

TOKO BAITUL PANGAN: PROMOTING THE MOSQUE ECONOMY THROUGH COLLABORATION STRATEGY

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Abstrak

Tulisan ini bertujuan untuk membahas praktik terbaik pemberdayaan ekonomi masjid. Disfungsi masjid merupakan masalah utama dalam studi manajemen masjid dan telah menjadi konsentrasi di Kementerian Agama Republik Indonesia. Toko Baitul Pangan atau Tobatan dianggap eksis di tengah sumber daya yang terbatas melalui strategi kolaboratif. Logika kualitatif digunakan untuk mendukung penelitian ini. Kami menemukan sejarah, manajemen Islam, dan proses membangun kolaborasi. Tobatan lahir melalui perspektif orang dalam. Ini memberikan pengetahuan baru dalam studi masjid yang harus dikembangkan berdasarkan kebutuhan lokal. Selanjutnya, kemampuan Takmir untuk berinovasi menjadi kunci utama dalam mengatur manajemen Tobatan. Mulai dari rekrutmen, keuangan, hingga rantai suplai kolaborasi. Skema Tobatan telah dijelaskan dalam kekuatan nilai-nilai Islam (*ta'awun, ifa al-'Aqd, al-'adl, amanah, iman*). Selanjutnya, terdapat tiga tahap dalam membangun kolaborasi, yakni penilaian, negosiasi, dan implementasi. Studi ini merekomendasikan pentingnya mempromosikan nilai-nilai Islam dan mengidentifikasi kebutuhan masjid daripada mengikuti tren masa lalu.

Kata kunci: Masjid, pemberdayaan ekonomi, strategi kolaboratif, manajemen Islam.

Abstract

This paper aims to discuss the best practice of mosque economic empowerment. The mosque dysfunction is a major issue in the study of mosque management and has become a concentration of the Ministry of Religion in Indonesia. Toko Baitul Pangan or Tobatan is considered to sustainable amid limited resources through collaborative strategies. Qualitative logic is used to support this study. We found the histories, Islamic management, and the process of building collaboration. Tobatan was born through an insider perspective. This provides new knowledge in the mosque studies that must develop based on local needs. Furthermore, the capability of Takmir innovation is the main key in arranging Tobatan management. Ranging from recruitment, finance, up to collaboration supply chains. The Tobatan Scheme has been described in the strength of Islamic values (*ta'awun, ifa al-'Aqd, al-'adl, amanah, iman*). However, three stages in building collaboration have been loaded are to assessment, negotiation, and implementation. This study recommends the importance of promoting Islamic values and identifying the needs of mosques rather than following the trends of the past.

Keywords: Mosque, economic development, collaborative strategy, Islamic management.

INTRODUCTION

The literature agrees that most mosques in Indonesia experience dysfunction. Mosques are used during sholat, khutbah, or Ramadan era. Other activities are annual such as Islamic holidays (PHBI). Strong suspicion of activity dysfunction is caused by the placement of the meaning of the mosque as a place of prostration (sajada). So that it is embedded in the understanding of the community, especially takmir (the administrator) that the place must be sacred from worldly activities are muamalah, politics, social culture, and others.¹

Patterns of the past at the Prophet Muhammad SAW era on the administration of the Prophet's Mosque, various activities were started. Starting from the place of building the faith, fostering the community, means of strengthening the ukhuwah Islamiyah, and the means of tarbiyah.² Also as a place to solve the problems of the people in the legal aspect, the economic empowerment of the people through Baitul Mall, Islamic information center, reception, until it had been functioned as a military training center and other government affairs.³ Rasulullah SAW placed the mosque as the axis of Islamic civilization and created a balance between ukhrowi-worldly affairs. Dalmeri explained there was a 'socio-religious' strategy (religious and social) in organizing the Prophet's Mosque in the early days of Islam.⁴

Although, there is still effort and optimism from takmir to prosper the mosque in accordance with the Sunnah of the Prophet Muhammad. Even innovations often occur in the field of muamalah. The State Mosque in Malaysia manages e-Halal One Stop Center (e-HOSC) as a strategy to help Muslim entrepreneurs in finding the best platform to market products at no cost. At the same time, it can help consumers find halal products from Muslim producers.⁵ The At-Taqwa Mosque in Cirebon formed the At-Taqwa Business Center (ABC) unit in charge of land leasing business for canteens around the mosque, convention halls and

¹ A. Bachrun Rifa'i and Moch. Fakhruroi, "*Manajemen Masjid: Mengoptimalkan Fungsi Sosial-Ekonomi Masjid*", (Bandung: Benang Merah Press, 2005). pp. 12.

² Santa Rusmalita, "Potret Manajemen Masjid di Pedesaan", *Al-Hikmah: Jurnal Dakwah*, Vol. 10, No. 1, 2016. pp. 76.

³ M. Quraish Shihab, "*Wawasan Al-Quran: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*", (Bandung: Mizan, 1999), pp. 462.

⁴ Dalmeri, "Revitalisasi Fungsi Masjid sebagai Pusat Ekonomi dan Dakwah Multikultural", *Jurnal Walisongo*, Vol. 22, No. 2, 2014, pp. 326.

⁵ Abdul Rahman, *et al.* "Transformation of Masjid: Empowerment of Muslims Economy through E-Halal One Stop Centre (E-HOSC)", *International Journal of Management and Commerce Innovations*, Vol. 3, No. 1, 2015. pp. 113.

bridal makeup, gambus music or rabana groups, and department stores (TOSERBA).⁶ Also through the creation of market during the month of Ramadan at the Anwar Addis Ababa Mosque, Ethiopia.⁷ The same thing was adopted by the Jogokaryan Mosque in Yogyakarta which provides a place to sell mosques during Ramadan.⁸

Mosques have the opportunity to become new economic institutions through innovation. Following Islamic banking, Baitul Mal Wat Tamwil, zakat institutions, infaq, and almsgiving, and other Islamic economic institutions. That can be realized when the mosque management strategy goes well. Ahmad Rafli Che Omar explained a significant relationship between the orientation of the strategy and the economic activities of the mosque.⁹ These findings confirm the economic activities in mosques oriented to strategy have a high level of success. Evidence at the At-Taqwa Mosque in Bangkalan raises Muslim businessmen through LAZISMUH. The funding was provided without collateral, then accompanied by four strategies (mentoring, institutional strengthening, strengthening facilities and infrastructure, strengthening business partnerships).¹⁰

Various innovations and strategies to maximize the function of muamalah in the mosque continue to be carried out. One of the highlights of this study is the existence of Toko Baitul Pangan (TOBATAN) at Istiqomah Mosque. Tobatan was born from various dynamics that occur around the mosque. Despite the funding difficulties at the beginning of its establishment, Tobatan continued to strive to find collaborative strategies with various suppliers. This is a new strategy beyond the prevalence of mosque management. Mochammad Arif Budiman and Mairijani explained mosques usually isolate themselves in the Islamic space are only opening cooperation with other mosques or Islamic financial institutions.¹¹ Tobatan is not only able to exist, help reduce the youth's unemployment, provide cheap groceries for residents around the mosque, dan income for mosques. Also provide a new model of mosque economic development.

⁶ Achmad Otong Busthomi, "Bisnis dan Praktik Sosial: At-Taqwa Business Centre, Primkopjamas dan Laziswa Masjid At-Taqwa Cirebon", *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Islam*, Vol. 2, No. 1, 2017. pp. 31.

⁷ Hussein Ahmed, "Faith and Trade: The Market Stalls around the Anwar Mosque in Addis Ababa during Ramadan", *Journal of Muslim Minority Affairs*, Vol. 19, No. 2, 1999. pp. 261-262.

⁸ Ahmad M. Arrozy, "Perubahan Sosial Komunitas Masjid Kampung Jogokariyan Yogyakarta: Tinjauan Sosiologi-Sejarah", *Jurnal Analisa Sosiologi*, Vol. 5, No. 1, 2016. pp. 107.

⁹ Ahmad Rafli Che Omar, *et al.* "Strategic Orientation and Mosques Economic Activities", *Proceeding: International Business Management Conference*, Malaysia, December 2017. pp. 213.

¹⁰ Robiatul Auliyah, "Studi Fenomenologi Peranan Manajemen Masjid At-Taqwa dalam Pemberdayaan Ekonomi Masyarakat Bangkalan", *Jurnal Studi Manajemen*, Vol. 8 No. 1, 2014. pp. 84-89.

¹¹ Mochammad Arif Budiman and Mairijani, "Peran Masjid dalam Pengembangan Ekonomi Syariah di Kota Banjarmasin", *At-Taradhi: Jurnal Studi Ekonomi*, Vol. 7, No. 2, 2016. pp. 80.

In the business world, collaborative is not a new strategy. Before dawn millenium there were several collaborative schemes, such as Public-Private Partnership (PPP), Private Finance Initiative (PFI), Collaborative Governance (CG), Academia-Business-Government-Community (ABGC), Triple Helix (University, Government, Industrial) and Quadruple Helix (University, Government, Industrial, Society). These collaborative schemes have proven successful in solving various complex problems. In cross-country scope, the PPP model was successfully applied in the health sector through the discovery of formulas for malaria and tuberculosis.¹² In Indonesia, the Triple Helix scheme is able to produce Hepatitis B vaccine through the collaboration of the Ministry of Research and Technology, PT. Bio Farma, and three universities: Universitas Gadjah Mada, Bandung Institute of Technology, Al Azhar Indonesia University.¹³

Collaborative schemes have increased the degree of success of the program. Unfortunately, the pattern of the scheme above is built on the logic of the market (profit oriented) or cooperation which leads to 'who gets what'. Susanto explained the model above emerged because of the pressure of the global economy that led to knowledge economic era.¹⁴ So it is interesting to study the pattern of mosque-based economic collaboration. The mosque institution will be a differentiator from previous research because it contains Islamic values. It is important to know the management of Tobatan, the collaborative processes and schemes developed by Tobatan, and the use of Islamic principles that help accommodate.

CONCEPTUAL FRAMEWORK

Mosque Institutions and Management

Muslims know the function of the mosque as a place to worship Allah SWT. This has a prevalence to the origin of the word *sajada*, *yasjudu*, *sujudan*. The points are to submit, respect, and acknowledging all weaknesses before Allah SWT.¹⁵ It was also confirmed by various provisions of the Qur'an emphasized the importance of congregational prayers in mosques, especially male Muslims. Allah SWT in Q.S al-Baqarah verse 43 is explaining "...establish prayers and give zakat and ruku' together with those who ruku'."

¹² Dana Karen Ciccone, "Arguing for A Centralized Coordination Solution to The Public Private Partnership Explosion in Global Health", *Global Health Promotion*, Vol. 17, No. 2, 2010. pp. 48.

¹³ Deputi Bidang Relevansi and Produktivitas IPTEK. "Laporan Akuntabilitas Kinerja Instansi Pemerintah (LAKIP) Tahun 2011", (Jakarta: Kementerian Riset dan Teknologi, 2012).

¹⁴ Ely Susanto, "Kemitraan Universitas, Industri, dan Pemerintah dan Perannya dalam Pengembangan SDM di Indonesia", in *Kebijakan Publik dan Pemerintahan Kolaboratif: Isu-Isu Kontemporer*. Ed. A.G Subarsono. (Yogyakarta: Gava Media, 2017). pp. 227.

¹⁵ Ahmad Warson Munawwir, "*Kamus Al-Munawwir Arab-Indonesia*", (Surabaya: Pustaka Progress, 1997), pp. 610.

Ibn al-Qayim interpreted the above verse as a mandatory command to perform congregational prayers.¹⁶ While the obligation to pray in congregation in the mosque is found in the Hadith narrated by Imam Bukhori. From Abu Hurairah RA that the Messenger said *"For the Substance that holds my soul. I had time to tell (people) to collect firewood to be lit. Then tell someone to call the call to prayer, then tell someone to become a prayer prayer. Then come to people (who do not attend congregational prayers) and burn their homes."*

In the early days of Islam, Rasulullah SAW and Khulafaur Rosyidin did not limit the mosque as a congregational prayer place, but also as a multifunctional institution. It has been characterized by various social, cultural, economic, political, health, legal and war needs. So that the mosque becomes an institution that is able to move some lines of life. Focusing on the economic field, the mosque has functioned as baitul mall that is able to raise zakat, infaq, sedekah, waqf funds, including *ghanimah* (spoils of war).¹⁷ During the time of Umar bin Khattab RA, a vast expansion of Islam provided new income from taxes (*jizya*). Some of the funds from Baitul Mal managed by Abdul Rahman bin Abdul Qori were distributed to meet the needs of Muslims.¹⁸

Mosque economic institutions in the past were sourced from the Moslem and the results of expansion, so that the pattern of income was still bottom-up. Then along with the times, the institution began to get a touch of management. To support it, various concepts are offered. The concept of empowerment is used through the mechanism of providing unsecured business capital to the Jamaah around the mosque, mentoring, strengthening infrastructure, and strengthening business partnerships.¹⁹ The concept of information technology through mosque-based internet networks helps people get halal certificates as well as marketing.²⁰ The concept of tourism is presented to mosques that have historical value, modern architecture, and pilgrimages.²¹ It is not uncommon for a top-down pattern to be seen, that is the institution of the mosque becomes the economic driver of the people while at the same time obtaining profit sharing (*mudarabah*) from cooperation.

¹⁶ Ibnu Qayyim Al-Jauziyah, *"Kitab Ash-Shalah"*, (Mesir: Daar Ibnu Jauzi, tt), hlm. 66.

¹⁷ Supardi and Teuku Amirudin, *"Manajemen Masjid dalam Pembangunan Masyarakat: Optimalisasi Peran dan Fungsi Masjid"*, (Yogyakarta: UII Press, 2001). pp. 33-58.

¹⁸ Jaribah bin Ahmad Al-Haritsi, *"Fikih Ekonomi Umar bin Khattab"*, (Jakarta: Pustaka Al-Kautsar, 2006). pp. 644-645.

¹⁹ Ismail Ruslan, "Pemberdayaan Ekonomi Masyarakat Berbasis Masjid di Pontianak", *Jurnal Khatulistiwa: Journal of Islamic Studies*, Vol. 2 No. 1, 2012. pp. 22.

²⁰ Abdul Rahman, et al. "Transformation of Masjid: Empowerment of Muslims Economy through E-Halal One Stop Centre (E-HOSC)", *International Journal of Management and Commerce Innovations*, Vol. 3, No. 1, 2015.

²¹ Kristel Kessler, "Conceptualizing Mosque Tourism: A Central Feature of Islamic and Religious Tourism", *International Journal of Religious Tourism and Pilgrimage*, Vol. 3, No. 2, 2015.

Collaborative Strategy

Collaboration is a form of work together or help each other in an affair.²² Generally, collaboration is used because an institution is unable to achieve its objectives to the maximum use its own abilities. Furthermore, Collaborative strategy is the process of finding common solutions from various institutions that have an interest in achieving goals.²³ The output of collaboration is a joint solution to a predetermined object.

How to realize a shared solution? Fosler in Dwiyanto reveals intensive collaboration in the form of shared vision so that there is alignment and unification of agendas and strategies, as well as synergies of resources and activities in achieving goals. Lienhard, Gazley and Brudney in Dwiyanto added that these efforts were carried out reciprocally and complementarily, routinely and occasionally, by dividing the authority and risks that are the responsibility of all actors, both inside, outside and between formal organizations.²⁴

Borrowing the concepts of collaborative governance, assessment, initiation, deliberation, and implementation are four stages in building collaboration. Assessment is the initial stage in building collaboration and greatly determines the likelihood of successful collaboration. Unifying perceptions and goals needs to get a large portion. Perception can be built based on the history of previous cooperation, motivation, and raising the same issue or focus. The second stage is initiation or trying to build bonds in written form or enter the area to build work team relationships. Initiation can discuss the problem of role sharing in collaboration or collaboration design that will be undertaken.

The third stage is deliberation to build consensus. The most difficult part of the collaboration process because it requires negotiation to accommodate all interests; both personal and institutional / institutional, and collective interests. After the consensus is reached, the final stage is the implementation of the collaboration program. Every stakeholder involved will work according to the roles and tasks that have been shared. In other words, the implementation stage is the stage of implementing the agreed organization and work governance. Then monitoring and evaluation of progress achieved.

²² Pius A. Partanto and M. Dahlan Al-Barry, "Kamus Ilmiah Populer", (Surabaya: Arkola, 1994), pp. 347. See: Oxford Dictionary on Fourth Edition, pp. 80.

²³ Robert Agranoff and Michael McGuire, "Big Questions in Public Network Management Research", *Journal of Public Administration Research and Theory*, 11 (3). 2001. pp. 298. See: Bollens & Schmandt (1975), dan Bradshaw (1993) dalam Andranovich, 1995, pp. 429.

²⁴ Agus Dwiyanto. *Manajemen Pelayanan Publik: Peduli, Inklusif, dan Kolaboratif*. (Yogyakarta: Gadjah Mada University Press, 2015). pp. 104-105.

Table 1. Stages of Building Collaboration

Gray dan Wood (1991)	Precondition: motivation, goals	Institutionalize discussion	Interaction, negotiation, mediation	Mutual understanding
Chrislip (2002)	Eligibility of collaboration: issues, contextual conditions	Form groups, design processes / strategies	Adaptation, build trust	Work organization and management
Ansel dan Gash (2007)	Urgency of collaboration: finding solutions, prehistory	Unite stakeholders into the forum	Build consensus: face to face dialogue	Management achieve goals
Emerson <i>et al.</i> (2011)	Urgency of collaboration: common interests	Unite of stakeholders	Interaction and iteration	Joint action
Morse dan Stephens (2012)	Urgency of collaboration: preconditioning, stakeholder identification, common goals	Forming work groups, team building (soft skills), designing processes	Establish rules, dialogue, negotiations, agreements	Management of cooperation, monitoring and evaluation, network expansion and support
Orisa (2017)	Assessment	Initiation	Discussion	Implementation

Source: Orisa, 2017.²⁵

METHOD

Describing the process of this research, researchers divided the method into three stages. First is pre-research. It is carried out in two ways, namely conducting open-minded interviews with several the Jamaah and daily administrators of the mosque. The purposive technique has been used to obtain preliminary data, namely the researchers visited the mosque at the time of prayer and began to interview one of the pilgrims who were randomly selected. The congregation then appoints other worshiper who have information. Pre-research helps researchers to problematize problems in a practical manner and ultimately contribute to theoretical gaps.

The second stage is field work in the form of data collection through in-depth interview. The researcher interviewed various stakeholders involved in the collaboration. They are the Chief of the Mosque (takmir), Chair of the Dewan Masjid Indonesia (DMI) of the Bengkulu City branch, Bulog distributor, employees, and other small distributors. The last

²⁵ Sasti Orisa, "Dinamika Collaborative Governance: Studi Kasus dalam Konsorsium CBI dan Konsorsium Riset Vaksin di Kementerian Riset, Teknologi, dan Pendidikan Tinggi", *Thesis*, Manajemen dan Kebijakan Publik, Universitas Gadjah Mada, 2017. pp. 19-22.

is the presentation of data through a series of mechanisms are data transcripts, keyword searches, keyword categorization, and tuning. On the transcript. We read the entire data carefully.

However, several times must return to the field to find the same informant to clarify the data or questions that arise after reading the transcript. Categorizing and posting aims to determine important points in the field findings. After the data is presented in the form of a report, we ask the key informant to correct the results of the report. This verification is needed to maintain the validity of the data and avoid statements that are contrary to what is meant by the informant. Research reports that have been verified, then analyzed. The results of a complete analysis will produce a research thread and write it in the form of final conclusions.

FINDINGS

The Appearance of Tobat

Tobatan is a basic food unit owned by Al-Istiqomah Mosque in Kebun Tebeng Village, Ratu Agung Subdistrict, Bengkulu City. The mosque is directly facing the Gereja Kristen Injil Indonesia (GKII). It referred to as a symbol of 'inter-religious harmony' in Bengkulu. This reality is precisely the motivation for takmir to provide various touches of modernization in the mosque. Al-Istiqomah did become a barometer of the development of mosques in the city of Bengkulu. This can be seen from the building architecture that follows the style of mosques in China, the mosque tower that mimics the tower model in the Prophet's Mosque, the installation of CCTV in eight mosque points, provides air conditioner, drinking water (coffee and tea) for the moslem, holding religious lectures after magrib, and economic empowerment in the mosque.

It all began with takmir's desire to find the land of the Al-Istiqomah Mosque. The head of the mosque saw the location of the mosque on the side of the road because it made the mosque a stopover for disclosure. At certain times, mosques and sunsets, parking spaces at Al-Istiqomah Mosque cannot accommodate private vehicles. The solution is the release of residents' land in the south of the mosque. The selling price of the land is too high for the size of the mosque bag through an independent congregation. There are six donors who donate funds to buy land with a value of Rp. 1 billion. Some former occupants' buildings were torn down because of the need for parking, while some of them. The part that was thrown away was Tobat's place.

Before Tobatan operated, various dynamics had colored the wishes of the Jamaah and takmir of the mosque. Disagreements occur regarding land use. The mosque congregation hopes that all buildings will be demolished, then the front is functioned as a parking lot and the back of the building is built a place of ablution. The mosque caretaker wants to maintain the front building of the building as a place for the traveler to rest. This difference in views was brought to the mosque monthly meeting. Finally, through the proposed mosque advisor, three agreements emerged; 1) some old buildings are destroyed to expand parking lots and ablutions; 2) the resting place of the traveler is on the terrace of the mosque and drinks are provided; and 3) the retained building will function as a business unit that sells daily food.

The first name pinned was Toko Sembako Masjid Al-Istiqomah. It was inaugurated in August 2016. The name came from the idea of the mosque chairman and lasted for six months since the inauguration. Furthermore, because of the need to develop business units, Al-Istiqomah Mosque listened to Bulog's proposal regarding the renaming of the business unit to the Baitul Pangan Shop (taken from the name of the Bulog program).

Tobatan Management

In the mosque's organizational structure, no department is in charge of Tobat. Probably during the appointment of takmir mosque for the 2015-2020 period, the economic department escaped the attention of the organizational structure. Therefore, the head of mosque has a wide opportunity to develop Tobat. Later, it was discovered that a number of breakthroughs emerged from his thoughts which had an impact on management development and collaboration with suppliers.

The first breakthrough was to recruit employees as Tobat guards. Takmir conveyed several criteria for the candidates, are to 1) the worshipers of the mosque; 2) do not have a permanent job; 3) trust and responsibility in managing finances; 4) recommended by other the Jamaah. The last criterion is considered to help in determining the choice because the Jamaah knows the profile of other the Jamaah. Next is channeling a number of initial funds from the mosque's cash to meet the needs of the store. The initial funds were managed by store employees to determine the choice of basic needs. The Takmir explained there was no intervention in determining the basic necessities to be sold and freedom was given to test employee understanding.

Third, employees are given the freedom to manage store finances. At the same time determine how much profit sharing can be given to the mosque's income. Mudharabah principle is highlighted through the summing mechanism of all monthly turnover (gross income), then deducting business capital. Net profit is divided by two, 50% for employee

wages and 50% for mosque income. Store employees explain that when a loss occurs, it is borne by the funder (mosque). Since Tobatan stands, profits tend to fluctuate and never experience losses. The vulnerability of staple foods is at the expiration date, so minimizing the stock of goods becomes a sales strategy. However, when there are people who buy in large quantities, Tobatan employees are able to fulfill because they have cooperated with suppliers.

Fourth, selling basic food items below market prices. This is an advantage and the key to the success of sustainable. Takmir stressed the importance of helping worshipers and other buyers to get relatively cheap prices compared to pursuing profits. Determination of the selling price of an item is based on a market price survey and still pay attention to the minimum profit. For example, the price of one pound of buffalo meat from a supplier worth Rp. 80,000, market price of Rp. 95,000, then Tobat set a selling price of Rp. 85,000. This concept applies to all types of groceries sold, are to rice, oil, eggs, sugar, flour, LPG gas, and others. Fifth, no buying and selling during prayer times. Shop operations start at 8:00 a.m. to 9:00 p.m., minus two hours of rest time for prayer and others.

Fifth, build collaboration mechanisms with suppliers. Minimization of dropship items to build a collaboration system. This is a strategy to reduce losses due to expiration and ensure the availability of large quantities of goods. Not infrequently, the Jamaah buy large amounts of basic necessities for celebration purposes. The suppliers come from inside and outside the mosque. They are Bulog (supplier of rice, buffalo meat, sugar and oil), Rumah Roti Suardi (flour), Perternakan Ayam Andani (egg and chicken meat), another supplier that provides sausages, meatballs and raw crackers. In addition to collaboration with suppliers, also assisted by the Indonesian Mosque Council in Bengkulu City branch in terms of shop management training.

Collaborative Process

Tobatan collaboration strategies was born based on business experience. Experienced difficulties in meeting the needs of basic needs, requests for pilgrims in large numbers, and product expiration. The idea emerged from the mosque advisor to establish a partnership with the National Logistics Agency (Bulog). The Secretary of the Al-Istiqomah Mosque was assigned to the Bulog office to learn the various prerequisites that must be met. Bulog is one of the government institutions, administrative completeness is an absolute requirement, such as reporting ownership letters and general description of the place of business. Then Bulog conducted a survey to the location, gave a cooperation contract, and a letter of agreement to sell goods based on the prices set by the Bureau of Logistics.

In the early days of cooperation, all procedures were carried out based on formalities. Tobatan employees come to the Bureau of Logistics to ask for goods, payment is paid off, goods are then delivered. Tobatan consistency and adherence to the cooperation contract made by Bulog has formed an understanding on both sides. The principle of formality gradually disappears replaced by the principle of trust. Tobatan gets a lot of convenience in transactions. For example Bulog provides an opportunity for Tobat to take certain amounts of goods with a down payment system. Bulog is willing to deliver goods to Tobatan if ordering in large quantities. It can order groceries through sms, telephone, or whatsapp.

Different collaboration mechanism when Tobat met with Perternakan Ayam Andani. Collaboration is built through third parties. A Jamaah introduces employees of Tobatan with Andani. Although cooperation does not require formal requirements, it turns out that the process of building understanding of prices is more difficult than imagined. Andani gives the final selling price relatively the same as the market selling price. This price is not in accordance with Tobat's main vision of providing cheap groceries for Jamaah. The discussion was stopped because no price agreement. The third party turned out to build communication with Andani to find a price agreement without the knowledge of Tobat. The results of the meeting were then conveyed to the head of the mosque. The agreement was built through various conditions. Andani was willing to give chicken meat prices below market prices, Tobatan took chicken eggs to Andani (previously eggs were supplied from Bulog), and Tobatan could make down payment.

Rumah Roti Suardi also collaborated with Tobatan to supply flour and snack boxes for mosque events. This supplier is owned by permanent donors of Al-Istiqomah Mosque. Cooperation is easier to build. Also before Tobatan was established, Rumah Roti Suardi had collaborated with the mosque in order to meet the needs of snack boxes at monthly recitation events and PHBI (Islamic Holidays). Tobatan employees said the order was delivered directly to Suardi after evening or evening prayer. This ease of communication causes relationship density, so payments are often made in the back. And also because of trust, Suardi did not question when there was a late payment.

Dewa Masjid Indonesia (DMI) also supports the existence of Tobatan. The collaborative built on the basis of mosque prosperity and this is in line with the program them. DMI also appreciated the steps of Al-Istiqomah Mosque in providing a mosque-based business model. Previously, DMI claimed difficult to find schemes and examples of successful mosque economic development. The form of DMI's support is to provide mosque management training and development in the city of Bengkulu. The emphasis of the material

given by the DMI is a reform of the pattern of thinking of the mosque takmir. The mosque's paradigm began to shift. Initially as an institution that was prospered by worshipers became an institution that prospered the mosque. Tobatan is considered as a best practice that is able to prosper three groups are to namely employees, worshipers, and mosques

DISCUSSION

Tobatan is a result of the jamaah dynamics at Al-Istiqomah Mosque. In responding to differences of opinion circulating around the mosque, takmir facilitated a joint meeting. All wishes and hopes are collected. The key to problem solving is the ability of the actor (mosque advisor) in accommodating all values and interests. Three decision points from the final meeting illustrate an attempt to build an insider perspective or solve problems based on the capabilities and needs of the mosque. This provides new knowledge in mosque studies that mosques must develop according to local phenomena. Not on the outsider's perspective or imitating the success of economic development in other mosques. An argument is highlighted each mosque has different resource capabilities.

This study improves the understanding of previous studies direct contemporary mosques into the past. The argument is often used is the Prophet's Mosque in the time of the Prophet Muhammad SAW is an ideal.²⁶ It is important to understand that the accumulation of the functions of the Prophet's Mosque is naturally present. Many factors led to the multifunctionality of the mosque, as Rasulullah SAW was still alive, the qur'an were still coming down, the reception of guests at the mosque, questions and answers about Islam also, and the Messenger of Allāh enjoyed to spend time in the mosque.

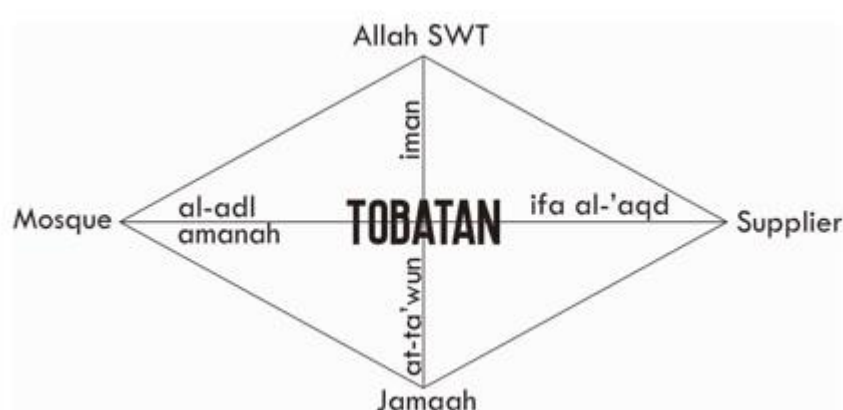
Understanding of the past problems is important so as not to get stuck in euphoria and force the model to appear in contemporary mosques. There are also efforts from takmir to bring good to the mosque without first identifying mosque needs, human resource capabilities, financial capabilities, and supporting facilities. The establishment of cooperatives in the Nurul Hidayah Mosque did not take into account the financial capabilities, human resources and facilities. Fadlullah and Mahmud explained that these three

²⁶ See: Marsdenia, "Revitalisasi Fungsi Masjid sesuai Zaman Rasulullah melalui Implementasi PSAK 45: Studi Empiris pada Masjid A dan B", *2nd Conference in Bussiness, Accounting, and Management*, Vol. 2, No. 1, 2015. pp. 243-253. Puji Astri, "Mengembalikan Fungsi Masjid sebagai Pusat Peradaban", *Jurnal Ilmu Dakwah dan Pengembangan Komunitas*, Vol. 9, No.1, 2014. pp. 33-44.

things became a major obstacle. Although in the end the cooperative remained standing with all the limitations.²⁷

The ability of human resources to be the spearhead of the running of Tobatan management. Ranging from recruitment, finance, marketing management, to collaboration-based supply chains. Islamic values also color the management of Tobatan. The scheme 1 below illustrates the strength of Islamic values. All parties involved are embraced with an Islamic approach. Use of a mechanism of help in the sale of products to Jamaah (*ta'awun*), fulfillment of work contract with partners (*ifa al-'aqd*), fair compensation for employees (*al-'adl*), giving employees confidence in developing Tobatan (*amanah*), and fulfill the right of Allah SWT when the time of worship comes (*iman*).

Scheme 1. Islamic value in Tobatan



The promotion of the value between legal-based contracts and Bulog was found to be a contract based on the amanah. This finding supports Qomar that the involvement of Islamic values in economic empowerment is a means of forming a Muslim entrepreneurial spirit. Qomar illustrates a Muslim trader who sincerely closes his wares when praying together begins, then Islamic values will be embedded in him.²⁸ Gazalba also indicated that the management of mosques that consistently applies the rules of the Qur'an and Hadith will help promote the value of goodness.²⁹

Tobatan Management in meeting the needs of using collaboration strategies or partnering. Some collaborations that are built with partners, have different processes and levels of difficulty. This type of agency apparently does not affect the difficulty in equating

²⁷ Muhammad Endy Fadlullah and M. Amir Mahmud, "Pemberdayaan Ekonomi Jama'ah Masjid melalui Koperasi", *Jurnal Lisan Al-Hal*, Vol. 9, No. 2, 2017. pp. 380.

²⁸ In Robiatul Auliyah, "Studi Fenomenologi Peranan Manajemen Masjid At-Taqwa dalam Pemberdayaan Ekonomi Masyarakat Bangkalan", *Jurnal Studi Manajemen*, Vol. 8 No. 1, 2014. pp. 75.

²⁹ Sidi Gazalba, "Masjid, Pusat Ibadat, dan Kebudayaan Islam", (Jakarta: Pustaka Antara, 1983). pp. 191.

interests or goals. The general assumption about the difficulty of building collaboration with the government, rather than the private or community is not supported. That is, as long as an agency has the same vision, it facilitates the establishment of collaboration. Bulog and Tobatan have the same goal of providing cheap food staples for the community.

Furthermore, the repentant collaboration process can be formulated. Assessment as an initial stage is marked by direct dialogue, conveying needs, and seeking common goals. Face to face is considered to be able to provide opportunities for both parties to interact more freely. Conveying needs is considered to help in equating perception.

Scheme 2. The Collaboration Process of Tobatan



Then negotiation begins with promoting value to increase relationship density is to politeness, hospitality, honesty and smile. Consistency in elevating these values is the cause of administrative loosening. The 'rules of the game' that were set at the beginning, shifted because of the strength of the value. This study has provided a new indicator of the phase of negotiation that interaction must not only be built with written bonds, but also promote value. Implementation is the final step in building collaboration. This stage starts from the signing or agreement of cooperation. The agreement will guide the work management process which is related to the distribution of goods or the reorder mechanism.

CONCLUSION

The mosque empowerment economic is analyzed based on identification of needs, ability of human resources, financial capability, and supporting facilities. The Prophet's Mosque at the time of the Prophet Muhammad was an ideal example, but it was not a necessity for contemporary mosques to follow it. However, it is important to build an insider perspective in mosque management, namely listening to the opinions of all actors. Accommodating interests and finding solutions will have an impact on the right action.

In order to bring about economic empowerment, contemporary mosques need innovators. Takmir of mosque has the potential to occupy this position. This is the best way to get an insider perspective. Then, this study suggests the need to appoint takmir who has

knowledge about mosque management. In the Tobatan case, this knowledge plays a role in recruitment, financial, marketing, and supply chain practices. Mosque management also helps Islamic values to be promoted. The scheme of Tobatan explain the mechanism of help (*ta'awun*), fulfillment of work contract ties (*ifa al-'aqd*), fair compensation (*al-'adl*), giving trust (*trust*), and fulfilling the rights of Allah SWT (*faith*).

The collaboration strategy is a solution to the limitation of mosque resources. This study emphasizes the importance of promoting value in each stage. This does not mean equating vision or purpose, negotiation, relationship factors, formality, and informality are ruled out. Instead, all of these things must go together. Finally, we challenge future studies to begin to produce best practices for the economic development of mosques. Raising the strategies used is considered to bring benefits at a practical level. Then, began to plan a mapping related to economic potential that could be developed in the mosque.

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