

CATABOLISM OF ECONOMIC SPACES OF SABILILLAH MOSQUE MALANG AND ITS ROLE IN COMMUNITY ECONOMIC EMPOWERMENT



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Abstract

The catabolism that exists in the mosque's economic space is also caused by the reaction of complex compounds (mosques) into simpler compounds (the economic and even social spaces that are formed show more specific functions) with the help of developments over time and existing needs. The research methodology used is qualitative with a case study approach. The results of this research are that the catabolism process of mosque economic spaces experiences 5 phases. Starting from phase 1 to 4 then the fifth phase is that the social fund institution space creates another new space after the cooperative, namely lazis so that it becomes 1) mosque room, 2) REMAS room, 4) mosque cooperation, 5) Lazis. The catabolism process of economic spaces in mosques gives rise to empowerment which can be classified in the social and economic fields. Of course, there are also supporters and obstacles to this process, including human resources

Keywords: Catabolism, Mosque Economy, Community Empowerment

INTRODUCTION

Quba is the first mosque built by the Prophet Muhammad SAW. Physically, the Quba Mosque looks simple but has extraordinary charm. Many people come because of the preaching activities that are echoed so that the multiplier effect is able to attract traders to trade around the mosque.

Lexically, Muslims consider that the mosque is a place of worship that is used as a place to establish prayer, read the Koran, preach and so on. This is in accordance with the theological-normative assumption that praying in congregation in a mosque will get a multiple reward compared to praying alone. However, looking at its development, the mosque is not only as stated by the theological-normative view, because in fact it is the same as reducing the function of the mosque in terms of socio-culture (Malik, 2013).

Increasing the quality of the welfare of the people through the functioning of the mosque is very much expected (Ridwanullah & Herdiana, 2018). The hope is that the mosque can become the center of community activities in every existing activity. Mosques should be used as a means to improve community welfare, one of which is through empowerment. As previously explained, the function of the mosque is not only as a place of worship but also as a place to strengthen and empower the community.

In 2016, the Ministry of Religion of the Republic of Indonesia awarded Sabilillah, Malang as a complete mosque with a score of 90.94. In 2022, the Indonesian Mosque Council (DMI) awarded the Sabilillah mosque as the best national large mosque according to the 2022 DMI Award.

According to Heryawan Asnawi & Soetarto (2016), Catabolism is the process of breaking down spaces in Islamic boarding schools into new spaces without eliminating the previous original space. As catabolism is meant in chemistry, Catabolism in the economic space of the mosque is also caused by the reaction of complex compounds (mosques) into simpler compounds (economic and even social spaces that are formed show their specific functions) with the help of developments in the times and existing needs. The development of the times and existing needs in the mosque produces or releases energy which is used to create activity spaces.

Based on the description above, this study focuses on the catabolism process of mosque economic spaces and their role in community empowerment. According to Sadeq (in Masoud Ahmad, 2015) community resources can be obtained in two ways: first, commercial, which is carried out through economic activities and second, social, in the form of assistance such as zakat, infaq, and shadaqah. Through these two methods, it is not surprising that mosques have the potential to empower the community.

Empowering mosques to improve the community's economy is currently a trend in big cities, considering that one of the functions of mosques is as an economic empowerment based on the congregation so that mosques are in a strategic position in improving the economy. The innovation in this study is to perfect the processes of forming mosque economic spaces and their relevance to the role of mosques through empowerment to realize the economic welfare of the community.

REVIEW OF LITERATURE

Community Empowerment

According to Eddy Papilaya in (Zubaedi, 2007), empowerment is an effort to improve community capacity through encouragement, motivation, and awareness of the potential they have and trying to develop it through real action. Furthermore, Winarni in (Bhinadi, 2017) stated that empowerment consists of three things, namely (1) Development (enabling), (2) Strengthening potential (empowering), and (3) independence. This concept is based on the assumption that there is no society without power. Every society must have power, but sometimes it is not realized. That is why power must be pursued and developed. If this assumption exists, then empowerment is an effort to build power, through encouragement, motivation, and awareness of the potential they have and trying to develop it. Moreover, empowerment should not make society dependent but must accompany a process of independence.

Thus, it can be concluded that empowerment is a process in which society is able to understand and master the economic and social conditions in their environment. This means that the community plays an active role in activities aimed at improving their standard of living so that they are independent and not completely dependent and are able to overcome the problems they face. By fulfilling these requirements, it is hoped that the community can participate actively both individually and in groups in activities that improve their standard of living.

Mosque Economy

If the concept of economy and mosque are linked, then economy is the closest thing that cannot be separated from human life, while the mosque is a place to build things related to social or muamalah problems. Mosque economy is interpreted as a mosque-based economy with the interpretation that economic activities cannot be separated from the spiritual values built in the mosque. Because the mosque is a place of worship (prayer) that can prevent evil and evil deeds (see QS. 29:45). If the mosque is used for its intended purpose, there will be no more deviations reflected in unfair scales, theft, fraud and unsafe use of money.

Mosques have a very strategic function in Islamic society. Mosques can be used not only as places of worship, but also as a means of holistic support for the community. The Prophet Muhammad SAW built the first mosque in the city of Medina to enlighten the people and convey the divine message. The mosque is not only used for ritual worship such as congregational prayer, dhikr, reading the Quran, and praying but more than that it can also be used for socio-religious activities for the development of the Islamic community (Ridwanullah & Herdiana, 2018). Mosque According to Moh. E. Ayub (in Zeni Luthfiyah, Sholikhah, 2017) stated that the mosque has nine functions in terms of community empowerment, including: (1) The mosque as a place of worship and bringing Muslims closer to Allah SWT; (2) The mosque is a place for i'tikaf; (3) The mosque is a place of deliberation to solve problems in society; (4) The mosque is a place to discuss problems and ask for help and assistance; (5) The mosque is a place to strengthen the integrity of society and mutual cooperation to improve welfare; (6) The mosque through its Majlis Ta'lim is useful for improving science and technology (7) The mosque is a place for coaching and developing

cadres of community leaders; (8) The mosque is a place to collect, distribute and store money; and (9) The mosque is a place for implementing order and social control.

Based on the explanation above, it can be concluded that the mosque is a center that includes *ijtimaiyah* activities (social activities) and *mu'amalah* activities (economic). Therefore, in order for the function of the mosque to function properly, empowerment planning and activities must be based on a general plan so that the function of the mosque can function optimally. Meanwhile, according to Alwi in (Suradi, 2021), the mosque has at least 5 functions that were stated in the early days of Islam which have been expanded to the present, namely (1) the mosque is a place of worship to Allah SWT; (2) The mosque is a place for religious teaching, preaching, religious studies, and formal education through the *Majlis Ta'lim*, TPA and *Madrasah Diniyah*; (3) The mosque is a place that can be used to carry out socio-religious activities such as managing ZISWAF; (4) The mosque is a place that can provide social security for its congregation; and (5) The mosque is a place that can generate funds for its business. So that the mosque can grow independently and meet its financial needs (*idaroh al-maliyah*).

Catabolism of Economic Spaces

According to Asnawi & Soetarto (2016) Catabolism is the process of breaking down existing spaces in Islamic boarding schools into new spaces without eliminating the original space (Heryawan Asnawi & Soetarto, 2016). As catabolism is meant in chemistry, catabolism in the economic space of the mosque is also caused by the reaction of complex compounds (mosques) into simpler compounds (economic and even social spaces that are formed show more specific functions) with the help of developments in the era and existing needs. The development of the era and existing needs in the mosque produce or release energy that is used to create activity spaces. Based on the concepts that have been described above, there are spaces in the mosque that can be divided into several parts. However, this study only focuses on the economic field. The following are examples of economic spaces that may exist, namely (1) Management of mosque assets such as cash, and institutions/organizations located on mosque land such as schools (Sirega, 2012), (2) Creating a market based on the mosque, namely creating a loan scheme that guarantees each other between three parties consisting of parties. For example, mosque administrators, community representatives, and representatives of the regional MUI Level II / sub-district (Sirega, 2012), (3) A place for consultation and communication to discuss economic problems (Shihab, 2007), (4) The function of the mosque as a center for empowering the community's economy can also be carried out through *Baitul Tamwil*. *Baitul Tamwil* which functions as a driver of productive business and investment to improve the economic quality of micro and small entrepreneurs, especially by encouraging savings activities and supporting their economic financing activities, (5) As a place to hold weddings (Muhammad Jawahir, 2019), (6) Forming cooperatives which are a type of service-oriented business organization that can provide rich contributions to realizing Islamic economic goals (Chapra, 1997), (Ridwanullah & Herdiana, 2018).

RESEARCH METHOD

This study uses a qualitative approach. A qualitative approach shows methods for exploring and understanding the meaning that individuals or groups of people ascribe to

social or humanitarian problems (Creswell, 2020). A qualitative approach emphasizes natural descriptions and researchers are directly involved in the field. This is because qualitative research focuses on increasing understanding of something and not on building an explanation of something.

The case study method was chosen to obtain a holistic, factual and accurate picture of the facts about a program, event, activity and process. Case studies or case studies are studies on the status of research subjects related to a specific or typical phase of the entire personality (Maxfield, 1930) in (Permatasari & Fauzi, 2020). Research subjects can be individuals, groups, institutions, or communities. Yin (2009) stated that case study research is very appropriate for use in research that aims to answer the questions of how and why (Nur'aini, 2020). So that in case studies, exploration of a case is needed which is accompanied by in-depth data collection.

This research is located at Sabilillah Mosque located at Jalan A. Yani Number 15 Blimbing, Malang City. The informants are the Head of Lazis Sabilillah, Treasurer 2 of Lazis Sabilillah, Management of the Mosque Cooperative and the surrounding community. The data collection technique uses interviews, observation and documentation. While the validity of the data, the author uses triangulation techniques.

RESULTS AND DISCUSSION

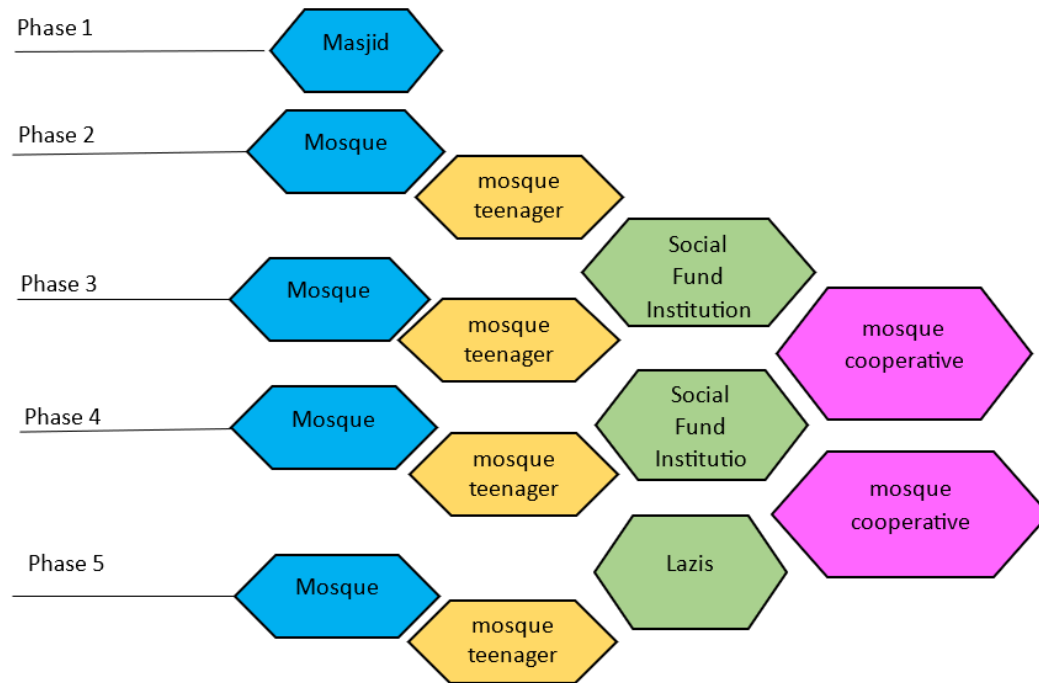
Catabolic Process of Economic Spaces of Sabilillah Mosque Malang

Economic spaces built in the mosque environment are a form of self-existence (a desire of self-existence) and are used to produce mosque outputs, both physical and value. In other words, the spaces in the mosque are a "locus of production" as well as a way to articulate the existence of the mosque" (Lefebvre in (Heryawan Asnawi & Soetarto, 2016). Activities in the mosque in general are activities carried out by a group of people consisting of mosque managers to prosper the mosque in carrying out worship, both *hablum minallah* and *hablum minannas*. *Remas* is the term for mosque youth consisting of groups of people or teenagers who are committed to prospering the mosque. Mosque youth or *remas* is an organization that has policies of its own will and is relatively independent in moving the household affairs of the organization and fostering its members (Al-Faruq, 2010). Mosque youth is an organization or forum for cooperation carried out by two or more Muslim teenagers who are related to the mosque to achieve common goals (Siswanto, 2005). Thus, *remas* in general is a group of mosque youth who carry out social and worship activities in the environment of a mosque.

Based on the concept of *remas*, the process of the formation of mosque economic spaces can be traced based on the developing activities or interactions faced. The spatial aspect is one of the indications that can be highlighted and analyzed to explain a social reality (Heryawan Asnawi & Soetarto, 2016). To explain all of this, the mosque economic space becomes a material object that is quite representative to explain the social and economic conditions of the mosque, which is seen from the process of producing space and the values contained therein. The development of mosque economic spaces can ultimately be called a

catabolism process¹, namely the process of breaking down existing spaces in the mosque into new spaces without eliminating the previous original space.

The development of the era and the needs that exist in the mosque produce or release energy that is used to create activity spaces. In addition, catabolism can occur in the mosque economic space because of the administrators' belief in the sunnah of the Prophet Muhammad regarding the priority of prospering the mosque to realize the social and economic welfare of the community and the meaning of the struggle of the predecessors in building the mosque itself. These things are able to provide the energy needed to support social and economic role activities. By using the catabolism chart, the development of the mosque's economic spaces can be described, as in Figure 1.



Resource|: illustrated by researcher (2023)

Figure 1
Catabolic Process of Economic Spaces of Sabilillah Mosque

By looking at the catabolism chart above, the first development of the Sabilillah mosque was the **House of Worship Phase**. The establishment of a mosque during the time of the Prophet was the Quba mosque which was formally used as a place to perform prayers, both the five daily prayers and Friday prayers as well as other worship activities such as

¹ In chemistry, Catabolism is the reaction of breaking down complex compounds into simpler compounds with the help of enzymes. The breakdown of these compounds produces or releases energy in the form of Adenosine Triphosphate (ATP) which is commonly used by organisms for activity. Catabolism has two functions, namely providing raw materials for the synthesis of other molecules, and providing the chemical energy needed to carry out cell activities. ATP is an important chemical in human metabolism that has been called "chemical currency" because cells use it as a direct source of energy. Building larger molecules and producing Movement (Heryawan Asnawi & Soetarto, 2016)

preaching, reading the Koran and others. This is in accordance (Putra & Rumondor, 2019) that the mosque is able to become a center for the development of Islamic culture, a means of critical discussion, reciting the Koran, and deepening religious knowledge in particular, and general knowledge in general. Likewise, Sabilillah, the main function of the mosque is a place to perform congregational prayers. At the beginning of this phase, the mosque was founded by Kh. Mansyur as a form of struggle. The large number of worshipers made the administrators take the initiative to create an organization called Remas. This second phase **is the Mosque Phase and the Remas Organization**. The catabolism of the mosque produces a new space called Remas (Mosque Teenager). The existence of this Remas functions as an organization that operates in the social and religious spheres in the mosque environment. The purpose of the existence of Remas was initially as an organizer of activities to prosper the mosque. The existence of Remas Sabilillah is recognized as having a strategic function in the framework of empowering Muslim youth around it and is committed to the mosque. The position of youth towards the mosque has a very important role. In the context of the mosque, the younger generation is the backbone and great hope for the prosperity of the mosque in the present and future (Hizbun Al-Faiyadh bin Sulaiman & Fadhilah, 2022). Remas can also be called the social capital of the local Muslim community for the benefit of the community. Social capital is a series of informal values or norms that are shared among members of a related community group, which are based on values of trust, norms, and social networks. Social capital is a capability that arises from trust in a society in general (Fukuyama, 2001). The social capital in the Sabilillah mosque through Remas illustrates social interactions in terms of participation in groups that are adjusted to religious rules. The third development is **the Mosque, Remas, and Social Fund Institution Phase**. In this phase, Remas has the initiative to move in the field of public welfare through the economic sector by forming a social fund institution or called Ledsos. This Ledsos for the first time managed approximately Rp100,000 in funds obtained from the contributions of Remas members. The purpose of the Ledsos is to answer the economic and social problems around the employees and Remas at that time. The fourth phase is **the Mosque Phase, Remas, Social Fund Institution, and Mosque Cooperative**. The presence of cooperatives in the mosque environment was initially to utilize the internal network, namely all Remas members. The purpose of this cooperative is to strengthen the social and economic sectors based on the concerns of employees and mosque administrators who need funds for daily needs. The cooperatives that they call cooperatives do seem like a game, but the impact of the first cooperative initiated by Remas is real. They distribute cooperative funds to Remas members, employees and administrators who need them, for example to pay for boarding houses or rented houses, emergency funds, school children and others. Apart from member contributions, cooperative funds are also obtained from trading turnover at Sabilillah Elementary School. Seeing the potential of the cooperative, the mosque administrators then strengthened the cooperative into Kopmas (Mosque Cooperative). The mosque cooperative ultimately utilized the internal and external networks it had. The internal network is a network that develops in the line of the Sabilillah mosque congregation and the external is the local community in the Malang City area. Based on this, the Sabilillah mosque has built various economic and social activities. Internal activities clearly have an impact on the development of solidarity based on commitment, while external activities refer to the role of cooperatives in community services. It is clear that this solidarity builder is evident in several cooperative activities, namely low-interest

and interest-free loans, helping customers pay off debts/transfers, and low-interest or interest-free business capital assistance. The commitment submitted by the cooperative also does not escape the basic requirements for collaborating with the Kopmas. Thus, through the Kopmas, the Sabilillah mosque also participates in building the independence of the community through low-interest and interest-free loans. The Sabilillah mosque has optimized the existing social capital by creating a new space that previously did not exist, namely social fund institutions and cooperatives. The mosque cooperative is a new oasis in responding to community concerns regarding the reluctancen using general bank products and loan shark products. This is clearly because it is constrained by Islamic law which forbids these institutions because of usury. The fifth phase is Mosques, Remas, Mosque Cooperatives, and Lazis. Mosque cooperatives and Lazis Sabilillah have empowerment programs for the community through mentoring and business development for the community. LAZIS is specifically concentrated on the dhuafa and also the poor who want to become entrepreneurs and also those who already have businesses and want to develop their businesses. So that LAZIS Sabilillah bridges and provides access to the community. Not only in the form of money, but also in the form of supporting infrastructure and various coaching and motivation and knowledge are also provided for fostered families consisting of the dhuafa. From the description above, the catabolism of the mosque's economic spaces has undergone 5 phases, namely:

- 1) First phase: The mosque only consists of 1) mosque space
- 2) Second phase: The mosque space experiences a split into organizational space through Remas so that it becomes 1) Mosque space and 2) Remas space
- 3) Third phase: The Remas space experiences catabolism into a social fund institution space so that the mosque space becomes: 1) mosque space, 2) Remas space, and 3) social fund institution space
- 4) Fourth phase: The social fund institution space gives rise to a new space, namely the existence of a mosque cooperative so that it becomes 1) mosque space, 2) Remas space, 3) social fund sharing space, 4) mosque cooperative
- 5) Fifth phase: The social fund institution space gives rise to a new space after the cooperative, namely Lazis so that it becomes 1) mosque space, 2) Remas space, 4) mosque cooperative, 5) Lazis

The Role of Catabolism of Sabilillah Mosque Economic Spaces in Community Empowerment

The process of catabolism of Sabilillah Mosque economic spaces occurs due to the development of the era and technology which is indeed directed at the existence of fluctuating community needs in their fulfillment. One of the biggest motivations for the Remas organization in creating the social fund institution space is because many people need advance funds for various living needs, including to create and develop businesses, pay rent, medical expenses, education costs and others. Through the various needs experienced by the surrounding community, Remas tries to create a solution to help overcome them. It is not surprising that the mutual assistance agreement is the principle of the Kopmas and Lazis institutions at the Sabilillah Mosque. The Tabarru' agreement aims to provide charitable funds with the sincere intention of helping each other with fellow participants if one of them is affected by a disaster (Witasari & Abdullah, 2014).

Remas tries to play an active role in overcoming it by creating a social fund institution to help the congregation which is then welcomed by the mosque administrators so that the stronger the institution, the emergence of Kopmas and Lazis. Both of these institutions have the ultimate goal of social and economic welfare. One of the things the author studies is community empowerment. Community empowerment is defined as providing efforts to the community that are carried out actively and sustainably based on the principles of social justice, participation and equal cooperation (Margayaningsih, 2016), (Hendrawati Hamid, 2018), (Ritonga et al., 2013).

Some community empowerment that emerged as a result of the catabolism process of the economic spaces of the Sabilillah mosque, including

2.1 Social Field

1. Orphans and Dhuafa

Orphans are generally defined as a child who no longer has a father when he is not yet puberty (Maya & Sarbini, 2018). The dhuafa are a group of people who are considered weak financially and in terms of the welfare aspects of the group. People who are included in the dhuafa group include poor people, people who are in prison or are prisoners, people who are physically disabled or disabled, the elderly, poor widows, people who have certain diseases, laborers or manual workers, the common people who are oppressed, and groups affected by natural disasters or are victims of natural disasters (Amal et al., 2022). The Orphan and Dhuafa category is one of the targets of social empowerment programs carried out by one of the economic spaces at the Sabilillah mosque. The things that Lazis does are helping orphans and dhuafa communities around the mosque. In addition to providing assistance, the mosque through the Lazis institution also provides guidance and assistance so that welfare is achieved with the optimal and targeted use of zakat, infak, and shidaqoh funds. Until 2022, the total assistance for orphans and the poor is 180.

2. Ma'had Rumah Yatim

Ma'had Rumah Yatim can also be called a productive orphanage. Where the purpose of the ma'had is so that orphans are not only commodities, but also to improve the identity of orphans to always be ready to become a powerful generation in the future. In an interview that the author conducted, Ust. Sulaiman stated that what we can enjoy from all of them is a technology-literate generation, they can help us manage the mosque in terms of education and marketing. In terms of education, they can teach the Koran now and help make advertisements to encourage the collection of zakat, as close as possible, and infaq for the Sabilillah mosque.

Although the coaching program already exists from elementary, middle, and high schools, the existence of the ma'had program will improve the quality of coaching. Coaching carried out in collaboration with the Kh. Alwi Bashori Quran Boarding School, universities, and other stakeholders who can improve the quality of orphans is more useful and advanced. In addition to coaching, the ma'had house can be a residential home for orphans together through lazis sabilillah so that providing attention and coaching can be easier and well organized. The outcomes that have existed until now are some who are studying for their Masters at Gajah Madha University, Soldiers, Arabic Language Lecturers at Malang State University

3. Family Development

Family development activities are a follow-up to the assistance of Orphans and Dhuafa. Dhuafa families also receive coaching for both children and parents. Not only that, families also receive assistance and consumption when the activity takes place once a month routinely since 2008. As of 2022, the number of fostered families is 180 families. Coaching activities consist of assembly activities by providing Rohan siraman i, knowledge of managing family finances, business, and education.

The purpose of this foster family activity is as a provision of religion, morals, education, and others. However, in practice, the coaching class between children and parents is differentiated according to the material that will be delivered is also different. In coaching, it is not only about providing material but also there is a moment of sharing caring to solve problems that really need to be discussed. This is also common to try to provide counseling space for families. For example, problems about family and all its problems, economic and financial problems, debt problems and others.

4. TPQ Teachers and Prayer Room Imams

Sabilillah Mosque sees that human resources are the most effective driving force to revive the mosque. Based on this principle, the Sabilillah Mosque has a coaching program for TPQ and Prayer Room Teachers. This is not only in the education sector but also in organizational management. The crisis experienced by the mosque is a crisis of management, congregation involvement, and finances that begins with trust (Syahrullah, 2022). Meanwhile, the crisis of trust arises due to a lack of care and utilization of social capital.

Sabilillah Mosque is building social capital through human empowerment. Social capital plays an important role in the empowerment process. Several studies on the role of social capital in the community empowerment process show that with strong social capital tends to be more successful in the empowerment process (Pranadji, 2006) and (Rahmatullah et al., 2023). Human capital, for example, can include the skills or abilities that people have to carry out certain tasks. Of course, in the mosque congregation, there are many congregations who individually have certain abilities or skills to help the management complete certain tasks.

Sabilillah Mosque empowers and develops prayer rooms and TPQ teachers in the Malang city area. Through the coaching of the prayer room administrators and TPQ teachers, it is hoped that the mosque can encourage better changes for the prayer room or TPQ teachers in the social, economic, and religious fields.

In addition, through the fostered prayer room, several recipients of assistance can also be recruited around the prayer room, including the poor and orphans who will be given assistance every month. The assistance from the Sabilillah mosque to the prayer room is operational assistance for the management of the prayer room itself. Some of the assistance provided by the Sabilillah mosque includes water, electricity, infrastructure such as prayer room funnels, microphones, and financial assistance for worship purposes. All of this assistance comes from existing zakat funds.

5. House Renovation

As of 2023, 35 houses have received the house renovation program by the Sabilillah mosque. House renovation is an activity to repair uninhabitable houses to be habitable, which is carried out on the initiative and efforts of the Sabilillah mosque through the Lazis institution with the hope that the community can live decently, safely and healthily.

In its implementation, providing program assistance is not limited to orphans but also touches poor families. This house renovation program focuses on houses that are occupied and are privately owned or owned by families that are less suitable for use as a place to live and do not meet health standards.

6. Free Medical Treatment and BPJS Facilities

In order to achieve community health empowerment, there is a clinic called Sabilillah Medical Service at the Sabillah Mosque. Empowerment in the health sector is very important to be carried out so that the community as caliphs on earth have the will and ability to maintain and improve health. Sabilillah Medical Service (SMS) is a health clinic owned by the Sabilillah Malang Foundation.

Sabilillah Medical Service (SMS) is a health clinic managed by the Sabilillah Foundation. In its services and facilities, this clinic improves the standard of BPJS health facilities (Faskes 1). Increasing the capacity of Human Resources (HR) is also prepared to facilitate health care, one of which is by collaborating with the Faculty of Medicine, University of Islam Malang (UNISMA) and RSI UNISMA. The Sabilillah Medical Service Clinic was established based on a fatwa from Kyai Tolchah, who is one of the founders of the Sabilillah Mosque. That, the mosque is not only used for prayer, but also used for the purpose of empowerment and for the welfare of the community, one of which is related to health problems. So that the health clinic was established as a forum for people who need it in the health sector. With the increasing development of the clinic, the Sabilillah clinic has become the first BPJS health facility. Not only for the congregation and the surrounding community, the Sabilillah clinic also provides services to the underprivileged so that the community does not able to also enjoy free and good health facilities.

7. Bina Volunteer

Bina volunteer is one of the developing Sabilillah mosques. This new program is aimed at individuals who voluntarily spend their time and energy to help others for social welfare. This new program aims to provide opportunities for all parties who voluntarily participate in humanitarian activities through the Sabilillah mosque.

The volunteers are trained by the Sabilillah mosque management to participate and be active in various activities owned by the Sabilillah mosque. Starting from planning, management, looking for orphans and the poor to implementing social community activities. The existence of this program provides mutualistic symbiosis benefits. Both from volunteers who gain knowledge and knowledge, the mosque also gets help with energy and time in implementing its programs.

2.2 Economic Field

1. Social Capital Assistance and Business Training

Lazis and Kopmas have members who have small and medium businesses such as sandals and shoes, grocery stores, tempeh, presto milkfish soto, shredded meat, meatballs, fried foods and others. Before becoming a member, business actors will automatically become members of Kopmas first so that they can get benefits from their membership. The good things they get when they become members are clearly able to borrow business capital with low interest or 0 percent, besides that they are also equipped with training to develop businesses such as training in making tempeh chips, cilok, meatballs which according to Islamic law are clearly honest in production activities, healthy and clean. In addition, in

managing their businesses they are also sometimes equipped with marketing management to finance.

The training is carried out and specifically supervised by the Sabilillah Entrepreneur Institute (SEI) team, Entrepreneurship Development program. The work of the LAZIS, Cooperative, SEI community in order to build an entrepreneurial spirit based on the mosque received a very good response from the community. Cooperation was also established with BAZNAS Malang City, to introduce the existing potentials

Supporting and Inhibiting Factors of the Catabolism Process of Economic Spaces in Community Empowerment

In the implementation of community empowerment in the Sabilillah Mosque due to the economic catabolism of the mosque, of course there are supporting and inhibiting factors. Both are like two sides of a coin, namely HR (Human Resources). The supporting factor for the catabolism process of economic space is superior human resources. Human resources (HR) are one of the very important factors and cannot be separated from a government institution, organization, institution or company. In essence, HR in the form of humans employed in a government institution, organization, institution or company are thinkers, planners and drivers to achieve the goals of the organization. Superior and quality HR can increase the effectiveness and efficiency of institutions, organizations or companies. Becoming superior and quality human resources is the dream of every individual who has a goal in life, especially in working and supporting the achievement of the goals and functions of an institution, organization, institution or company (Yasnayati, 2022).

In the context of research, because the process of catabolism change is driven by human resources who want to change for the better. This superior human resource is represented in innovation, responsibility, consistency and istiqomah. This can be seen from the structure of Remas which started catabolism at the Sabilillah Mosque until now it is still the same, meaning that all administrators from the past to the present are the same, even when the administrators are older they are still called Remaja Masjid. So human resources are social capital that has a very significant influence on this process. Social capital is a series of informal values or norms that are shared among members of a group of people who are related to each other, which are based on values of trust, norms, and social networks. Social capital is a capability that arises from trust in a society in general (Fukuyama, 2001). The social capital in the Sabilillah mosque through remas illustrates social interaction in terms of participation in groups that are adjusted to religious rules.

Thus, the inhibiting factor is in the HR factor that is not superior. If the organization already has large capital, sophisticated technology, abundant natural resources but there are no human resources who can manage and utilize them, then it will not be possible to achieve success in achieving organizational goals. That is why the importance of the role of human resources in the organization is very necessary as an element main and controlling elements of organizational success (Soemarsono, n.d.).

CONCLUSION

In the process of catabolism of the mosque's economic spaces, there are 5 phases, namely:

- 1) First phase: The mosque only consists of 1) mosque space

- 2) Second phase: The mosque space is divided into organizational space through Remas so that it becomes 1) Mosque space and 2) Remas space
- 3) Third phase: The Remas space undergoes catabolism into a social fund institution space so that the mosque space becomes: 1) mosque space, 2) Remas space, and 3) social fund institution space
- 4) Fourth phase: The social fund institution space gives rise to a new space, namely the mosque cooperative so that it becomes 1) mosque space, 2) Remas space, 3) social fund institution space, 4) mosque cooperative
- 5) Fifth phase: The social fund institution space gives rise to a new space after the cooperative, namely Lazis so that it becomes 1) mosque space, 2) Remas space, 4) mosque cooperative, 5) Lazis

The benefits of having economic spaces in the mosque give rise to empowerment that can be classified in the social and economic fields. Among them

a) Social Field

- 1) Orphans and the Poor
- 2) Ma'had Rumah Yatim
- 3) Family Development
- 4) TPQ Teachers and Prayer Room Imams
- 5) Home Renovation
- 6) Free Medical Treatment and BPJS Facilities
- 7) Volunteer Development

b) Economic Field

- 1) Social Capital Assistance and Business Training

However, in its implementation, it is undeniable that there are supporting and inhibiting factors, namely from the HR factor which is the two sides of the coin in this case. If an organization already has large capital, sophisticated technology, abundant natural resources but there are no human resources who can manage and utilize them, then it will not be possible to achieve success in achieving organizational goals. That is why the importance of the role of human resources in the organization is very much needed as the main element and controlling element of organizational success

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