Maqashid sharia-based mosque empowerment index

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Abstract

Purpose – This study aims to formulate an index formula for mosque empowerment based on Maqashid Syariah as a measuring tool for the level of mosque empowerment.

Design/methodology/approach – This study uses a qualitative and quantitative approach (mixed method). Data collection techniques are carried out by in-depth interviews with experts consisting of academics, practitioners, scholars and regulators. The data analysis technique uses the Analytical Network Process (ANP) with Super Decision 2.10 software to construct the index model structure.

Findings – The results indicate that the mosque has a multi-field role, including in the fields of worship, social, education, politics, economy and culture. This study produces an index of mosque empowerment based on Maqashid Syariah, composed of six criteria, namely, elements of Maqashid Syariah: protect religion, soul, mind, lineage, property and environment. The weighting results of the criteria indicate that maintaining religion is the main criterion with a weighted value of 0.209. Each of these criteria consists of five indicators. Of all indicators, environmental safety is the top priority, with a weighted value of 0.056.

Originality/value – This study is the first comprehensive study that discusses the mosque empowerment index by weighting the ANP method to produce an index of mosque empowerment based on Maqashid Syariah.

Keywords Mosque empowerment index, Maqashid syariah, ANP

1. Introduction

The mosque is a centre for Muslim activities with many functions, including worship in education, economy, politics and social (Adriani et al., 2019; Aliyasak et al., 2019; Yasoa et al., 2019). In addition to having a strategic role as a centre for fostering the people, mosques also play a role in protecting, empowering and uniting the people to provide quality, modern and tolerant empowerment. The mosque functions to carry out ritualistic worship and implement various social, economic, educational, socio-cultural and other activities (Maknun, 2018).

Indonesia, in particular, with a Muslim majority society, certainly has a huge opportunity to optimise the function of mosques better. In 2020, the number of mosques registered with the Indonesian Mosque Council (DMI) was 800,000 mosque units, as stated by Jusuf Kalla, chairman of DMI. This fact then makes Indonesia occupy the first position with the most mosques in the world. The government has also given special attention to the supervision of mosques through the Director-General of Islamic Community Guidance by setting

The authors would like to acknowledge all the expert respondents who took the time to be involved in this research and provided them with many insights.
standards for mosque management development. The Ministry of Religion of the Republic of Indonesia in 2008 determined three main aspects in the construction of Indonesian mosques, namely, the purpose (maknawiyah), physical facilities and buildings (hissiyah) and activity development (ijtimaiyah) (Jaenudin et al., 2020).

At the time of the Prophet Sallallahu Alaihi Wasallam, besides acting as a place of worship for Muslims, a mosque was used as a place to openly disseminate revelation, a place for preaching, a place for education and teaching of Islam, a place to gather strength and consolidate Muslims, so that from the mosque the seeds of a new civilisation for the people came from. Islam was born (Supriyadi, 2017). The Prophet Sallallahu Alaihi Wasallam made the mosque the main centre of all community activities.

In addition, economic activities received special attention from the Prophet Muhammad Sallallahu Alaihi Wasallam. This attention was realised in a market located adjacent to the mosque. He taught Muslims about ethics and Islamic guidance in doing business without interest, price manipulation, business fraud, loan management, labour and salary management and others from the mosque. At the same time, business people and entrepreneurs must provide zakat, infaq, sadaqah and waqf (ZISWAF) to less fortunate people from their business profits (Omar et al., 2019).

Unfortunately, mosques in the context of community empowerment and development to achieve prosperity have not been fully realised (Cholil, 2016). Its empowerment efforts did not match the significant growth of the mosque. Not all mosques built can optimise their potential as the centre of Islamic civilisation because mosques are only synonymous with places of prayer and annual ceremonial activities. On the other hand, some mosques that have been empowered can help overcome the problems of the surrounding community, such as unemployment, juvenile delinquency, public health, assistance for poor worshipers, even environmental and social maintenance. However, most mosques have not been able to synergise and network in realising this role due to technological limitations and social problems faced (Kasri and Ramli, 2019; Muhammad et al., 2020; Zakaria et al., 2020).

The difference in the condition of this mosque, some have been maximally empowered and some still need assistance, are still not clearly measured. An index is required to measure the quality of a mosque in terms of infrastructure, organisational management and services to the community, be it services for worship or services to develop the community’s economy around the mosque.

The problem is that the theme of mosque empowerment is that no index can measure the power standard compared to other mosques. In addition, the power indicators have not been structured in detail and standard, so there are many points of view and differences. Therefore, it is necessary to have a mosque construction index on an agreed basis, namely, Maqashid Syariah, to comply with Sharī‘ah.

This index is then used as a guide in categorising mosques in various categories and a measurement guide to determine how powerful a mosque is so that it can be known which mosques need to be pilot mosques and also which mosques need assistance to continue to be developed, as well as what areas need to be improved.

This mosque empowerment index is present as an indicator to measure the awareness movement of a mosque in realising the concept of an empowered mosque to realise the welfare of the ummah based on the spirit and noble values of Maqashid Syariah, namely, maintaining religion, soul, mind, lineage, property and the environment in the practice of life.

2. Literature review

The word mosque, mentioned 28 times in the Quran, comes from the Arabic root sajada, which means prostrate or submit (Musahadi, 2018). Thus, the mosque becomes a place of
worship in Islam which is an integral part of the spiritual, social and cultural life of a Muslim (Ismatullah and Kartini, 2018; Saputra, 2017). Mosques also have a role as a forum for social activities, community empowerment, to community development in various fields (Afriany and Wathan, 2019; Aziz et al., 2016; Farida, 2014).

Various studies on the role of mosques in economic empowerment have been carried out and published in multiple national and international journals. The majority of the research related to mosques discusses the field of Islamic social funds, whether in the form of ZISWAF and explains how it is managed and recommendations in various case studies (Hasan et al., 2019; Hossain, 2013; Huda, 2018; Novianto and Ryandono, 2014; Oktarina and Asnaini, 2018).

Furthermore, the most discussed topic in research related to mosques is the topic of community empowerment; some are still related to ZISWAF as well. Researchers have shown that mosques have great potential in empowering the community around the mosque in the economic field so that its role can provide more benefits for the community in improving their quality of life, especially those who have low incomes or are categorised as poor people to be able to build their businesses (Danurdara et al., 2016; Kamaruddin, 2013; Muslim et al., 2014; Saputra, 2017).

**Figure 1.**

Mosque economics bibliometrics

**Source:** (As-salafiyah et al., 2021)
In addition, As-Salafiyah et al. (2021) have conducted bibliometric research in reviewing literature related to the mosque economy to visualise bibliometric images. The results show that the focus of most research discussed in mosque economics theme papers is studies associated with the theme of Islamic social funds, especially zakat and waqf, halal industry, Islamic financial institutions (IFI) (Islamic banks and microfinance). These results indicate that mosques have an essential role in building Islamic socio-economic and political civilisation, including as a basis for supporting the development of Islamic social funds, especially zakat and waqf, the halal industry and all its sectors, as well as productive financing of Baitul Maal microfinance in the context of alleviating poverty and increasing the standard of living community life.

The concept of Maqashid Syariah started from the time of Al-Juwani and Imam Al-Ghazali, then compiled systematically by Al-Shatibi. The idea is written in his famous book, al-muwafaqat fi ushul al ahkam (Reconciliation of the Basics of Islamic Law), especially in chapter II, which he calls the book Al-Maqashid (Al-Shatibi, 2012). Discussions about Maqashid Syariah are also included in the book of Al-Mustasyfa by Imam Al-Ghazali and the book of Hikmatu Tasyri’ wa Falsafatuhu by Al-Jurjawi (Misno and Wijaya, 2018).
Maqashid sharia is the goal of establishing sharia in Islam both in the form of orders and prohibitions (Syofyan, 2014). According to al-Shatibi, sharia was established to realise the benefit of a servant both in this world and in the hereafter. The use of Maqashid Syariah in this study is a figurative result of the role of empowered mosques as referring to the history of the role of mosques in the time of the Prophet Sallallahu Alaihi Wasallam. The six

<table>
<thead>
<tr>
<th>No.</th>
<th>Criteria</th>
<th>Indicator</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Religion</td>
<td>Particular/special worship</td>
<td>(Furqon, 2017)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gender segregation</td>
<td>(Baedowi et al., 2019)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Worship service</td>
<td>(Saputra and Kusuma, 2017)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Congregation quantity</td>
<td>(Yuliani, 2020)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Land status</td>
<td>(Rohimat, 2020)</td>
</tr>
<tr>
<td>2.</td>
<td>Soul</td>
<td>Building construction</td>
<td>(Jaenudin et al., 2020)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Environmental safety</td>
<td>(Arrozy, 2016)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Health services</td>
<td>(Rusmania, 2015)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Disability facilities</td>
<td>(Susanto, 2020)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Body management</td>
<td>(Irama and Bayinah, 2014)</td>
</tr>
<tr>
<td>3.</td>
<td>Intellect/common sense</td>
<td>Da’wah center</td>
<td>(Maknun, 2018)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Digital media</td>
<td>(Busthomi, 2017)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Library</td>
<td>(Muthalib, 2018)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Youth education</td>
<td>(Ramadhan et al., 2019)</td>
</tr>
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<td></td>
<td></td>
<td>Taklim council</td>
<td>(Alwi, 2015)</td>
</tr>
<tr>
<td>4.</td>
<td>Descendants</td>
<td>Organisational structure</td>
<td>(Yuliani, 2020)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mosque management</td>
<td>(Kasri and Ramli, 2019)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Location access</td>
<td>(Kurnia and Munawar, 2018)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SIMAS Ministry of Religion</td>
<td>(Fitria, 2017)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Child friendly</td>
<td>(Fahmi, 2018)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Financial management</td>
<td>(Muddatstir et al., 2018)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ZISWAF</td>
<td>(Prasetyoningrum, 2016)</td>
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<tr>
<td></td>
<td></td>
<td>Community development</td>
<td>(Susanto, 2020)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Worksheet and business</td>
<td>(Arrozy, 2016)</td>
</tr>
<tr>
<td>6.</td>
<td>Environment</td>
<td>Garbage and waste</td>
<td>(Sirajuddin and Yolleng, 2018)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Eco-friendly products</td>
<td>(Fadhullah and Mahmud, 2017)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Green land</td>
<td>(Hanafiah, 2018)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Water and electric efficiency</td>
<td>(Saleh, 2017)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Environmental sustainability</td>
<td>(Farida, 2014)</td>
</tr>
</tbody>
</table>
elements of Maqashid Syariah, namely, maintaining religion, soul, mind, lineage, property and environment, become the essential criteria for preparing index variables.

The sixth variable of Maqashid Syariah, which is the basis of this research, is environmental protection, where protecting the environment is a universal value that God has conveyed to humans, even preserving the environment is part of one’s faith (Jaelani et al., 2017). Based on these considerations, protecting the environment is seen as part of Maqashid Syariah, as proclaimed by Yusuf Al-Qaradawi. Al-Qaradawi states that all activities that lead to environmental damage can be interpreted as threatening religion, life, reason, descent and property (Al-Qaradhawi, 2017).

Based on the literature review, it can be concluded that there have been many studies on mosques carried out to build the economic strength of the mosque-based ummah. All mosques in the existing research are still separate from one mosque, so some are already empowered and others are left behind (Ahmed, 2019; Omar et al., 2019). However, there is no specific index that shows indicators of mosque construction so that the level of power can be measured.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Expertise</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Dr Arief Rahman Badruddin</td>
<td>Practitioner</td>
</tr>
<tr>
<td>2.</td>
<td>Sudarwaman, MSc</td>
<td>Regulator</td>
</tr>
<tr>
<td>3.</td>
<td>Ust. Dwiono Koesen Al Jambi</td>
<td>Practitioner</td>
</tr>
<tr>
<td>4.</td>
<td>Dr H. Asep Supyadiolah, MAg</td>
<td>Regulator</td>
</tr>
<tr>
<td>5.</td>
<td>Drs H. Ahmad Yani</td>
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</tr>
<tr>
<td>6.</td>
<td>Drs H. Aminudin Yaqub, MA</td>
<td>Academics</td>
</tr>
<tr>
<td>7.</td>
<td>Prof. Dr Nurul Huda</td>
<td>Academics</td>
</tr>
<tr>
<td>8.</td>
<td>Dr Abdurrahman Misno BP.</td>
<td>Academics</td>
</tr>
<tr>
<td>9.</td>
<td>Abdul Mughni, M.H.I</td>
<td>Practitioner</td>
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</table>

Table 2
Expert respondent

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Rater agreement</th>
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<tbody>
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<td>Mosque empowerment index</td>
<td>0.097</td>
</tr>
<tr>
<td>Religion</td>
<td>0.088</td>
</tr>
<tr>
<td>Soul</td>
<td>0.133</td>
</tr>
<tr>
<td>common sense</td>
<td>0.178</td>
</tr>
<tr>
<td>Descendants</td>
<td>0.338</td>
</tr>
<tr>
<td>Treasure</td>
<td>0.159</td>
</tr>
<tr>
<td>Environment</td>
<td>0.145</td>
</tr>
</tbody>
</table>

Table 3
Comparison of rater agreement

<table>
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<th>Very high</th>
<th>High</th>
<th>Medium</th>
<th>Low</th>
<th>Very low</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.000</td>
<td>0.578</td>
<td>0.235</td>
<td>0.118</td>
<td>0.063</td>
</tr>
</tbody>
</table>

Source: (Saaty and Vargas, 2006).
3. Method

This research took place over two months, from March to June 2021 and was performed by specialists and practitioners in mosque empowerment. Due to the COVID-19 pandemic circumstances, which precluded direct interaction with resource individuals, the study was performed entirely online, using social media and online meeting apps.

The method used in this study is a method that combines qualitative and quantitative methods (mixed method). This method facilitates the descriptive study of data equipped with quantitative characteristics in numbers and graphs. The initial stage of this study begins with collecting qualitative data in the form of a literature review to determine the initial indicators, then the indicators that have been collected are selected to determine the most critical indicators.

Furthermore, questionnaires were distributed to Islamic finance experts or experts who were considered to understand the empowerment of mosques. The questionnaire results were then analysed using the Analytic Network Process (ANP) method to see the rate agreement of each expert. This step is done to obtain reliable and valid indicators and variables for each mosque empowerment index indicator to be applied.

The types of data collected in this study are primary data and secondary data. Primary data was obtained from a questionnaire to see experts’ opinions who became sources on

<table>
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<th>No</th>
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<th>Weight</th>
<th>Indicator</th>
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<td>1.</td>
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<td>Land status</td>
<td>0.033</td>
<td>0.0416</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Gender segregation</td>
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<td></td>
<td></td>
<td></td>
<td>Worship service</td>
<td>0.033</td>
<td>0.0416</td>
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<td>Congregation quantity</td>
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<td>Special worship</td>
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<td>0.0416</td>
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<tr>
<td></td>
<td>Soul</td>
<td>0.162</td>
<td>Building construction</td>
<td>0.028</td>
<td>0.0273</td>
</tr>
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<td></td>
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<td>Environmental safety</td>
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<td>Health services</td>
<td>0.028</td>
<td>0.0273</td>
</tr>
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<td></td>
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<td></td>
<td>Disability facilities</td>
<td>0.028</td>
<td>0.0273</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Body management</td>
<td>0.028</td>
<td>0.0273</td>
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<td>3.</td>
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<td>Library</td>
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<td>Youth education</td>
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<td>0.0521</td>
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<td></td>
<td>Descendants</td>
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<td>Organisational structure</td>
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<td>Mosque management</td>
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<td></td>
<td>Location access</td>
<td>0.037</td>
<td>0.0301</td>
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<td>SIMAS Ministry of Religion</td>
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<td>5.</td>
<td>Treasure</td>
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<td>Sharia Bank Account</td>
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<td>Community empowerment</td>
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<td>Worksheet and business</td>
<td>0.033</td>
<td>0.0298</td>
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<td>6.</td>
<td>Environment</td>
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<td>Garbage and waste</td>
<td>0.033</td>
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<td></td>
<td></td>
<td></td>
<td>Eco-friendly products</td>
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<td>0.0322</td>
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<td></td>
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<td>Green land</td>
<td>0.033</td>
<td>0.0322</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Water and electric efficiency</td>
<td>0.033</td>
<td>0.0322</td>
</tr>
<tr>
<td></td>
<td></td>
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<td>Environmental sustainability</td>
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<tr>
<td>Total</td>
<td></td>
<td>1.000</td>
<td></td>
<td>1.000</td>
<td>1.000</td>
</tr>
</tbody>
</table>

Table 5. ANP weighing results

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secondary data obtained from published journal literature reviews related to each variable which was then compiled in the mosque empowerment index indicator. The indicators obtained from the results of literature studies that have been validated by experts consisting of regulators, practitioners, scholars and academics are as follows:

Data collection was carried out through Mendeley software to facilitate access to literature data. The primary data from the experts was collected through a survey through a questionnaire conducted online. The respondents involved were selected randomly, not randomly, but using the purposive sampling method (choice for a specific purpose). Nine respondents became resource persons for practitioners, academics, scholars and regulators with the criteria of struggling in mosque empowerment.

All indicators are compiled and weighted using the ANP method. The software used is Super Decision 2.10 and Microsoft Excel 2013 in processing and analysing data. ANP is a mathematical theory that can analyse the influence with an approach of assumptions to solve the form of the problem (Rusydiana and Devi, 2017). This method is used in the form of a solution considering adjusting the complexity of the problem by analysing the synthesis accompanied by a priority scale that produces the most significant priority effect (Rusydiana, 2016; Rusydiana and Devi, 2013b).

The ANP method is a development of the Analytic Hierarchy Process method. This method is used in the form of a solution by considering the adjustment of the complexity of the problem by analysing the synthesis accompanied by a priority scale that produces the greatest priority effect (Rusydiana and Devi, 2013a). ANP allows interaction and feedback from elements within the cluster (inner dependence) and between clusters (outer dependence) (Saaty, 1996). ANP provides a general framework for dealing with decisions without making assumptions about the independence of higher-level elements from lower-level elements and the independence of elements within levels as in hierarchies (Ascarya et al., 2018).

4. Result and discussion
The division of criteria in the framework of this research is grouped into six criteria or objectives, consisting of the six elements of Maqashid Syariah, namely,

1. Keeping religion.
2. Keeping the soul.
4. Keeping descendants.
5. Protecting assets.
6. Protecting the environment.

Furthermore, each criterion has five sub-criteria on the mosque empowerment index indicator. For the criteria for maintaining religion, there are five sub-criteria or indicators, namely,

1. Land status.
2. Gender segregation.
3. Worship services.
4. Congregational quantity.
5. Special worship.

In the criteria for maintaining the soul, there are five sub-criteria or indicators, namely,
Furthermore, on the criteria for maintaining reason, there are five sub-criteria or indicators, namely,

1. Da’wah center.
2. Digital media.
3. Libraries.
4. Youth education.
5. Taklim council.

In the criteria for maintaining offspring, there are five sub-criteria or indicators, namely,

1. Organisational structure.
2. Mosque management.
3. Location access.

As for the criteria for safeguarding assets, there are five sub-criteria or indicators, namely,

2. Financial management.
3. ZISWAF.
5. IFI and Business.

Finally, the criteria for protecting the environment, there are five sub-criteria or indicators, namely,

1. Garbage and waste.
2. Environmentally friendly products.
5. Environmental sustainability.

The ANP Network of Maqashid Sharia-Based Mosque Empowerment Index has been processed in Super Decision 2.10 software so that it looks like the image below as follows:

ANP data processing produces a level of agreement from the accumulation of all respondents. The following is the result of calculating the respondents’ level of agreement based on the classification of the Maqashid Syariah criteria.

Based on the comparison of the respondent’s rater agreement with the above, the results show that the highest agreement value was achieved by the progeny keeping cluster with a
value of 0.338% or 33.8%. The difference in the intensity scale of the agreement shows the similarities or differences of the experts in their answers to determine the priority goals of this mosque empowerment index. The greater the value, the more experts agree in choosing the same answer in determining the priority of the index criteria.

Furthermore, the results of the ANP show that there are six aspects to the criteria, namely, protecting religion, protecting souls, protecting reason, protecting offspring, protecting property and protecting the environment.

Of the six aspects, the criterion of maintaining religion has the highest weight and is the main priority of the Maqashid Syariah objectives that must be considered in the empowerment of mosques with a weight value of 0.209. The following criterion is to keep the mind as the second priority with a weight value of 0.180, followed by the criteria to protect the soul and the environment, the third priority goal with a weight value of 0.162. Then, the criteria for maintaining property becomes the fourth priority with a weight value of 0.150. The last criterion, namely, maintaining offspring, is the last priority of the Maqashid Syariah goal of the mosque empowerment index with a weight value of 0.135.

The criterion of religion, which ranks first in the geometric mean results for all clusters with a weight of 0.209, indicates that the preservation of religion must be prioritised, considering its urgency, which is directly related to the relationship between humans and their God. As the house of Allah, the mosque is the most important place for self-cleaning physically and mentally, where the mosque is the centre for getting closer to Allah, which is the most important in Islamic history (Kamaruddin, 2013). The mosque’s role in maintaining religion is manifested in various forms of worship, such as the five daily fardu prayers, Friday prayers, sunnah prayers, such as holidays, tarawih and others. Other activities that can be done at the mosque include dhikr, istighosah, prayer and commemoration of Islamic holidays (Padhullah and Mahmud, 2017).

The second level, with a weight of 0.180, is the objective of sustaining reason. The public has long known the mosque for its role as a centre for providing education, preaching and transforming religious understanding through programmes, such as recitations for children, youth and parents and other formal education organised by mosques (Sirajuddin and Yolleng, 2018). Intensive education and coaching at the mosque are expected to train people’s minds to produce great scholars in the future (Alwi, 2020).

The next priority after protecting the mind is protecting the soul and protecting the environment at the third and fourth ranks with the same weight, which is 0.162. Protecting the soul is related to the mosque’s efforts to pay attention to the health of its congregation (Aisyah, 2013) through providing access to health checks, doctors and affordable treatment for the community. Likewise, if there is a death in one of the worshipers, the mosque can help by providing facilities for the body to be washed, shrouded, prayed and buried (Jaenudin et al., 2020). The protection of the environment also needs to get a particular portion to maintain a healthy environmental ecosystem. The mosque can provide particular land to maintain green areas and take care of gardens or plants (Hanafiah, 2018), for example, hydroponics or horticultural plants (Huda, 2018).

Safeguarding assets is the fifth priority with a weight value of 0.150. The role of mosques needs to be revitalised in fields related to the economy and finance to increase mosque funds and finance various mosque programmes, in addition to helping the community’s economic development (Omar et al., 2017). In addition, mosques also need to improve their financial sector by collaborating and collaborating with IFI so that mosques become more empowered and able to improve the welfare of their congregations with more professional financial management and in the long-term, can help empower lower-middle income communities (Budiman and Mairijani, 2016).
Finally, in the sixth rank, there is to keep offspring with a weight value of 0.135. The role of the mosque in maintaining offspring is closely related to the potential for the sustainability of the mosque in the future so that all aspects needed to make the mosque remain empowered are included in this goal, such as ensuring the management of the mosque’s permanent administrators (Muthalib, 2018). In addition, mosques must also be easily accessible and friendly to all people, including children (Rusmania, 2015), to get used to coming to the mosque and getting primary religious education at the mosque.

The rater agreement value of all criteria for the mosque empowerment index is 0.097 \( (w = 0.097) \), which is on a low scale, which indicates that experts tend to have different answers in determining the priority goals of Maqashid Syariah on the criteria for compiling this mosque empowerment index.

The geometric mean results of all the indicators above display the weight of each criterion by comparing all the sub-criteria. The figure shows that the indicator’s value can be different from the priority of the criteria. For example, in Figure 4, the criteria for maintaining religion rank first, but in Figure 5, the criteria for religion do not occupy the top position. Likewise, the criteria for maintaining the soul in Figure 4 occupy the third priority, but in Figure 5, one of the five indicators occupies the highest weight value.

In the criteria for maintaining religion, the five indicators have the same value or indicate an equal level of importance or priority. In the criteria of maintaining reason, there are two criteria that, according to experts, are more important, namely, the centre of da’wah and the education of teenagers. In the criteria for safeguarding assets, all indicators are considered equally important. In the criteria of maintaining life, the environmental safety indicator has a significant difference by having the highest weight value compared to the other four indicators. Four indicators are pretty important in the criteria for maintaining offspring except for one indicator with the lowest weight value, namely, the SIMAS indicator of the Ministry of Religion. In the criteria of protecting the environment, all indicators also get the same weight value, so they are considered to have the same importance.

In general, based on 30 indicators of all these criteria, environmental safety is the top priority and occupies the highest score in the mosque empowerment index with a weighted value of 0.056. The da’wah centre and adolescent education are the second and third priority indicators because they rank after environmental safety with a weight value of 0.048 each.

![Figure 4. Geometric mean results for all clusters](image-url)
On the other hand, the indicator with the lowest score is the Ministry of Religion’s SIMAS with a weighted value of 0.019 or is considered the least important by respondent experts. In addition to having different weight values, these indicators also have different rater agreement values between each criterion. The rater agreement value for the criteria for maintaining religion is 0.088, protecting souls is 0.133, maintaining reason is 0.178, keeping offspring is 0.338 and keeping the property is 0.159. To obtain the final weight or total value, the weight of the criteria is multiplied by the weight of each indicator and then normalised to provide a total value that will be used as an evaluation in the Maqashid Syariah-based mosque empowerment index, as indicated in the accompanying table.

4.1 Limitation, contribution and implication
This study has attempted to compile and develop this Maqashid Syariah-based mosque empowerment index with the ANP method, which is expected to produce an appropriate weighting based on the experts’ assessment. However, this study has some limitations that are expected to be improved and refined in future research. The indicators in this index can be reviewed to be developed into more robust indicators following the latest conditions and phenomena, for example, using limits in the form of derivatives of the pillars of faith and pillars of Islam for religious clusters. In the process stage of the ANP method, the researcher can choose respondents who have a better level of expertise in discussing the theme of empowered mosques,
such as the chairman of the *mustasyar* assembly and the chairman of the mosque council expert assembly, in addition, discussions with the Focus-Group-Discussion method can also be carried out by bringing together members of the expert community at one time and place.

The recommendation for mosque practitioners/managers is to measure the mosques they manage in this mosque empowerment index formula and then pay attention to indicators that still need innovation implementation based on the proposed index to increase the empowerment of their mosques. Suggestions for academics are to continue to update information and data on mosque developments and implement this index in several mosques as research objects to help improve mosque empowerment.

Academics can also develop this research in terms of methodology or determining indicator variables that can be adapted to the development of mosques in the future. As for the parties from the DMI and the Indonesian Ulema Council who are engaged in the mosque sector, this index is possible to be used in measuring the level of empowerment of mosques in Indonesia so that the results of the weighted values will be obtained to determine the mosques that have been built powerless and mosques that are not yet helpless so they need help.

Recommendations for regulators are the need to provide support and attention to improving the quality of mosque empowerment through regulations that support the development of mosques in Indonesia. As for the community, they should optimise the function of the mosque and prosper it into an influential mosque.

5. Conclusion

Maqashid Syariah-based mosque empowerment index variable consists of six aspects on the criteria, namely, maintaining religion, soul, mind, lineage, property and the environment. In the criteria for maintaining religion, there are five indicators, namely,

1. Land status.
2. Gender segregation.
3. Worship services.
4. Congregational quantity.
5. Special worship.

In the criteria for maintaining the soul, there are five indicators, namely,

1. Building construction.
2. Environmental security.
3. Health services.
5. Management of bodies.

On the criteria of maintaining reason, there are five indicators, namely,

1. Da’wah center.
2. Digital media.
3. Libraries.
4. Youth education.
5. Taklim council.

On the criteria for maintaining offspring, there are five indicators, namely,
In the criteria for maintaining assets, there are five indicators, namely,
2. Financial management.
3. ZISWAF.
5. IFI and business.

In the criteria for protecting the environment, there are five indicators, namely,
1. Garbage and waste.
2. Environmentally friendly products.
5. Environmental sustainability.

The index weighting is done using ANP analysis. The weighting results of the criteria indicate that maintaining religion has the highest weight with a weight value of 0.209, then maintaining reason with a weight of 0.180 and followed by protecting the soul and environment with each weight of 0.162. Meanwhile, in the weighting of indicators, environmental safety occupies the highest value in the mosque empowerment index with a weighted value of 0.056. They were followed by the centre indicator for da’wah and education for teenagers with each weight of 0.048.

The mosque is a core of Muslim activity that serves various purposes, namely, ceremonial prayer and numerous political, economic, social and cultural activities. Empowering mosques involves the establishment of measuring criteria to optimise the mosque’s function. This work aims to develop a method for determining the mosque empowerment index using Maqashid Syariah.

References


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