

## Strategic Analysis of a Mosque-Based Community Economic Empowerment Strategy at the Islamic Center Dato Tiro Bulukumba

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### Abstract

The purpose of this research is to find out and analyze the concept of mosque-based economic empowerment at Dato Tiro Islamic Center in Bulukumba Regency which has been and should be carried out. The research conducted is a qualitative study with field research (field studies) in the deepening of the reference as a source of primary and secondary data, while in the collection of data used methods of observation, interviews and documentation. The results of the study show that the concept of empowerment that is being applied today such as the use of a multipurpose floor as a market area every Friday is effective enough for the community and the prosperity of the mosque. It's just that there are many other potential possessed by the mosque that can be developed in an effort to empower the Ummah, establishing BMT as a form of financial assistance to the community in building a business. So that the mosque is able to carry out its function not only as a means of worship but also has a role in building the economy of the Ummah.

**Keywords:** *Strategy, Empowerment, Mosque, Community Economy*

### Abstrak

Tujuan penelitian ini untuk mengetahui dan menganalisis konsep pemberdayaan ekonomi ummat berbasis masjid di Islamic Centre Dato Tiro Kabupaten Bulukumba yang telah dan sebaiknya di laksanakan. Penelitian yang dilakukan merupakan penelitian kualitatif dengan field research (studi lapangan) dalam pendalaman referensi sebagai sumber data primer maupun sekunder, sedangkan dalam pengumpulan data digunakan metode observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa konsep pemberdayaan yang diterapkan saat ini seperti pemanfaatan lantai dasar serbaguna sebagai area pasar setiap hari jum'at sudah cukup efektif bagi masyarakat dan kemakmuran masjid. Hanya saja masih banyak potensi lain yang dimiliki oleh masjid yang mampu dikembangkan dalam upaya pemberdayaan ummat, mendirikan BMT sebagai bentuk bantuan finansial kepada masyarakat dalam membangun usaha. Sehingga dengan demikian masjid mampu menjalankan fungsinya tidak sekedar sebagai sarana ibadah tetapi juga berperan dalam membangun perekonomian ummat.

**Kata-kunci:** *Strategi, Pemberdayaan, Masjid, Ekonomi ummat.*

### INTRODUCTION

Indonesia is the largest Muslim country in the world with a Muslim population of 87% of the total population with 256,820,000 people (Global Religious Futures, 2020). Based on SIMAS (Sistem Informasi Masjid Seluruh Indonesia) in 2019 the number of mosques in Indonesia is 260,216, consisting of 33 Grand Mosques, 403

Grand Mosques, 4,527 Large Mosques, 903 Historic Mosques, 212,451 Jami Mosques and 41,898 Mosques in Public Places. This has increased significantly compared to the previous year, which was 242,823 mosques (Sistem Informasi Masjid Seluruh Indonesia, 2019). Mosques have a central role in the history of Islamic civilization. At present, the construction of mosques is very

rapid along with the increasing population and public awareness of the importance of prayer services, so that mosques are always present in every place, both in rural and urban areas, including private offices, government offices, educational institutions, recreation areas, malls or markets and other public places provide places for prayer (Ayub, 1996).

According to Dewan Masjid Indonesia (DMI) The function of the mosque consists of three, namely: The mosque functions as a center of worship, both *mahdhah* worship, and *gairuh mahdhah*. *Mahdhah* worship is a form of worship that is directly addressed to Allah SWT such as prayer, recitation and others which indirectly also touch social relations (Ibnu B Ardi, 2013). Meanwhile, the worship of *gairuh mahdhah* means that the mosque can function as an institution for managing zakat, waqf, building Islamic brotherhood to maintain common health and hygiene, carry out sacrifices, and help develop the economy of the ummah (Ibnu Banyu Ardi, 2013). The second function is to use the mosque as a center for community empowerment through the use of available facilities and infrastructure in the mosque such as sermons, recitation, skills courses for congregations and the provision of formal education that is needed by the community. And the third function of the mosque is to build and foster the unity of the Ummah (Sochimin, 2016).

In fact, most of the functions of the existing mosques today are limited to places of ritual worship. This is different from the function of the mosque at the time of the Prophet Muhammad (Suryanto & Saepulloh, 2016). Based on history at the time of the Prophet Muhammad, there were many companions of the Prophet who needed social assistance as a risk of the faith they faced and as a consequence of their struggle (Suherman, 2012). Besides that, other social problems such as; poverty that has always existed throughout the ages. To overcome this social problem the Prophet and his companions made the mosque a place for social activities, for example by collecting zakat, donations and alms

through the mosque and then distributing it to friends who need it. (Yani, 2001).

Mosques are no longer used as the center of Muslim activities. This is due to the construction of a palace which is the center of government, so that the mosque is only used as a religious place (Ramadhan, 2018). Starting from this period to the present, there have been changes and shifts in the function and role of the mosque, the mosque was built very magnificently, however, its role and function did not run optimally as in the time of the Prophet and his friends (Supardi & Amiruddin, 2001).

Changes in the function and role of this mosque occur because of changes in non-material elements of technology and culture (Auliyah, 2014). In the modern era, technology is developing so rapidly that technological changes often produce culture shocks which in turn will lead to new patterns of behavior. Then the impact on social and cultural life is less significant (Harahap, 1996). In addition, Supardi also mentioned that the phenomenon of change and shift in the function and role of mosques above occurred due to the lack of understanding of the mosque's human resource manager (*ta'mir*) in managing mosques in the modern era guided by the era of the early Islamic period, namely the era of the Prophet and his companions. . Managing mosques today requires knowledge and skills in management methods, planning, strategies, and evaluation models used in modern management, these are tools that are also needed in modern mosque management. (Supardi & Amiruddin, 2001).

Therefore, it is necessary to identify to increase the capacity of the mosque and its management to be able to carry out its functions (Budiman & Mairijani, 2016a). The potential for community economic empowerment based on mosques is needed as a driving force for a productive economy in improving people's quality of life for the better (Ruslan, 2012)the growth of mosques and surau (smaller mosques. It is necessary to create a model of mosque economic empowerment through optimizing the

function and potential of the mosque (Kamaruddin, 2013). This empowerment modeling can be done through identifying the economic potential of the available mosques including human resources, the potential of mosque funds, the potential of mosque waqf, and the economic potential of the community around the mosque (Ardiansyah & Nafik, 2014).

The function of mosques in building the economy is vital, where we know that mosques are visited by the Islamic ummah to worship every time so that there is a potential for economic activities to support the mosque itself (Arif, 2018). The empowerment of mosques in building the economy of the ummah can be carried out with several strategies or development models that have been planned and through the implementation stage to the evaluation of these strategies. For example, by utilizing mosque facilities, such as an empty mosque hall or yard, it can be used as business land that generates income for the mosque as well as a place to live in economic activities (Kamaruddin, 2016).

If the economic potential of the mosque can be managed with professional and transparent management, then there are several advantages that can be achieved (Tanjung, 2019). First, the economic potential of the mosque can reduce the burden on the government, because it participates in government programs to reduce the number of poor people (Rafif, 2017). Second, the economic potential of mosques can reduce dependence on funds from foreign parties, especially foreign loans for poverty reduction (Imran, 2018). Third, the potential can build the economic independence of the people. The mosque economic empowerment movement can also be interpreted as an effort to improve the community's economy (Pratama, 2018). Mosque-based economic empowerment activities, such as baitul mal, zakat service units, infaq and alms. So, the mosque has great potential for the people. If it is moved optimally, it will improve the welfare of the people, at least for the congregation of the mosque itself (Supriyadi, 2017).

The Dato Tiro Bulukumba Islamic Center Mosque was inaugurated in 2003, this mosque has become one of the icons of Bulukumba Regency because of its magnificent building architecture and mosque management with different concepts, including in terms of economic empowerment of the ummah. This mosque utilizes the mosque yard as a place for building a canteen and one of the floors which is used as a place to sell for the community. The concept of empowering mosques for economic activities is the only one officially implemented by the Bulukumba Regency government. This effort comes with being driven by the spirit to restore the nature of the mosque as a center for Muslim activities, including economic activities.

The writer considers this strategy to be an example of a form of economic empowerment for the Ummah that can be applied in other mosques. Therefore, the authors conducted a study with the title "*Analysis Concept of a Mosque-Based Community Economic Empowerment Strategy at the Islamic Center Dato Tiro Bulukumba*". In this research, the problem formulation raised by the author is: How strategic is the Islamic Center Dato Tiro Bulukumba mosque applied in the framework of economic empowerment of the ummah? and how is the strategic analysis applied by the Islamic Center Dato Tiro Bulukumba mosque in order to empower the economy of the ummah? While the objectives of this study are in line with the formulation of the above problems, namely as follows: To determine the strategic implementation of the Dato Tiro Bulukumba Islamic Center mosque in order to empower the economy of the ummah and to find out the strategic analysis applied to the Islamic Center Dato Tiro Bulukumba mosque in order to empower the economy of the ummah.

Various studies on optimizing mosques as a driving force for the economy of the ummah have been carried out. Budiman & Mairijani (2016) found that the mosques in Banjarmasin in general still have not shown a significant role in the development of

the sharia economy. Mainwhile Maknun (2018) found weaknesses in the aspects of organizing and implementing in the variable of mosque management, as well as aspects of local community organization in empowering the people. In general, mosques are considered to be still lacking in paying attention to the economic empowerment of the congregation as well as conducting studies for teenagers. In addition to different loci and a more comprehensive study of mosque functions, this study will also examine the factors that support the success of mosques as a movement in realizing community empowerment.

This paper will analyze the potential for community economic empowerment based on mosques. A number of supporting variables for the implementation of mosque-based community economic empowerment were explored by interview and observation methods. The focus of the study on this potential is described in a SWOT analysis that exists in a number of mosques and the environment around the mosque. The results of this study are expected to help stakeholders who focus on the economic development of the people. In addition, the results of the following research analysis are also expected to help the mosque takmir institution formulate strategic steps in planning for community economic empowerment.

## **METHODS**

The method used in this research is a Descriptive Qualitative Approach. This approach intends to understand the phenomena experienced by research subjects and with descriptive methods in the form of words and language (narrative) in a specific natural context and by utilizing various natural methods (Ahmadi, 2016).

This approach is used because the data obtained is a combination of open exploration carried out by the management, congregation and traders at the Islamic Center Mosque Dato Tiro Bulukumba to be interviewed more deeply and combine with descriptive data in the form of written and spoken words from people and in the form of documents. or observed behavior.

The data used in this study came from various sources. Direct data is from interviews, while indirect data is obtained from official websites of government agencies. In addition, data is collected from various scientific sources such as theses, journals and essays (Sutrisno, 2004). The problem in writing this study using a SWOT analysis tool. According to Freddy Rangkuti, SWOT analysis is a systematic identification of strategic factors to formulate strategies (Rangkuti, 2009).

## **RESULT AND DISCUSSION**

### **Profile of the Dato Tiro Bulukumba Islamic Center Mosque**

The Islamic Center Dato Tiro Bulukumba Mosque is located in Bintarore Village, Ujung Bulu District, Bulukumba Regency. This mosque measures 66 x 66 M Square and has 14 Cubans, was built on an area of 27,764 M2 and has cost around ± Rp. 35 billion. This mosque consists of two floors with a maximum capacity for the congregation of 10,000 people (Ahmad, 2014).

The construction of the Dato Tiro Islamic Center Mosque was started at the groundbreaking by the Governor of South Sulawesi H. Zainal Basri Palaguna in 2002. Until the end of A. Patabai Pabokori's tenure as Regent in 2005, the Islamic Center building was still not visible. Then the construction of this mosque had stopped during Andi Syukri Sappewali's tenure during the 2005-2010 period. It was only during the reign of Regent H. Zainuddin Hasan that the construction of the Dato Tiro Islamic Center Mosque began to resume its construction, precisely on Friday, November 12th 2010 by adjusting the philosophy and character and cultural values of the people of Bulukumba Regency. He was committed from the start that the construction of this mosque was one of the main priorities that had to be resolved during his reign. In the fifth year of his reign, the Dato Tiro Islamic Center Mosque was successfully completed (Ahmad, 2014).

The Islamic Center Mosque Dato Tiro is taken from the name of the first Muslim spreading cleric around the 16th century in Bulukumba and several districts in the southern

part of South Sulawesi, namely Dato Tiro or the youngest khatib named Abdul Jawad, who spread Islam by emphasizing the lessons of Sufism to the people according to the wishes of the community. who prefers spiritual things. The naming of the Dato Tiro Islamic Center mosque also originated from various inputs and ideas from community leaders, Bulukumba Regency, who then chose and submitted one of the names above to be announced through the print media to ask for responses from various parties or the public, and from the results of the announcement. None of the responses were received so that the name of the Islamic Center Dato Tiro was deemed eligible to be submitted to the Bulukumba Regency DPRD as a people's representative to be discussed and approved. In 2014 by the DPRD Bulukumba Regency the name of this mosque was officially named "Islamic Center Dato Tiro" (Ahmad, 2014).

The Dato Tiro Bulukumba Islamic Center Mosque performs functions as a mosque in general, both as a means of worship, preaching and even touching on muamalah matters. In addition, another unique function of this mosque is to become one of the new faces of Bulukumba City as a tourist city, making this mosque a religious tourism destination.

"Islamic centre ini bisa dikatakan menjadi ikon kota Bulukumba karena arsitekturnya yang sangat megah, sehingga setelah diresmikan pada tahun 2013 masjid kita ini banyak dikunjungi wisatawan karena sudah dianggap sebagai destinasi religi" Interview with H. Abi Alamsyah/takmir, 09/02)

Selain itu, Kabupaten Bulukumba yang dikenal dengan daerah yang kental akan syariat Islam memiliki *crash program* keagamaan yang tertuang dalam beberapa peraturan perundang-undangan daerah. Keberadaan masjid Islamic Centre Dato Tiro Bulukumba merupakan bagian dari perwujudan *crash program* keagamaan. Tujuan dari keberadaan masjid Islamic Centre Dato Tiro ini, tidak lain yaitu sebagai pusat kegiatan keagamaan Islam bagi masyarakat Bulukumba untuk mengaktualisasikan beberapa peraturan erundang-undangan dalam *crash program* keagamaan.

### **Economic Empowerment of the Ummah at the Islamic Center Mosque Dato Tiro Bulukumba**

In the general Indonesian dictionary, empowerment comes from the word which means power or strength, empowerment is an effort to build resources by encouraging, motivating and raising awareness of the potential that is owned and trying to develop it. It can also be interpreted as an effort to make the best possible use of it with perfect results (Sochim, 2017).

Empowerment also means efforts to increase the dignity and dignity of the community in conditions that are less able to escape the traps of poverty and underdevelopment, in other words, enabling and independent society (Mubyart, 2000). Meanwhile, the meaning of the economy of the people is all economic activities and community efforts to fulfill the necessities of life, namely clothing, food, shelter, health and education (Sumodiningrat, 1999).

In accordance with the concept of empowerment which seeks to build resources in the community, especially in terms of meeting their daily needs in an economic scope, mosques are able to take part in this. As it is known, the function and purpose of establishing a mosque is not only for the purpose of worship, but has a broader function as a center for the development of Islam in the social, educational and economic fields.

The concept of mosque-based economic empowerment of the Ummah has actually been widely applied and dominated in mosques with a large capacity of congregation. One such mosque is the Dato Tiro Islamic Center Mosque.

### **Multipurpose Ground Floor**

The Islamic Dato Tiro Mosque building consists of two main floors, namely the ground floor and the top floor. Where the two floors are basically used for praying and preaching if the congregation is more than 5,000 people, for example if the Eid al-Fitr or Eid al-Adha. But usually other than that day, the two floors functioned with different uses. Where the upper floor is focused on prayer services because there are more complete worship facilities, but for this ground floor is usually used by mosque administrators as a multipurpose facility

for economic or socio-religious activities in Bulukumba.

“Masjid kita ini terdiri dari dua lantai, ada lantai atas dan dasar. Di atas ini khusus memang di gunakan untuk sholat saja, tapi kalau dibawah kita sengaja gunakan untuk berbagai hal yang bisa dilakukan masyarakat misalnya setiap hari jumat ada pasar atau untuk lomba-lomba.” (Interview with H. Kurniadi/Takmir 09/02)

This empowerment was built with the mission of being able to become a means for the community in carrying out socio-economic activities to improve the standard of living of the community, besides that several economic activities also functioned as an attraction for congregation to always come to the mosque. Economic empowerment carried out at the Dato Tiro Islamic Center Mosque is carried out by utilizing several facilities provided by the mosque including:

One of the most popular and useful forms of use on the ground floor is the market or bazaar which is held every Friday. This activity is carried out in addition to providing space for the community to sell as well as an attraction for congregants to come to the mosque. The market starts from 09.00-15.00 WITA. This activity began in 2017, by providing opportunities for people who have trading businesses such as medicine, food, accessories and Muslim clothing to sell with the permission of the mosque management. Until now, there are 248 traders who are registered to trade in this mosque, who live in Bulukumba Regency to several other districts, such as Jeneponto Regency and Bantaeng Regency.

“Untuk lantai dasar setiap hari jumat ada pasar, ada banyak barang yang tersedia misalnya baju muslim, tasbih, sepatu dan banyak lagi macamnya. Untuk penjual sendiri siapa saja bisa, *bebasji* bahkan ada yang dari luar Bulukumba juga, yang jelas sudah mendaftarkan dirinya ke pengurus masjid yang memang sudah ditunjuk untuk tanggung jawab masalah pasar.” (Interview With H. Abi Alamsyah/Takmir, 09/02)

The day of this market implementation is only on Fridays with the reason that on that day many worshipers have come more than

usual. The number of people arriving on Friday is around 3,000-5,000 people, while on other days there are 500-700 people. For the community, especially for traders themselves, the mosque’s policy in utilizing the ground floor has a very pronounced impact. The traders get profits every day starting from Rp. 1,000,000-Rp. 2,500,000 depending on the number of worshipers who come. In addition, for the surrounding community, this market is very helpful, especially in getting various kinds of needs easily and cheaply, because considering the price offered for each item is quite cheap even when compared to market prices in general.

“Sebenarnya kita, tidak *kasi* sewa itu lahannya, tapi orang-orang yang jualan disitu biasanya *kasi* infak untuk masjid setiap selesai jualan. Jadi Alhamdulillah setiap minggu ada infak dari pedagang biasanya paling banyak Rp. 2.000.000 dan kami umumkan setiap hari jumat di masjid kalau itu khusus infak dari kegiatan masyarakat” (Interview with H. Kurniadi/Takmir, 09/01)

“Kalau banyak hasil yang didapat biasa ku *kasi* Rp. 70.000 tapi kalau sepi pembeli paling sedikit itu Rp. 40.000 *ji*, seikhlas *ta* saja” (Interview with Ulfa/seller, 09/01)

The advantage for the mosque itself is not only to increase the number of people arriving, but also as a source of income. Even though there is no rental rate set by the mosque for the merchants, the traders automatically give donations as much as they want to the mosque, so that every week the infa funds that go to the mosque treasury from this activity are around Rp. 1,500,000-Rp. 2,000,000 is used to finance the operation of the mosque, because considering that the mosque does not get financial assistance from the government or in other words, with independent funding.

But apart from that, the mosque also gave some rules to merchants who were selling, for example when the first call to prayer on Friday prayers started they were not allowed to carry out trading activities and male traders had to carry out Friday prayers in congregation at the mosque. As well as in order to maintain cleanliness, mosque administrators require

traders to clean their shanties and even prepare garbage bags and other cleaning equipment.

### **Parking Area and Mosque Yard**

In addition to utilizing the mosque building, the community is also given the freedom to use the mosque's parking lot and staff in carrying out their economic activities, but in different forms. In the courtyard of the mosque itself, there are a total of 12 coffee shops or coffee shops managed by the community to get additional income as well as to attract the attention of the congregation so they visit the mosque more often. The shop operates from 09.00-22.00 WITA every day. For the rental fee itself, the mosque provides a fixed rental fee of around Rp. 500,000- Rp. 700,000 per month depending on the shop's financial condition.

“Kita juga punya kafe-kafe yang setiap hari buka yang memang sudah menetap di wilayah masjid, jadi orang bisa datang untuk minum kopi atau kerja tugas karena memang suasana di masjid ini enak, tenang sekali. (Interview with H. Abi Alamsyah/Takmir, 09/02)

In addition to the establishment of shops, according to observations in the field some street vendors are also free to enter and sell in the mosque parking lot so that there are no restrictions for anyone to carry out economic activities at this mosque. Parking lots are also usually used as campsites and competitions because they remember the large parking area, and there are two parts, namely the front and back of the mosque. Usually for parking on weekdays, only the front area is used so that

the back area can be used by the community for other activities, such as camping and outdoor training.

“Lahan parkir disini ada dua, bagian depan lama belakang. Semua dari kami satpol PP yang jaga. Kalau bagian depan selalu ramai kendaraan dan untuk foto-foto Pengunjung tapi kalau di belakang biasanya *dipake* untuk kemah sama latihan gerak jalan pokoknya apa saja yang bisa dimanfaatkan sama masyarakat disini” (Interview with Ismail/security, 09/02)

In addition to the use of mosque facilities in the context of empowering the ummat as above, the mosque is still thinking about other forms of empowerment that might be carried out by the mosque so that the mosque is not used for worship only but for other activities that benefit the community.

### **Analysis of the Strategy for Economic Empowerment of the Islamic Center Mosque Community of Dato Tiro Bulukumba**

The Dato Tiro Islamic Center Mosque continues to innovate in building a mosque that is able to empower the community, including the economy. The various concepts applied to date have been able to provide benefits to the community, but this needs to be improved by looking at the various potentials and strengths possessed by mosques. So that the authors provide analysis through SWOT mapping (Strength, Weakness, Opportunity, Threat). According to Freddy Rangkuti, SWOT analysis is a systematic identification of strategic factors to formulate strategies.

**Table 1.1 SWOT Analysis of Mosque Empowerment in Improving the Economy of the People at the Islamic Center Dato Tiro Bulukumba**

<p style="text-align: center;"><b>INTERNAL</b></p> <p style="text-align: center;"><b>EXTERNAL</b></p>	<p style="text-align: center;"><b>STRENGTHS (S)</b></p> <ul style="list-style-type: none"> <li>• Large mosque area and building</li> <li>• Has a magnificent and unique architecture</li> <li>• The capacity to accommodate the congregation is a maximum of 10,000 people</li> <li>• Located in the center of Bulukumba City</li> <li>• Complete and supportive facilities</li> <li>• Large sources of SIZ funds</li> <li>• Have regular donors</li> <li>• Having an empowerment program that has been effective</li> </ul>	<p style="text-align: center;"><b>WEAKNESSES (W)</b></p> <ul style="list-style-type: none"> <li>• Management management is less professional</li> <li>• The utilization of the technology that is owned is not optimal</li> <li>• Do not have an institution that directly handles Community Empowerment Programs such as BMT</li> </ul>
<p style="text-align: center;"><b>OPPORTUNIES (O)</b></p> <ul style="list-style-type: none"> <li>• Use of technology to support operational management</li> <li>• Tourists are increasing</li> <li>• The mosque is surrounded by high-income people. Government moral support in development efforts</li> </ul> <p style="text-align: center;"><b>THREATS (T)</b></p> <ul style="list-style-type: none"> <li>• The demands of technology use increase operating costs</li> <li>• Community conservative thinking about the function of the mosque</li> <li>• Lack of clear rules regarding profit sharing for the business</li> </ul>	<p style="text-align: center;"><b>SO STRATEGY</b></p> <ul style="list-style-type: none"> <li>• With the potential that a mosque has, it can establish sharia microfinance institutions such as BMT so that it can increase the mosque's income</li> <li>• Repair and optimize the mosque area more interesting so it's more attracts a lot of tourists</li> <li>• Using technology as a mosque promotion suggestion</li> </ul> <p style="text-align: center;"><b>ST STRATEGY</b></p> <ul style="list-style-type: none"> <li>• Looking for more sources of funds from potential donors who are around the mosque.</li> <li>• Establish sharia microfinance institutions to further maximize the function and role of mosques</li> </ul>	<p style="text-align: center;"><b>WO STRATEGY</b></p> <ul style="list-style-type: none"> <li>• Take advantage of the advantages of professional human resources and strategic locations of mosques to develop programs and mosque operational management</li> <li>• Seeking donors by utilizing potential mosque locations and potential communities to assist the program.</li> <li>• Establish BMT or capital for the surrounding community</li> </ul> <p style="text-align: center;"><b>WT STRATEGY</b></p> <ul style="list-style-type: none"> <li>• Management in a professional manner so as to reduce costs</li> <li>• Provide clear rules regarding mosque cooperation with business partners</li> <li>• Maximizing programs that have been running</li> </ul>

**CONCLUSION**

The function of mosques must be understood universally so that conservative thinking that considers mosques to be only used as a means of ritual worship will be displaced, mosques also have a role in building civilization, one of which is to empower the economy of the ummah. The Dato Tiro Bulukumba Islamic Center Mosque located in Bulukumba Regency was inaugurated in 2013 as an icon of the city because of its magnificent and unique building. In addition to this, the mosque is

also a means for the community to carry out economic activities, for example by utilizing the multipurpose ground floor to be used as a market place every Friday and the use of parking lots for all the needs of the community with socio-economic value. However, this strategy still needs improvement to see how much potential the mosque has and be able to be utilized for wider empowerment such as the establishment of BMTs and management of a more attractive layout so as to be able to bring in more tourists and congregations.



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