

The Optimization of Mosque-based Posdaya to Improve Public Welfare

Yoga Mahendra^{1*} Sudrajat² Nasiwan³

^{1,2,3} *Graduate School of Yogyakarta State University, Special Region of Yogyakarta, Indonesia*

**Corresponding author. Email: yogamahendra.2019@student.uny.ac.id*

ABSTRACT

The founding of Baiturrahman Mosque-based posdaya is an effort for community development by making the mosque a strategic place in implementing empowerment programs. This study aims to describe the optimization of mosque-based posdaya to improve welfare of the people of Klidon sub-village, Sukoharjo as an interesting social phenomenon to be studied. This qualitative study took place at Baiturrahman Mosque, Klidon sub-village, Sukoharjo, Ngaglik, Sleman. Data collection techniques were obtained through interviews, field notes and documentation, and it was validated through data triangulation. The data were analyzed using Miles and Huberman's model encompassing data collection, data reduction, data display and conclusion drawing. The results showed that Baiturrahman Mosque is successfully represented as a mosque which is capable to support community empowerment in economic sector by establishing Koperasi Al-Barokah supporting business unit development such as livestock, rice barn, and small and medium-sized enterprises including market snacks, and in health sector by establishing the community health center (puskesmas) that organizes toddler and elderly posyandu in order to increase public awareness of the importance of toddlers' and elderly's health. Furthermore, in environmental sector, persuasive efforts are done by mobilizing the community to maintain environmental cleanliness, security, greening with mutual cooperation and harmony system done routinely on Sunday mornings and empowering cattle farmer groups. Mosque-based community empowerment is interpreted as a movement to increase community and mosque's takmir (organizer) participation as well as to increase independence, welfare and life quality improvement of the community.

Keywords: *Posdaya, mosque, empowerment*

1. INTRODUCTION

In modern era, an idea of community empowerment called Pos Pemberdayaan Masyarakat (Posdaya) emerged as a response to government's desire to eradicate poverty and improve the quality of human resources. Posdaya has a function to empower community, where empowerment means to make independent, self-subsistent, developed, and to strengthen the layers of community in all sectors and fields of life. Empowerment is interpreted as a process of giving capabilities from those who have the ability to those who have less or have no power [13]. Posdaya's vision is the creation of civil society organizations at sub-village/village level that have strategic capabilities to

overcome the problem of poverty independently, effectively and sustainably. Meanwhile, its mission is to build society through strengthening local institutions so that they become activators, motivators and initiators of community activities.

In its development, posdaya has various forms of variation. The emergence of mosque-based posdaya is an effort to empower people using the mosque as a place to implement empowerment programs in order to improve the quality of human resources and public welfare. The mosque is a strategic place to be a center of community activities. However, it must be supported by a good integrated mosque management. The true role of the mosque is not limited to worship, but it must also play a role in social, economic and environmental activities.

Therefore the mosque is expected to be able to benefit all community levels, especially the residents around the mosque.

Baiturrahman Mosque-based Posdaya is in the Klidon sub-village, Sukoharjo, Ngaglik, Sleman Regency, Yogyakarta. Baiturrahman Mosque-Based Posdaya was established on 21st of June, 2007 through a Decree of the Village Head of Sukoharjo Number: 015/SKH/VI/2007. Therefore through this decree, Posdaya has a permanent legal protection in implementing each of its programs. The principle of community empowerment program is to involve the community in the utilization and management of social resources, natural environment, and human resources in activities to improve public welfare. Baiturrahman Mosque-based Posdaya is comprehensive because it focuses not only on the family, but also on the community around the mosque by striving to realize the public welfare in health, economic and environmental sectors.

The results of observations show that the mosque's financial management runs well and transparently. There are several elements involved in mosque-based Posdaya management, including takmir (mosque's organizer), Posdaya members, marbot (worker in a mosque), and Posdaya administrators. All elements of the management play active roles in the success of the community empowerment program. All mosque-based posdaya administrators are from the Klidon sub-village community itself. The majority of residents of Klidon sub-village make a living as farmers, ranchers and traders. All community empowerment programs are thoroughly socialized to the people of Klidon sub-village. The founding of the mosque-based posdaya is a response to the social problems existing in the Klidon sub-village because Baiturrahman Mosque was devoid of people before the establishment of the posdaya so that it was less prosperous. In addition, the socio-economic conditions of the community there were still not good since many people still relied on their agricultural products and livestock, and many residents often must become agricultural laborers to cover their shortage of income. Therefore it can be said that at that time the welfare of the Klidon sub-village community was still very low. This mosque-based posdaya is one of the pioneers of posdaya in Indonesia to make the mosque the central point of community empowerment activities. Baiturrahman Mosque-based posdaya is often used as an example or a reference for the construction of mosque to be a place for community empowerment for other mosques in Indonesia. Baiturrahman Mosque-based posdaya has several pillars of empowerment programs in economic, health and environmental sectors.

Community empowerment program in economic sector is run by establishing Koperasi Al-Barokah that supports the development of business units such as livestock, rice barn, and small and medium-sized enterprises such as market snacks, and in health sector is run by establishing the Community Health Center (Puskesmas) that organizes toddler and elder Posyandu in order to increase public awareness of the importance of toddlers' and elder's health. Furthermore, in environmental sector, the program is run by empowering and supporting livestock groups and also by making persuasive efforts done by mobilizing the community to maintain environmental cleanliness, security, and greening with mutual cooperation and harmony system routinely on

Sunday mornings.

2. LITERATURE REVIEW

2.1 Empowerment as a development strategy

Nowadays the concept of empowerment has entered into the socio-economic disciplines both in theory and practice. Community empowerment is one of the efforts to overcome social problems in the community through a bottom-up approach because in practice the main actors are people who must have independence and self-subsistent [10]. The concept of empowerment, according to Narayan [8], is the expansion of assets and abilities of the poor to participate, to negotiate by influencing, to control and to ask the institutions for accountability that affect their lives. The purpose of empowerment is basically to carry out development.

The development of community socio-economic sector must realize an increase in public welfare that is supported by social institutions and organizations, as well as community participation. Development programs must have an empowerment concept in order to overcome social problems in community. Manggasi Panggabean's research [3] on "Community Empowerment in Development", *Jurnal Ilmiah Dunia Ilmu* Vol.1 (1) January 2015, explained that doing community empowerment in development can provide strategies to achieve the goals and objectives of community development optimally and sustainably as well as encourage the balance of economic development and long term social.

In this study, the concept of empowerment as a development strategy was applied by a mosque-based posdaya institution, which is basically a response to the social problems existing in Klidon Sub-village, because before the establishment of the posdaya the Baiturrahman Mosque was devoid of people so it was less prosperous, besides the socio-economic conditions of the community still depend on their agricultural products and livestock, and it is not uncommon for many residents to become agricultural laborers to cover their economic income shortfalls. Through the community empowerment program in Posdaya, it is expected that the community is involved in the utilization and management of social resources, the natural environment, and human resources in activities to improve public welfare.

2.2 Optimizing Function and Role of Mosque

Mosque is a symbol of Islam as a place for Muslims to conduct worship, and it is a religious institution that is inseparable from the spiritual, social and cultural life of the people [6]. It is based on the word of Allah in At-Taubah verse 18 which says: "The mosques of Allah shall be visited and maintained by those who believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear no one (at all) except Allah. It is they who are expected to be on true guidance". This verse explains that the prosperity of the mosque is not only limited to carrying out worship, but has a broad meaning that is to build, to clean, to maintain, and to do good activities in accordance with Islamic sharia.

A research, conducted by Sukarno L. Hashim [15] on "Mosque Strategies in Empowering the Economic Community" *Jurnal Lentera*, Vol.14 (2) September 2016, found that the mosque can be a place for Muslims to develop empowerment activities which have economic value and generate income. The emergence of mosque-based posdaya is an effort to empower people who use the mosque as a place to carry out empowerment programs to improve the quality of human resources and public welfare.

Baiturrahman Mosque is believed to be a strategic place to be the center of community activities. However, this is supported by good and integrated mosque management. The true role of the mosque is not limited to worship, but it must also play a role in social, economic and environmental activities. Therefore it is expected that Baiturrahman Mosque will be able to benefit to all levels of society, especially the residents around the mosque.

2.3 Mosque-based Posdaya as A Social Institution

Mosque-based posdaya as a social organization plays an important role in improving the welfare of the community. The role of social institutions is, according to S. Soekanto [11], to provide guidance to community members about how they should behave in dealing with social problems that involve basic needs and maintain integrity and harmony in social life. This is proven by Mukhibat's research [5] on "Reconstruction of Harmony Spirit through mosque-based KPM Posdaya in Pulung District of Ponorogo Regency" in *Jurnal Multikultur & Multireligius* Vol.14 (2) June 2015 finding out that the development model of assembling the spirit of harmony in religious and social life through mosque-based KPM Tematik Posdaya with PAR approach has been able to produce a space or a place of communication that is familiar and integrative, as well as break the ice of communication between different and diverse communities.

So, based on aforesaid explanation, all social (empowerment) activities centered at the mosque have made people aware that through the religious teaching there is wisdom as social capital in arranging harmonization of life. In addition, the heterogeneity existing within society can be a positive energy in fostering harmony, peace and prosperity together [2].

3. METHODS

In this study, the researchers used qualitative approach. Qualitative approach is an approach based on phenomenology and constructivist paradigm in developing science through data collection [12]. The study was conducted at the mosque-based posdaya and community of Klidon, a sub-village of Sukoharjo, Ngaglik, Sleman. Data collection techniques were obtained through interviews, observation and documentation. The data were then validated through data triangulation. The researchers conducted an interview with the Head of Sukoharjo Village, the head of the posdaya, the takmir of the mosque, the members of the cooperative, the posyandu administrators, the livestock groups, and Klidon sub-village communities. Interviews were conducted in

accordance with questions prepared by researchers. The observation technique used was participant observation by observing and following the implementation of the posdaya program and interacting directly with the community and posdaya administrators. Meanwhile, the documentation data collection used was in the form of photos of the posdaya program activities. The data were analyzed using Miles and Huberman's model encompassing data collection, data reduction, data display and conclusion drawing.

4. RESULTS AND DISCUSSIONS

The function of mosque in general is a place of worship for Muslims in which there is the development of the value of humanity and worship [17]. In its development, the mosque has experienced rapid changes in the form of both buildings and their functions and roles. At present, mosque can have a function as an instrument of community empowerment that has a large and strategic influence in improving the quality of life of the community. However, it must be supported by good and transparent mosque management [1]. Through mosque, efforts to maintain Islamic values can be developed in order to achieve an Islamic civilized society. The true role of the mosque is not limited to worship, but it must also play a role in social, economic and environmental activities. Thus the mosque is expected to be able to provide benefits to all levels of society, especially residents around the mosque. It can be concluded that the mosque can function to have a role in various sectors of life to achieve social welfare. The function of the mosque will actually run smoothly if the programs are designed to solve existing social problems. The solution is to hold a community empowerment program. The concept of empowerment in the discourse of community development has a relationship with the concepts of participation, networking, independence and justice [16]. In this case, Najib [7] reveals that community development efforts are the ones to empower community members.

The emergence of mosque-based posdaya is an effort to empower people using the mosque as a place in implementing empowerment programs to improve the quality of human resources and public welfare. This mosque-based posdaya is not much different from other posdaya. The striking difference lies on the focus of activities and programs where mosque-based posdaya focuses more on empowering the community around the mosque. The founding of the mosque-based posdaya is a response to the social problems existing in the Klidon sub-village, in which before the establishment of the posdaya, Baiturrahman Mosque was devoid of people so that it was less prosperous. In addition, the socio-economic conditions of the community there were still not good. Many people still relied on their agricultural and livestock

products and many of them must become agricultural laborers to cover their shortage of income. Thus, it can be said that at that time the welfare of the Klidon sub-village community was still very low. This mosque-based posdaya is one of the pioneers of posdaya in Indonesia to make the mosque the central point of community empowerment activities. Baiturrahman mosque-based posdaya is often used as an example for other mosques in Indonesia as a reference for mosque construction as a place for community empowerment. Baiturrahman mosque-based posdaya has several pillars of empowerment programs on economic, health and environmental sectors.

4.1 Mosque-based Posdaya Development

Posdaya, according to Suyono [14], is a forum for communication, silaturahmi (connection), advocacy, information and education as well as an integrated forum for strengthening family functions. Posdaya was developed in stages by involving all community components as well as village and regional governments. In its development, posdaya has various forms and variations. The founding of Baiturrahman mosque-based posdaya in Klidon, sub-village of Sukoharjo, is a response to the social problems existing in Klidon sub-village. Because before the founding of the posdaya, Baiturrahman Mosque was devoid of people so that it was less prosperous, and the socio-economic conditions of the community still relied on agricultural and livestock products so that many of them often have to become agricultural laborers to cover their economic income shortages.

So, it can be said that at that time the welfare of the Klidon sub-village community was still very low. Baiturrahman Mosque-Based Posdaya was established on 21st of June, 2007 through a Decree of the Village Head of Sukoharjo Number: 015/SKH/VI/2007. Therefore through this decree, Posdaya has a permanent legal protection. At the beginning of the establishment of this posdaya, it focused merely on community empowerment in the economic sector by forming Koperasi Al-Barokah with only 24 members at that time. Over time this mosque-based posdaya underwent a very significant improvement and development with the increasingly complete facilities that support empowerment programs, and it currently has empowerment programs in health, economy, environment and education sectors. All mosque-based posdaya programs are carried out around the mosque area and are fully socialized to the people of Klidon sub-village. This mosque-based posdaya is one of the pioneers of posdaya in Indonesia to make the mosque the central point of community empowerment activities. Baiturrahman Mosque-based posdaya is often used as an example and as a reference for mosque construction as a place for community empowerment for other mosques in Indonesia.

4.2 Posdaya Empowerment Programs

The founding of Baiturrahman Mosque-based posdaya was initiated by the head of takmir's mosque, Bapak Suropto, who considered the mosque and the social conditions of the Klidon sub-village community were less prosperous. Based on these social problems, a mosque-based posdaya was formed, and it was expected to improve the mosque welfare and also the welfare of the people in Klidon sub-

village. The establishment of the mosque-based posdaya was supported by several parties such as LPPM UGM, UIN Sunan Kalijaga, the donors, Sukoharjo Village Government and Klidon sub-village community. The mosque-based posdaya has several leading empowerment programs so far in the sector of economy, health and the environment. The following is the description of those empowerment programs:

4.2.1 Economic Sector

The credibility level of mosque-based posdaya so far is still high. It is trusted by the community to be a social institution benefiting the socio-economic life of the Klidon sub-village community. The function of posdaya is to be an independent social institution that prioritizes the micro activities in the form of joint ventures which in the end are developed into cooperative. Koperasi Al-Barokah was formed on June 2009, and the formation of this cooperative was supported by LPPM UGM by providing an initial capital of around IDR. 20,000,000,- as the beginning of a cooperative development effort. Regular meetings conducted by the management and members of the cooperative are held on the 4th date of each month.

The number of cooperative members always increases in growth in every month. Koperasi Al-Barokah is now able to manage its finance independently, and its income has increased significantly every year. This is confirmed by the results of interviews with three cooperative members. In their opinion, the family's economic income has increased since they become the members of cooperative and join the saving and loan program for small business capital (micro) such as market snacks. Therefore it can be concluded that the existence of cooperative is very helpful, and it affects the level of economic welfare of cooperative's members and administrators. The following is a photograph of a market snacks shop situation from one of the members of Koperasi Al-Barokah:



Figure 1 The central of 'market snacks' (jajanan pasar)

4.2.2 Health Sector

The success of the posdaya empowerment program refers to the high level of community participation and support from various government and private institutions. This can be seen from the empowerment program in the health sector, namely the formation of posyandu for the elders and the toddlers. The implementation of the posyandu for toddlers is carried out routinely on the 10th date of each month. The posyandu program for toddlers currently

provides services to 46 toddlers. Activities in the program include weighing, giving immunizations, and other health checks. The health facilities in toddler posyandu are already sufficient and also meet national health standards. This posyandu is supported by Ngaglik Health Center (Puskemas). Similar to posyandu for toddlers, mosque-based posdaya also developed an elder posyandu program. The elderly posyandu was formed on November 2009.

The implementation of the Posyandu for the elder is carried out on the 22nd date of every one or two months. It depends on the funding for the implementation of the program since it requires substantial funds. It can be said that the elderly posyandu program has been successful because there were many elders participating enthusiastically in the activity. The elder's health is served and examined. Generally, the elders suffer from Alzheimer's disease, cataracts and lack of good nutrition. The implication of the activity is based on two elder informants and the management of the elderly posyandu saying that the elders responded positively and enthusiastically to follow the activities according to the procedures applied. This elderly posyandu is supported by Ngaglik Health Center. It is expected that the form of posyandu for toddlers and elders can help change the people's mindset related to the importance of health to toddlers and elders. The socialization activity before the posyandu for the elder program is shown below:



Figure 2 Socialization of Posyandu for the Elders

4.2.3 Environmental Sector

Posdaya is able to make the people's lives dynamic by increasing community participation and commitment in development [9]. The development context here looks at the role of posdaya in exploring the potential of the environment to support the implementation of empowerment programs. The empowerment program in the environmental sector is carried out through mutual cooperation in cleaning the environment, done routinely every Sunday mornings. This activity was socialized by the posdaya officials and mosque's takmir to Klidon sub-village community to always maintain environmental cleanliness.



Figure 3 Environmental Cleaning Activities

In addition, the environmental empowerment program also supports livestock group. This livestock group was formed on March 2006 before the founding of posdaya. Since the establishment of posdaya, livestock group has progressed in terms of the number of members and the number of livestock. The number of livestock group members so far has reached 24 people, and they have around 70 cattle and goats. The area of land owned by livestock group currently reaches 1500 m². Based on interviews with several members of this group, they explained that since the establishment of the mosque-based posdaya, each member currently has 2 to 4 cattle. So, based on this finding, it can be a benchmark for the success of the posdaya empowerment program in the environmental sector through livestock group.



Figure 4 Cattle belonging to the livestock group

5. CONCLUSION

The optimization of mosque-based posdaya in improving public welfare plays an important role to encourage effective development through empowerment programs in the economic, health and environmental sectors [4]. Mosque-based community empowerment programs in Klidon sub-village have shown positive results. Some conclusions drawn from the positive results of the Baiturrahman Mosque-based posdaya optimization are: (1) Empowerment strategy uses a bottom up program approach to strengthening the spirit of mutual cooperation, self-reliance, and independence in minimizing social problems existing in the Klidon sub-village community.

(2) Functioning the mosque not only as a center for religious activities, but also for community socio-economic activities. (3) Posdaya is able to influence the perspective of the community by increasing their participation in utilizing posdaya empowerment program services in health, economic and environmental sectors.

(4) The community expresses ideas of change bravely during the discussion or socialization of the posdaya empowerment program. (5) The community begins to assess the importance of maintaining cleanliness and environmental sustainability. (6) The community begins to assess the importance of maintaining health by routinely visiting the posyandu for the elderly and toddlers. (7) The economic income of cooperative members increases. (8) There is support from outside parties such as Sukoharjo Village Government, Ngaglik Health Center, private institutions and state universities. (9) There is an increase in the number of cattle and goat farmers that are managed by the posdaya livestock group.

ACKNOWLEDGMENT

With respect, we would like to thank you for your efforts and expertise as reviewer in publishing this article. With your help, we can meet the scheduled time and maintain the article.

REFERENCES

- [1] A. Kusumastuti, dkk, Pemanfaatan Posdaya Masjid Baitussalam sebagai Pusat Pengolahan Sari Buah Markisa di Dusun Robyong, Desa Wonomulyo, Kabupaten Malang. *Agrokreatif Jurnal Ilmiah Pengabdian Kepada Masyarakat*, vol.5 (2), 2019, pp. 89-95. DOI: <https://doi.org/10.29244/agrokreatif.5.2.89-95>
- [2] Cahyaningrum, D, Community Empowerment Based Local Wisdom In Tourism Of Bajo Community, Wakatobi. *International Journal of Scientific & Technology Research*, vol 6 (11), 2017, pp. 196-201. : <http://www.ijstr.org/finalprint/nov2017/Community-Empowerment-Based-Local-Wisdom-In-Tourism-Of-Bajo-Community-Wakatobi.pdf>
- [3] M. Panggabean, Pemberdayaan Masyarakat dalam Pembangunan. *Jurnal Ilmiah Dunia Ilmu*, vol.1 (1) 2015, pp. 1 -7. <http://www.jurnalmudiraindure.com/pemberdayaan-masyarakat-dalam-pembangunan/>
- [4] M. Yusup SJ, dkk, Transformasi dan Optimalisasi Potensi Masjid Daerah Ujung Utara Kabupaten Tasikmalaya, *DIMAS Jurnal Pemikiran Agama untuk Pemberdayaan*, vol.19 (2) 2019, pp. 205-220, <https://journal.walisongo.ac.id/index.php/dimas/article/view/5134>
- [5] Mukhibat, Rekonstruksi Spirit Harmoni melalui KPM Posdaya Berbasis Masjid di Kecamatan Pulung, Kabupaten Ponorogo, dalam *Harmoni. Jurnal Multikultural dan Multireligius*, vol.14 (2) 2015, pp.55-67. <http://repository.iainponorogo.ac.id/96/>
- [6] Muna, D, dkk, Pemberdayaan Masyarakat melalui Optimalisasi Fungsi Masjid sebagai Pusat Kegiatan Kemasyarakatan di Dusun Sawahan. *Prosiding Konferensi Pengabdian Masyarakat*, 2019, pp. 285-287. <https://scholar.google.com/scholar?client=firefox-b-d&um=1&ie=UTF-8&lr&q=related:iL1SVCVO2gkkrM:scholar.google.com/>
- [7] Najib, Abdul, *Integrasi Pekerjaan Sosial, Pengembangan Masyarakat dan Pemberdayaan Masyarakat*. Yogyakarta: Semesta Ilmu, 2016.
- [8] Narayan, D, *Empowerment and Poverty Reduction: A Source Book*. World Bank, 2002.
- [9] P. Muljono, The Model of Family Empowerment Program for Community Development in West Java, Indonesia. *Journal of Agricultural Extension and Rural Development*, vol. 3 (1), 2011, pp. 193-201.: <https://academicjournals.org/journal/JAERD/article-abstract/D8011CA1767>
- [10] P. Subekti, dkk, Pemberdayaan Masyarakat Berbasis Lingkungan Hidup di Desa Margalaksana Kabupaten Bandung Barat. *Jurnal Kawistara*, vol. 8 (2) 2018, pp. 148-159. DOI: <https://doi.org/10.22146/kawistara.30379>
- [11] Soekanto, Soerjono, *Sosiologi Suatu Pengantar*. Jakarta: CV Rajawali, 1982.
- [12] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta, 2016
- [13] Sulistiyani, A.T, *Kemitraan dan Model-Model Pemberdayaan*. Jogjakarta: Gava Media, 2004.
- [14] Suyono, Haryanto R, *Buku Pedoman Pembentukan dan Pengembangan Pos Pemberdayaan Keluarga*. Jakarta: Balai Pustaka, 2009.
- [15] Sukarno L.Hasyim, *Strategi Masjid dalam*

Pemberdayaan Ekonomi Umat. *Jurnal Lentera*, vol.14 (2) 2016, pp. 279-290. DOI: <https://doi.org/10.21093/lentera.v2i2.1235>

[16] Y. Bachtiar, Posdaya Bina Sejahtera Kota Bogor sebagai Model Pemberdayaan Kemandirian Masyarakat Akar Rumput. *Argokreatif Jurnal Ilmiah Pengabdian Kepada Masyarakat*, vol. 2 (1), 2016, pp. 31-38. DOI: <https://doi.org/10.29244/agrokreatif.2.1.31-38>

[17] Zakiyyah & Arif, A H, Strategi Dakwah Bil Hal dalam Program Posdaya Berbasis Masjid. *Orasi Jurnal Dakwah dan Komunikasi*, vol.9 (1) 2018, pp. 127-142, <http://www.syekhnurjati.ac.id/jurnal/index.php/orasi/article/view/2969/1708>