentation data aimed at obtaining data on the vision, mission, strategic directions of the organization, core values of the organization, organization and workflow, as well as organizational structuring

analysis process has begun with in-depth interviews with informants who have a deep understanding of the subject and object of the research. If the interview results are not satisfactory, the researcher will continue questioning until credible data is obtained. The data analysis technique in this study uses data analysis with the Miles and Huberman model as cited by Muri Yusuf¹⁹, which includes data reduction²⁰, data display²¹, and conclusion.²²

RESULTS AND DISCUSSION

Based on the research conducted on Dewan Masjid Indonesia of DKI Jakarta, the researcher will present the most important aspects related to the organization's activities. Among the researched areas, there are several interesting sections that are the focal points of the research:

1. The Strategy of the Dewan Masjid Indonesia of DKI Jakarta in Revitalizing the Function of Mosques

In implementing its strategy, Dewan Masjid Indonesia of DKI Jakarta goes through 4 stages:

a. Planning

In revitalizing the function of mosques, Dewan Masjid Indonesia of DKI Jakarta focuses on 3 crucial aspects: *Imarah, Ri'ayah, and Idarah*. *Imarah* involves program

¹⁹ A Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitatif, Dan Penelitian Gabungan*, Pertama (Jakarta: Kencana Prenada Media Group, 2014), 407–9.

²⁰ Data reduction involves summarizing, selecting key points, focusing on important aspects, and identifying thematic patterns. This reduction provides a clearer picture and facilitates further data collection and retrieval if necessary. Data reduction can be aided by electronic tools such as mini-computers by providing codes to specific aspects. The researcher will perform data reduction after interviewing information sources. The researcher will review the interview recordings, transcribe the words according to the recordings, and make important notes from the interviews. This process results in concise explanations and patterns in analyzing the strategy of Dewan Masjid Indonesia of DKI Jakarta in revitalizing the function of mosques.

²¹ Data display can take the form of tables, graphs, pie charts, pictograms, and the like. Through data presentation, the data is organized, arranged in patterns of relationships, making it easier to understand. Data presentation can be done in the form of brief descriptions, diagrams, relationships between categories, and the like, with narrative text being the most common. Data presentation in this study will be presented through narrative text. The interview results, in the form of procedures, will be presented in SWOT matrix tables. This data presentation is chosen to facilitate understanding of the occurring strategies and plan for further work as understood. Ahmad Maulidizen, Heristina Fitri Rukmana, and Muhammad Rafi Thoriq, "Moneylender and the Welfare of Traders in Parung Market: Theological and Economic Approach," *Journal of International Conference Proceedings (JICP)* 5, no. 4 (2022): 136–49, <https://doi.org/https://doi.org/10.32535/jicp.v5i4.1929>.

²² Conclusion drawing and verification involve presenting conclusions that are initially tentative and subject to change if strong evidence supporting them is not found in subsequent data collection stages. However, if the initial conclusions are supported by valid and consistent evidence, they are considered credible. Findings can include descriptions or depictions of an object that was previously unclear, leading to clearer understanding, or they can involve causal or interactive relationships, hypotheses, or theories. Conclusion drawing in this research can be derived from the presented data. The researcher will then present valid and consistent evidence, resulting in credible conclusions. Ahmad Maulidizen et al., "Economic Revitalization Through Mosques: Enhancing Community Well-Being In Indonesia," *International Journal of Islamic Business and Economics* 8, no. 1 (2024): 41–56, <https://doi.org/https://doi.org/10.28918/ijibec.v8i1.7006>.

management, such as managing zakat and community development. *Ri'ayah* pertains to the physical management of mosques, aiming for artistic design to attract worshippers and encourage positive activities. *Idarah* involves mosque management administration, including financial and general administration. Despite having 12 bureaus for specific handling to support Dewan Masjid Indonesia's goals of empowering mosques for the welfare of the community, the leadership of the council for the 2020-2025 term received a budget for only 4 activities. These activities include RAKER (meetings), mosque development competitions, corpse management training, and mosque management assistance training.

RAKER involves meetings at all levels of Dewan Masjid Indonesia of DKI Jakarta, inaugurated by the Deputy Governor of DKI Jakarta. Mosque development competitions are annual events where mosques are evaluated based on the three aforementioned aspects, as well as their handling of COVID-19 measures. Corpse management training is provided to mosques lacking skilled personnel, and mosque management assistance training offers guidance on proper management.

In addition to these programs, Dewan Masjid Indonesia of DKI Jakarta initiates activities beyond the allocated budget, such as social assistance distribution, disaster response under DMI DKI Cares for Humanity, fundraising for Palestine, and hosting vaccination services in mosques.

b. Organizing and Staffing

In realizing all the above work programs guided by the three important values mentioned earlier, massive and structured cooperation is certainly required, as well as a cooperative attitude from all mosque administrators in the DKI Jakarta area and the internal parties of Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta) itself. Based on the data obtained, as of the year 2020, the total number of mosques and prayer rooms in the DKI Jakarta area has been recorded as 3,928.

The data collection and organization of this magnitude are not carried out individually by one party. Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta) implements an incentive system where they announce and distribute financial assistance from the Governor to mosque administrators who register detailed data of their mosques or prayer rooms. The details of the financial assistance are 1 million Rupiah for prayer rooms and 2 million Rupiah for mosques. As for the mosque administrators, they receive 500 thousand Rupiah for those holding the position of

caretaker and another 500 thousand Rupiah for those holding the position of mosque imam. Moreover, not all mosque and prayer room administrators come together to the headquarters of Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta). Due to the hierarchical organizational structure of the council from the city level down to the district level and individual mosques or prayer rooms, the administrators only need to visit the respective organizational levels starting from the lowest, which will then be channeled up to the highest level, namely the headquarters of Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta).

As for the internal organization of Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta), they select individuals with a strong educational background and extensive experience in their respective fields to be placed in leadership or management positions. Often, retirees are chosen based on their capacity for critical thinking, professionalism, experience, and the extensive network of friendships they have built. The reason for not selecting younger individuals is because they have observed that younger people may excel in verbal communication but may not perform well or professionally in their work. However, this does not mean that there is no opportunity or place for young people in this organization. Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta) has a special platform dedicated to young people called PRIMA (Islamic Youth Association of Mosques), which is separate from the main organizational structure. As for women, besides being placed according to their general capacities, Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta) also assigns some of them specifically to the PRK (Women, Youth, and Family) bureau to handle all issues related to women, youth, and families as the foundational pillars of a generation. The PRK bureau comprises exclusively women members.

c. Leading

Once the organizational structure is established and the individuals are identified, the next step is to determine how these individuals will work to achieve the organization's goals. All forms of coordination and direction activities by Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta) are carried out through remote communication, utilizing platforms such as WhatsApp and Zoom. They rarely hold offline meetings due to several reasons. First, due to the pandemic, it is safer to reduce direct interaction. Second, most of them are elderly, and the distance between their homes and the office of Dewan Masjid Indonesia of DKI Jakarta is quite far. Therefore,

in terms of health, long-distance travel between cities is difficult to undertake. Additionally, in terms of expenses, a significant amount would be incurred for routine long-distance transportation because those occupying management positions in this organization are not paid by the top leadership. Only those at the staff level receive salaries from the government.

d. Controlling

The final element of the management process is control. Control aims to assess whether organizational activities are in line with the plan. In terms of control, Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta) does not establish specific performance standards that must be achieved by its leadership. They are confident that the selected members have carried out their duties to the best of their abilities because many of the activities undertaken by the leaders are voluntary and funded personally. Moreover, there are several activities to support the implementation of work programs that have not received budget allocations, so they take the initiative to use personal funds. Additionally, because the selected individuals are all retirees and of advanced age, they are trusted completely and do not need to be tightly regulated. Updates regarding the implementation of programs are only occasionally provided in the form of reports via WhatsApp and Zoom. In contrast, activities receiving budgets from the top leadership are directly monitored by the Inspectorate of DKI Jakarta. The Inspectorate will monitor the extent to which activities have been carried out, how financial accountabilities are being managed, and evaluate the progress of these activities. All assessment points must be reported to the Inspectorate in the form of books at the end of each year.

2. Supporting and Hindering Factors of Dewan Masjid Indonesia of Jakarta Special Capital Region (DKI Jakarta) in Revitalizing Mosque Functions

In this discussion, the supporting and hindering factors are explained using the four elements of SWOT analysis: Strengths, Weaknesses, Opportunities, and Threats faced by Dewan Masjid Indonesia of DKI Jakarta.

- a. Strengths of Dewan Masjid Indonesia of DKI Jakarta in Revitalizing Mosque Functions; The council possesses high-quality human resources who are loyal, sincere, patient, and willing to sacrifice time, wealth, and energy to advance Dewan Masjid Indonesia, despite being elderly. The primary strength of Dewan Masjid Indonesia (DMI) DKI Jakarta lies in its human resources, characterized by their loyalty, sincerity, patience,

and willingness to dedicate time, effort, and resources. Despite their advanced age, these members remain committed to advancing the organization's objectives. Their experience and dedication ensure the smooth implementation of mosque revitalization programs, providing stability and a sense of purpose within the council's activities.

- b. Weaknesses of Dewan Masjid Indonesia of DKI Jakarta in Revitalizing Mosque Functions: The council faces financial budget constraints from the top leadership, which are essential to support its activities. Additionally, all management levels are elderly and often experience health issues. This is exacerbated by the less strategic location of Dewan Masjid Indonesia's office in North Jakarta, making it difficult for members to actively visit the office. They also lack Information System Management personnel (IT personnel) needed to continuously manage digital data. The main weakness of DMI DKI Jakarta is its financial constraints, as budget allocations from the top leadership are insufficient to support the council's extensive activities. Moreover, the predominance of elderly members poses health-related challenges that can hinder their active participation. The office's location in North Jakarta, which is less accessible to many members, further limits their engagement. Additionally, the council's lack of IT personnel affects the management and utilization of digital data, a critical aspect in modernizing mosque functions and improving operational efficiency.
- c. Opportunities for Dewan Masjid Indonesia of DKI Jakarta in Revitalizing Mosque Functions: Members of the management have strong networks and influence in various fields according to the specialization of their respective bureaus. Additionally, Dewan Masjid Indonesia of DKI Jakarta has extensive mosque data with significant potential target markets. These opportunities can provide mutual benefits for Dewan Masjid Indonesia of DKI Jakarta and parties engaging in strategic cooperation. DMI DKI Jakarta has significant opportunities, primarily stemming from its strong networks and influence across various fields due to the specialized expertise of its members. This allows the council to foster mutually beneficial partnerships with other organizations and stakeholders. Furthermore, the council possesses a vast database of mosques, representing a valuable resource for strategic initiatives and community-targeted programs. These assets can enhance the effectiveness and reach of DMI's mosque revitalization efforts.
- d. Threats to Dewan Masjid Indonesia of DKI Jakarta in Revitalizing Mosque Functions: Most of the management members of Dewan Masjid Indonesia face difficulties in

prioritizing the completion of work programs because they have other commitments or positions outside the organization. This occurs because Dewan Masjid Indonesia of DKI Jakarta only selects retired and elderly individuals. The main threat faced by DMI DKI Jakarta is the difficulty in prioritizing and completing work programs due to the dual responsibilities of its management members, who often hold other positions outside the organization. This issue is compounded by the council's reliance on retired and elderly individuals, limiting its capacity to adapt quickly to new challenges. These factors could impact the effectiveness and sustainability of mosque revitalization programs if not addressed strategically.

Table 1 SWOT Matrix of Dewan Masjid Indonesia of DKI Jakarta

STRENGTHS (S)		WEAKNESS (W)
Dewan Masjid Indonesia of DKI Jakarta possesses quality human resources that are loyal, sincere, patient, and willing to sacrifice time, wealth, and energy to advance the council's mission, despite their advanced age		<ol style="list-style-type: none"> 1. Insufficient financial budget allocation from the higher authority to support activities 2. All management tiers are elderly and frequently face health issues 3. The office location of Dewan Masjid Indonesia of DKI Jakarta is strategically disadvantaged due to its distant location in North Jakarta 4. Shortage of Management Information System personnel (IT personnel) to consistently manage digital data
OPPORTUNITIES (O)	STRATEGY (SO)	STRATEGY (WO)
<ol style="list-style-type: none"> 1. Members of the management team have strong networks and influence in various fields corresponding to the specialties of their respective bureaus. 2. Dewan Masjid Indonesia Provinsi 	<p>The human resources of Dewan Masjid Indonesia Provinsi DKI Jakarta can maximize the potential of each member by fostering mutually beneficial collaborations with various parties to advance the organization</p>	<p>Optimizing and increasing the budget to relocate the headquarters to a more strategic and advantageous location</p>

DKI Jakarta possesses a vast amount of mosque data, which holds significant potential for a broad and sizable target market.		
THREATS (T)	STRATEGY (ST)	STRATEGY (WT)
Most of the management team of the Dewan Masjid Indonesia faces difficulties in prioritizing the completion of work programs due to their engagements or positions outside the organization of the Dewan Masjid Indonesia Provinsi DKI Jakarta	Maximizing the productivity and priorities of DMI Provinsi DKI Jakarta members by tightening the assessment of the required outputs to achieve goals	By allocating funds to relocate the office to a more strategic area, Dewan Masjid Indonesia Provinsi DKI Jakarta can absorb younger talent with high potential to develop themselves and the organization

3. Alternative Solutions for Dewan Masjid Indonesia of DKI Jakarta in revitalizing the function of mosques

To revitalize the function of the mosque to serve the community effectively, three aspects need to be addressed. The first aspect is idarah (management), which encompasses planning, administration, reporting, and evaluation activities. The second aspect is imarah (prosperity activities), which focuses on enriching the mosque through worship, education, social activities, and commemorating Islamic events. The third aspect is ri'ayah (maintenance and facility provision), which involves maintaining the building, environment, cleanliness, beauty, and security of the mosque, including determining the qibla direction. All these management principles are crucial for sustaining mosque activities, both in ritual worship (mahdhah) and broader social worship aspects (Ghair Mahdhah), to benefit the congregation and the wider community. Below, the researcher presents several alternative solutions for Dewan Masjid Indonesia Provinsi DKI Jakarta to revitalize the mosque's function following the presentation of solutions already implemented by Dewan Masjid Indonesia of DKI Jakarta.

a. *Idarah* (management)

Dewan Masjid Indonesia of DKI Jakarta has conducted PAMK (Management Assistance Training for Mosques), where mosque administrators from various regions are provided with training on how to manage mosques properly and what is needed to achieve it. An alternative solution proposed by the researcher in terms of mosque

management is for Dewan Masjid Indonesia Provinsi DKI Jakarta to provide a universal guide, whether in print or digital form, containing information on how professional mosque management can be achieved.²³

b. *Imarah* (mosque program management)

Dewan Masjid Indonesia of DKI Jakarta has several programs such as mortuary training for mosque administrators and organizing competitions among mosques in DKI Jakarta, known as mosque construction competitions. This competition is expected to encourage mosque administrators to compete to provide the best programs for the community to achieve mosque prosperity. An alternative solution proposed by the researcher in terms of mosque program management is for Dewan Masjid Indonesia of DKI Jakarta to provide additional programs that can engage the younger generation to feel more comfortable playing inside the mosque. This could include providing interactive and educational online or offline gaming facilities. By doing so, a positive perception of mosques being enjoyable places for the younger generation can gradually develop, and they can easily transition to prayer after playing when prayer time arrives

c. *Ri'ayah* (physical mosque management)

Dewan Masjid Indonesia of DKI Jakarta uses mosque construction competitions to motivate mosque administrators to beautify and provide facilities that enhance the comfort of worshippers inside the mosque. With increased comfort for worshippers to stay in the mosque, both for ritual and social worship activities, it is hoped that worshippers will prosper the mosque, and in turn, the mosque will prosper its worshippers. An alternative solution proposed by the researcher in terms of physical mosque management is for Dewan Masjid Indonesia of DKI Jakarta to provide additional assistance, such as guidance, directions, or open consultations with mosque architecture experts. This could help mosque administrators optimize the facilities and spatial structures in each mosque to provide maximum lighting and air circulation, creating a comfortable environment for worshippers.

4. Revitalizing Mosque Based On The Perspective Of Maqasid Syariah

²³ Abdul Haris Muchtar, Ahmad Maulidizen, and Sujoko Winanto, "Human Resources Management in Improving Company Performance," *International Journal of Education, Information Technology, and Others* 5, no. 2 (2022): 317–29, <https://doi.org/https://doi.org/10.5281/zenodo.6545502>.

An analysis based on the phenomenon of the suboptimal function of mosques in Indonesia, despite their growing numbers, highlights the importance of revitalizing their role as centers of Islamic civilization. The theme "*Revitalizing the Function of Mosques as Centers of Islamic Civilization in the Modern Era: The Perspective of the Indonesian Mosque Council of DKI Jakarta*" aligns with the objectives of *maqasid syariah*, which aim to promote public welfare (*maslahah*) and prevent harm (*mafsadah*) across five key aspects: religion, life, intellect, lineage, and wealth.

This revitalization supports *hifz ad-din* (preservation of religion) by reestablishing mosques as centers of worship and da'wah, helping safeguard Islamic values amid the challenges of secularization and materialism. Additionally, by offering programs such as funeral management training and vaccination services, mosques contribute to public health, aligning with *hifz an-nafs* (preservation of life). Educational programs based in mosques, whether focused on religious or social topics, enhance knowledge and intellectual development (*hifz al-'aql*), making mosques vital learning spaces relevant to modern societal needs.

Efforts to engage the younger generation through creative activities and mosque competitions reflect a commitment to *hifz an-nasl* (preservation of lineage), ensuring the sustainability of mosque functions through proper generational regeneration. Meanwhile, initiatives in zakat management and mosque-based economic empowerment support the principle of *hifz al-mal* (preservation of wealth) by optimizing community resources in a manner compliant with Islamic principles.

From the perspective of *maqasid syariah*, this mosque revitalization is not only relevant but also essential for maintaining their role as holistic centers of Islamic civilization. By strengthening the three main aspects—*imarah* (prosperity), *idarah* (management), and *ri'ayah* (maintenance)—the Indonesian Mosque Council of DKI Jakarta aims to address the challenges of modernity while preserving the relevance of mosques as hubs of communal welfare. This revitalization effort becomes a strategic step in integrating Islamic values with the practical needs of contemporary society.

CONCLUSION

The Dewan Masjid Indonesia of DKI Jakarta, in the context of revitalizing the function of mosques, has 4 programs derived from the budget and 3 programs outside the budget initiated

by the leadership of the Dewan Masjid Indonesia of DKI Jakarta. The focus of the 4 budgeted activities includes RAKER, mosque improvement competitions, corpse handling training, and PAMK (Mosque Management Assistance Training). The 3 non-budgeted initiatives include the distribution of social assistance from muzakki to mustahiq, humanitarian aid distribution for disaster victims under the name DMI DKI Cares for Humanity, and the provision of vaccination services in mosques through cooperation with PUSKESMAS. The Dewan Masjid Indonesia of DKI Jakarta has and faces several supporting and inhibiting factors in carrying out its activities, summarized by the researcher using the SWOT matrix approach. The strengths include having a qualified workforce that is loyal, sincere, patient, and willing to sacrifice time, wealth, and energy to advance the Dewan Masjid Indonesia despite their advanced age. In terms of weaknesses, firstly, the Dewan Masjid Indonesia of DKI Jakarta lacks funding. Secondly, all senior management often face health issues. Thirdly, the location of the Dewan Masjid Indonesia of DKI Jakarta office is less strategic. Fourthly, there is a lack of IT personnel to manage digital data continuously. Regarding opportunities, the Dewan Masjid Indonesia of DKI Jakarta has a strong network and influence in various fields and possesses valuable economic data on mosques and prayer rooms. As for threats, most of the Dewan Masjid Indonesia of DKI Jakarta management are busy with responsibilities outside the organization, hindering the completion of established work programs.

The revitalization of mosque functions by the Dewan Masjid Indonesia of DKI Jakarta is reflected in 3 aspects: *Imarah*, *Idarah*, and *Ri'ayah*. The implementation of these three aspects is realized in the form of work programs derived from the budget. Alternative solutions that the researcher can suggest for the Dewan Masjid Indonesia of DKI Jakarta in the context of revitalizing mosque functions include providing guidance such as guidelines for managing mosques properly, mosque program guidelines to attract younger generations, and open consultations for optimizing facilities and mosque architecture with experts to maximize mosque comfort.

REFERENCE

- A Fathma, D Rizki, and R Fatimah, "The Empowerment of Mosque-Based Micro, Small, and Medium Enterprises (MSMEs) with a Marketpreneur Approach and Maqashid Syariah," *International Journal of ...*, no. April (2024): 1–18, <https://journal.uinsgd.ac.id/index.php/ijni/article/view/32135%0Ahttps://journal.uinsgd.ac.id/index.php/ijni/article/download/32135/10601>.
- Bungin, Burhan. *Metode Penelitian Sosial Dan Ekonomi*. Jakarta: Prenadamedia Group, 2013.
- Creswell, John W. *Educational Research, Planning, Conducting, and Evaluating Wuantitative*

- and *Qualitative Research*. Pearson Education Inc. New Jersey: Pearson Education Inc., 2008.
- Dwi, Chandra. “10 Negara Dengan Umat Muslim Terbanyak Di Dunia, RI Nomor Berapa?” CNBC Indonesia, 2024. <https://www.cnbcindonesia.com/research/20240310150636-128-521083/10-negara-dengan-umat-muslim-terbanyak-di-dunia-ri-nomor-berapa>.
- Harris, Michael M. *Handbook of Research in International Human Resource Management*. 1st ed. New York: Psychology Press, 2007. <https://doi.org/https://doi.org/10.4324/9780203809785>.
- Hentika, Niko Pahlevi. “Menuju Restorasi Fungsi Masjid: Analisis Terhadap Handicap Internal Takmir Dalam Pengembangan Manajemen Masjid.” *Jurnal Manajemen Dakwah* 2, no. 2 (2016): 161–77.
- Heriyanto, Husain. *Menggali Nalar Saintifik Peradaban Islam*. Bandung: Mizan, 2011.
- Indrawan, Rully, and Poppy Yaniawati. *Metodologi Penelitian: Kuantitatif, Kualitatif, Dan Campuran Untuk Manajemen, Pembangunan, Dan Pendidikan*. Revisi. Bandung: Refika Aditama, 2014.
- Jannah, Nurul. “Revitalisasi Masjid Di Era Modern (Studi Terhadap Pernanya Di Era Modern).” *Jurnal Analytical Islamica* 5, no. 1 (2016): 125–48.
- Keegan, Sheila. *Qualitative Research: Good Decision Making Through Understanding People, Cultures and Markets (Market Research in Practice)*. London: Kogan Page, 2009.
- Mahmudan, Ali. “Indonesia Miliki 290.151 Masjid, Terbanyak Di Jawa Barat.” DataIndonesia.id, 2022. <https://dataindonesia.id/sector-riil/detail/indonesia-miliki-290151-masjid-terbanyak-di-jawa-barat>.
- Maulidizen, Ahmad, Heristina Fitri Rukmana, and Muhammad Rafi Thoriq. “Moneylender and the Welfare of Traders in Parung Market: Theological and Economic Approach.” *Journal of International Conference Proceedings (JICP)* 5, no. 4 (2022): 136–49. <https://doi.org/https://doi.org/10.32535/jicp.v5i4.1929>.
- . “Revealing The Existence of Moneylenders in Trading Activities at Parung Market Based on Islamic Economic Principles.” *Jurnal Ekonomi* 11, no. 03 (2022): 556–63.
- Maulidizen, Ahmad, Amriatus Safa’ah, Maghfirah, Johari, and Habiburrahman Rizapoor. “Economic Revitalization Through Mosques: Enhancing Community Well-Being In Indonesia.” *International Journal of Islamic Business and Economics* 8, no. 1 (2024): 41–56. <https://doi.org/https://doi.org/10.28918/ijibec.v8i1.7006>.
- Muchtar, Abdul Haris, Ahmad Maulidizen, and Sujoko Winanto. “Human Resources Management in Improving Company Performance.” *International Journal of Education, Information Technology, and Others* 5, no. 2 (2022): 317–29. <https://doi.org/https://doi.org/10.5281/zenodo.6545502>.
- Putra, Nusa. *Metode Penelitian Kualitatif Manajemen*. Jakarta: Raja Grafindo Persada, 2013.
- Putri, Sri Ujiana, and Aswar. “Implementasi Pendidikan Masyarakat Berbasis Masjid Untuk Muslimah Di Desa Mattoanging Kabupaten Maros.” *WAHATUL MUJTAMA’: Jurnal Pengabdian Masyarakat* 1, no. 2 (2020): 129–41. <https://doi.org/https://doi.org/10.36701/wahatul.v1i2.254>.
- Songgirin, Amin, and Ahmad Maulidizen. “Penyaluran Zakat Ke Sektor Pertanian Sebagai Strategi Pemberdayaan Dan Ketahanan Pangan Keluarga.” *Sosio Informa: Kajian Permasalahan Sosial Dan Usaha Kesejahteraan Sosial* 8, no. 3 (2022): 214–28.
- Sugiyono. *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. Edited by Sutopo. 2nd ed. Alfabeta, 2019.
- Syafei, Makhmud. *Masjid Dalam Perspektif Sejarah Dan Hukum Islam*. Bandung, 2000.
- Usman, Iskandar. “Revitalizing the Role and Function of the Mosque as a Center for Da’wah Activities and Community Development.” *Samarah: Jurnal Hukum Keluarga Dan Hukum*

- Islam* 4, no. 1 (2020): 1–24. <https://doi.org/http://dx.doi.org/10.22373/sjhk.v4i1.7050>.
- Yusuf, A Muri. *Metode Penelitian: Kuantitatif, Kualitatif, Dan Penelitian Gabungan*. Pertama. Jakarta: Kencana Prenada Media Group, 2014.
- Yusuf, Muhammad Yasir, Nazaruddin A. Wahid, Khairuddin, Israk Ahmadsyah, Jen Surya, and Hafizh Maulana. *Ekonomi Kemasjidan: Menuju Pemberdayaan Ekonomi Masyarakat*. Edited by Hafizh Maulana. Banda Aceh: Ar-Raniry Press, 2021.