

# The Role of Mosque in Tourism-Based Community Economic Empowerment in the Province of the Special Region of Yogyakarta (Case Study on the Great Mosque of Kauman, Jogokariyan and Suciati Saliman)

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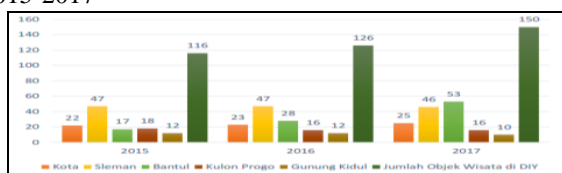
**Abstract**— The Special Region of Yogyakarta as a tourist destination has its own charm with the existence of several mosques which are famous for their management and impact on the surrounding community. Apart from being a place of worship, the mosque is also a place for community empowerment activities. Taking the case of the GedheKauman, Jogokariyan and SuciatiSaliman Mosques, this study will discuss further the concept of economic empowerment carried out by mosques and its relation to the role of mosques in tourism-based community empowerment. This research is a qualitative research with interview method sharpened with descriptive analysis using NVIVO.

**Index Terms**— The Role and Function of Mosques, Mosque Economic Potential, Strategic Management, Mosque-Based Economic Empowerment.

## I. INTRODUCTION

Special Region of Yogyakarta (DIY) apart from being known as a city of struggle, a cultural center and an education center, it is also known as a famous tourist destination both in Indonesia and abroad. As an area that is a tourist destination, DIY now has 150 tourist attractions that can be visited. The geographical shape of the DIY region in the form of coastal areas, mountains, highlands and lowlands makes it have various types of tourist objects. These tourist objects are spread over the area of Yogyakarta City, Sleman Regency, Bantul Regency, KulonProgo Regency, and GunungKidul Regency.

Growth in the Number of DIY Tourism Objects in 2015-2017



source: DIY Tourism Statistics, 2017

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In the last three years, starting from 2015, the average addition of the number of new tourist objects each year is 17 attractions. Whether in the form of ancient sites, museums, tourist villages, or other tourist objects (StatisticsDIY Tourism, 2017).

The Development of the Number of DIY Tourists in 2014-2018

Source: DIY Tourism Statistics, 2018

The success of DIY as one of the well-known tourist destinations in Indonesia and abroad has certainly contributed a lot to the DIY economy. This is reflected in the development of the Regional Original Income (PAD) of the DIY Tourism Sub-Sector which has increased every year. In 2018, the Tourism Sub-Sector contributed Rp 475,320,932,101 to DIY's PAD. This figure is much higher compared to the previous four years where in 2014, the Tourism Sub-Sector contributed Rp 236,955,587,690. The data describes the condition of DIY tourism which has a positive impact on the DIY economy at a macro level.

The direction of DIY tourism development is getting clearer by referring to the DIY Regional Regulation No. 1 of 2012 concerning the Master Plan for Tourism Development (RIPPARDA) DIY which is the main reference source to guide the direction of tourism development in DIY. The regulation explicitly provides directions that must be obeyed by each stakeholder through synergy between sectors and the division of roles of development actors to achieve the tourism development vision that has been set, namely by 2025 DIY will become the Leading Tourist Destination Area in Southeast Asia.

The attractiveness of the Special Region of Yogyakarta (DIY) as a tourist destination cannot be separated from the existence of the Ngayogyakarta Sultanate which is unique with history and culture. But on the other hand, DIY also has its own charm with the existence of several well-known mosques, so that tourists visiting DIY also visit mosques that have characteristics in their management and have a big impact on the community around the mosque.

In Indonesia, mosques are distinguished by their typology, namely grand mosques, grand mosques, large mosques, jami mosques, historic mosques and mosques in public places. Based on data sourced from the Indonesian Ministry of Religion's Mosque Information System, currently there are

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258,826 mosques in Indonesia consisting of 33 major mosques, 400 grand mosques, 4,503 large mosques, 211,364 jami mosques, 894 historic mosques and 41,632 mosques in public places.

In the Special Region of Yogyakarta (DIY), there are currently 7,998 mosques consisting of 1 major mosque, namely the Great Kauman Mosque, 5 grand mosques, 73 large mosques, 5,648 jami mosques, 30 historic mosques and 2,241 mosques in public places. As for the distribution of mosques in DIY is mostly in Sleman Regency, which is as many as 2548 mosques. In Yogyakarta City there are 529 mosques, in Bantul Regency there are 1862 mosques, in Kulon Progo Regency there are 1161 mosques and in Gunung Kidul Regency there are 1911 mosques.

Source: Information System of the Ministry of Religion of the Republic of Indonesia

In the early phase of Islam, mosques had as the center of the social transformation movement (Alwi, 2015: 138-139). The mosque was not only a religious symbol but also a social identity for the people of Medina at that time. Social, political, economic and spiritual life ends and starts from the mosque. In contrast to today, where in general mosques are only used as places of worship and are not even able to invite many worshippers. The problem lies in the unprofessional management of the mosque. The mosque that managed professionally and empowering will be able to attract mosque congregations to actively worship in the mosque as well as take part in its management.

Mosques have various functions. Apart from being a place of worship, the mosque is also a place for community empowerment activities. One of the important roles of the existence of the mosque is economic empowerment. Mosque-based community economic empowerment is an effort to increase the capabilities and resources of mosques and the community aimed at meeting the needs of life and improving welfare.

Historical records show that mosque-based economic empowerment activities have been carried out during the time of the Prophet Muhammad and continued by the caliphs to the later Islamic dynasties. Positive perspective on the utilization of existing mosque resources. Mosque congregation the empowered are not seen as a group that become a passive object of service recipients, but rather as groups with diverse potentials and abilities can be empowered.

In the Special Region of Yogyakarta (DIY) there is a mosque that already has professional management in modern times with the application of the function of a mosque like the time of the Prophet. One of them is a mosque that is thick with the culture and history of Yogyakarta, namely the Gedhe Kauman Mosque which was founded by the Sultan on behalf of the Yogyakarta Palace. Therefore, tourists visiting DIY will not miss the Gedhe Kauman Mosque as a tourist destination, especially for Muslim tourists. The number of tourists who visit the Great Mosque of Kauman certainly has an impact on the economy of the community around the mosque. In the month of Ramadan, the Gedhe Kauman Mosque usually has a

special program by empowering the community around the mosque.

## II. LITERATURE REVIEW

### The Role and Function of the Mosque

The role of the mosque as a place of worship for a Muslim to Allah SWT has become a habit that narrows the space for movement and function. This makes the community use the mosque to carry out their obligations as a creature to the kholiq only. This condition makes the function of the mosque much different from the function of the mosque in the early phase of Islamic rule which is actually more multifunctional. The word mosque comes from Arabic, which is rooted from the word *sajada-yasjudu-sujudan* or prostration, which means obedient, obedient, and submissive with respect and reverence. Auliyah (2014: 76), explained that in the research Syahidin (2003: 39) referred to the mosque as *Baitullah* which means the house of Allah SWT. He also interpreted the mosque as a building, which is used by the people mainly as a place for congregational prayers.

As for the term, the mosque is defined by the scholars as by An-Nasafi in his book *Tafsir An-Nafisi Volume 4*, which states that the mosque is a house built specifically for prayer and worship in it to Allah SWT (Saepulloh, 2016:5). Imam Al-Qurtubi's understanding in his book *Tafsir Al-Jami' lil Ahkami Al-Qur'an* is also explained by stating that the mosque is a place on earth that allows worship and prostrate to Allah SWT. In other words, basically a mosque is a place specifically built to carry out worship activities and actions that reflect obedience to Allah SWT.

In terms of function as a place for worship activities, Sarwat (2012: 54-59) divides worship into two types, namely obligatory worship and sunnah worship. Compulsory worship consists of five daily prayers. While the sunnah worship includes sunnah tarawih prayers, tahiyatul mosque prayers, I'tikaf, and glorification and dhikr to Allah SWT.

Sutarmadi (2001: 16) in the research of Kusuma and Saputra (2017: 7) classifies the function of the mosque in four roles, namely as a place of worship, social society, education and development of human resources, as well as the economy. The function of the mosque as a place of worship is to be part of fostering the faith and piety of the community.

Meanwhile, according to Saepullah and Suryanto (2016: 5), grouping the functions of mosques since the beginning of the glory of Islam to date in five terms. First, the mosque as a temple of Allah, in this term the mosque is functioned as a place to worship Allah SWT. Second, the mosque is a temple at-ta'lim or a place for religious education, a da'wah center, and a place for the transformation of religious understanding. *Third, bait al-maal* which has a function as a center for religious social activities, especially its role in organizing the implementation of maliyah worship in the form of zakat, infaq, alms, and waqf. Fourth, the mosque as *bait al-ta'min*, where the mosque itself has the ability to provide social security for its congregation. Fifth, as a *bait at-tamwil* where the mosque has the ability to generate funds from business activities managed by the mosque itself.

Thus the function of the mosque is not focused on the

worship activities of a creature to Allah SWT, but the mosque is also a means of education, social services, and economic development of the mosque and its congregation. This is also supported by the statement of Auliyah (2914: 77), that the mosque is no longer just a building for prayer or purification. The mosque also functions as a place for humans to carry out activities that reflect their obedience to Allah SWT in the social, economic, and educational fields.

### **Mosque Economic Potential**

Islam as a religion that kaffah regulates all aspects of life because it is interconnected and becomes a unity between every aspect. Likewise with the presence of the mosque, aspects of life also bind to the function of the mosque itself. One of them is in the economic aspect, where the potential resources of the mosque can be utilized for the implementation of the economic development of the people. Saepulloh and Suryanto (2016: 7-9) classify the potential resources of mosques into four types. The potential resources include:

- a. Human resources or commonly referred to as human resources (HR) are the main elements because they control other resources.
- b. These physical resources are in the form of mosque assets, both movable and immovable assets.
- c. Non-physical resources or intangible assets of the mosque. These resources include the social, spiritual, and intellectual aspects of a mosque.
- d. The mosque's intangible resources are resources that are not visible in the balance sheet. Usually in the form of technology, innovation, and reputation owned and felt useful by the mosque itself.

### **People's Economy Concept**

The cycle-down economic development model often experiences rejection among the public. The diversity of fields and potential is a problem that cannot be handled equally. Especially among the population of developing countries such as Indonesia. Movements from people with the same fate and profession often strengthen and bring about natural economic changes.

This is the basis of the people's economic movement, an economic system that was born from the economic power of the people themselves. Usually this movement is carried out spontaneously by the people. This economic activity is carried out by the majority people who independently manage economic resources that can be cultivated or controlled. This activity is referred to as Small and Medium Enterprises (SMEs) because it is intended to meet basic needs (Malau, 2016: 3).

Basically, the main purpose of implementing this populist economic system is to realize social justice for all Indonesian people through increasing the community's ability to control the running of the economy. Malau (2016: 4) adds that the main target of this populist economy includes five things.

*First*, the availability of employment opportunities and a decent living for all members of the community. Second, the

implementation of social security for community members in need, especially the poor and neglected children. Third, the ownership of material capital is evenly distributed among the people. Fourth, the implementation of free national education for every member of the community. Fifth, guarantee the independence of every member of society to establish and become members of economic unions.

### **Strategy Management**

According to David (2011), strategic management can be defined as the art and knowledge of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its goals. Strategic management focuses on efforts to integrate management, marketing, finance or accounting, production or operations, research and development, and computer information systems to achieve organizational success.

Robinson (1997) argues that strategic management is a process or series of decision-making activities that are fundamental and comprehensive, accompanied by the determination of how to implement them, which are made by leaders and implemented by all levels within an organization to achieve goals. It is said that strategic management is a collection and action that results in the formulation (formulation) and implementation (implementation) of plans designed to achieve organizational goals. AimeHeene and Sebastian (2010) say that strategic management is a unified management process in an organization that is repetitive in creating value and the ability to deliver and expand its distribution to stakeholders or other interested parties.

The approach to strategic management according to Heene and Sebastian (2010) there are two types of approaches, namely:

1. Analytical approach. This approach focuses on the existing problems, focuses on evaluating the main activities related to goods and services, and also aims to find points of improvement or elimination within the organization.
2. Conceptual approach, This approach focuses more on actors and organizations. For a focused focus on the actors, efforts will always be made to learn what requirements are demanded by internal and external actors in the organization.

The strategic management process is a process that produces various strategic decisions and actions that will support the achievement of company goals (Ismail, 2012). When carrying out strategic management activities, company managers will process the inputs obtained through an evaluation of the mission, goals, and strategies.

According to David (2011: 23), strategic management has the following benefits:

1. Enabling an organization to be more productive
2. Enables an organization to direct and influence activities
3. Helping organizations formulate better strategies through the use of a more systematic, logical, and rational approach to strategy choice

### **Mosque-Based Economic Empowerment**

One of the processes to make the economic conditions of the people better as a group can be done with the model of

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economic empowerment. This model can be used to mobilize the community communally with the aim of increasing the standard of living and welfare. The process that is carried out continuously requires community participation to work together.

Rappaport's theory cited by Saepulloh and Suryanto (2016: 9), states that empowerment is a way in which people are able to control (rule over) their own lives. Meanwhile, Craig and Mayo said that the concept of empowerment is a community development program related to the concepts of self-help, participation, networking, and equity.

Khamarudin (2013: 63), defines mosque-based community economic empowerment as an economic activity carried out by the community, which in terms of implementation and development is supported by the mosque. Its activities are not

limited to producing goods and services, but also include training, mentoring, financing, or access to capital and access to marketing. Mosque-based economic empowerment activities are basically expected to improve the economic quality of the people. Syahidin (2003: 80) explained that through economic empowerment, the community is expected to be able to develop the community's economy and business, the implementation of ethics and the provisions of sharia law in accordance with the characteristics of the economic activities of Muslims.

**1. Thinking Framework**

Based on the background, research formulation, theory and previous research that has been carried out, the framework of thinking in this study can be arranged as shown in Figure 2.1:

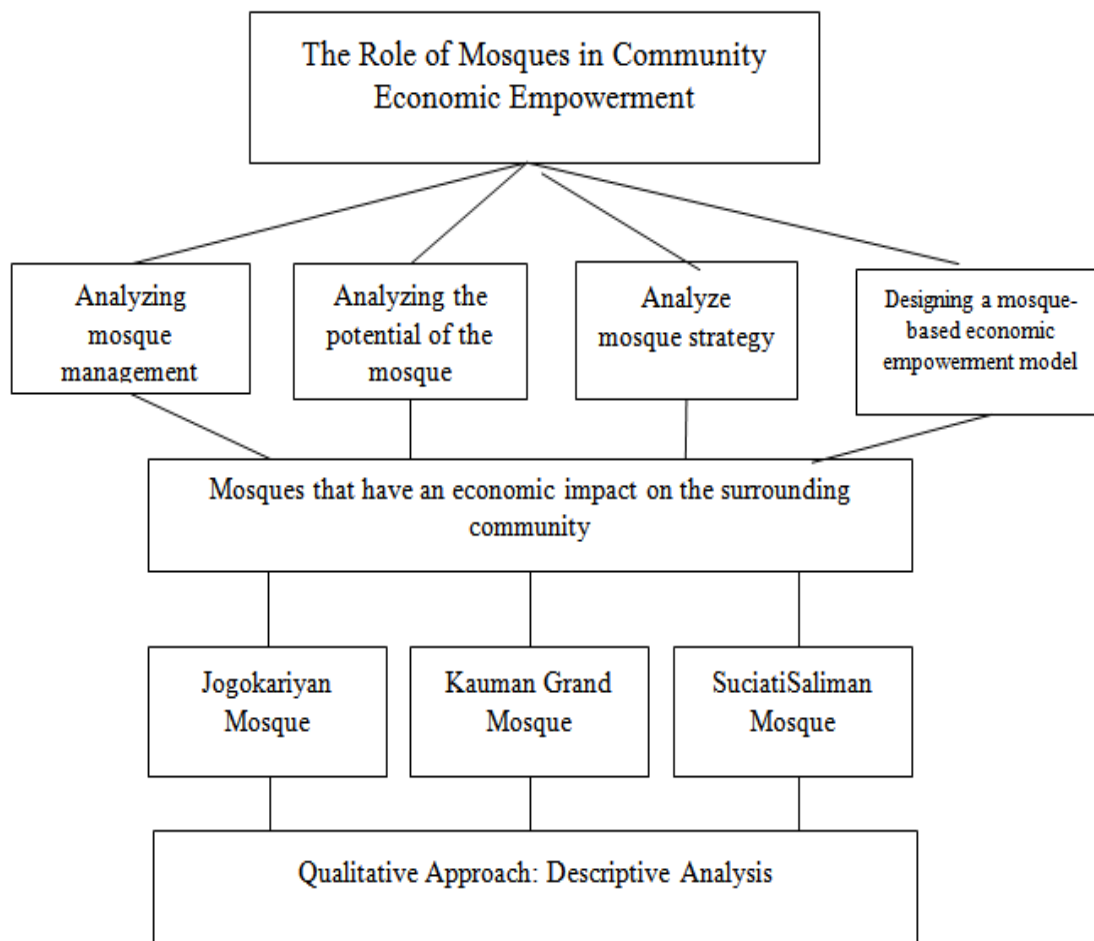


Figure 2. 1 Research Thinking Framework

**III. RESEARCH METHODS**

**Data Types and Sources**

The data used in this study are secondary data and primary data. Secondary data as written by Kuncoro (2011: 30), is data that has been collected by data collection institutions and published to the public using data. The use of secondary data in this study was sourced from several institutions, including the Ministry of Religion of the Republic of Indonesia covering data on the number and distribution of mosques in general in Indonesia and specifically in the Special Region of Yogyakarta (DIY); The Yogyakarta Special Region Tourism Office (DIY) includes data on the development of the number

of tourist objects, the number of tourists and the contribution of the tourism sub-sector to DIY's PAD. In this study, secondary data is used as a support or complement to the researcher's framework of thinking as stated in the background of the study.

The primary data in this study is used to conduct analysis so that it can answer the formulation and research objectives. According to Indriantoro&Supomo (2016: 146), primary data is a source of research data obtained directly from original sources or not through intermediaries. Meanwhile, according to Kuncoro (2011: 30), primary data was obtained by field surveys using all original data collection methods. The use of primary data in this study was sourced from data collection on

the object of research, namely the mosque in the Special Region of Yogyakarta (DIY) which was carried out by researchers directly using various data collection methods. According to Martha & Kresno (2016) there are at least two conditions that must be met in determining the number of informants, namely adequacy and suitability.

In addition, in qualitative research there are three conditions in determining the number of informants, namely:

- 1) Researchers can increase the number of informants, if the information is still lacking,
- 2) Researchers can reduce the number of informants if the perceived information is sufficient,
- 3) The researcher can replace the informant (which is difficult in quantitative research) if the informant is not cooperative in the interview.

Suharyadi & Purwanto (2009: 17) explains that purposive sampling is divided into two ways, namely convenience sampling and judgment sampling. Convenience sampling is sampling based on the wishes of the researcher in accordance with the research objectives, while judgment sampling is sampling based on an assessment of the characteristics of the sample members that are adjusted to the research objectives. This study aims to formulate a mosque strategy in empowering the community's economy in Yogyakarta by considering the special characteristics of each mosque.

#### **Data analysis technique**

The data analysis used in this study used a qualitative approach, namely the data analysis technique using descriptive analysis. Qualitative descriptive analysis is done by collecting data from various data collection techniques, namely interviews, observations and documentation to be described verbally so that a conclusion can be drawn. Qualitative descriptive analysis techniques are carried out with the following stages (Sugiyono, 2012: 245):

##### **a. Data reduction**

The data obtained in the field is quite large, complex and complicated. The data was found from various data collection methods, be it interviews, observation of archives and so on.

##### **b. Data Display**

The next step after the data is reduced is data presentation or data display. In qualitative research the presentation of data can be in the form of brief descriptions, charts, relationships between categories, flowcharts and the like.

##### **c. Conclusion Drawing**

The final step in research is drawing conclusions, namely taking an outline or a common thread of research results that are tailored to the objectives of the research conducted.

Meanwhile, to check the validity of the qualitative descriptive analysis, it was carried out using the triangulation method. According to Moleong (2004: 330), triangulation is a technique of checking the validity of data that utilizes something else in comparing the results of interviews with the object of research.

## **IV. RESULTS AND DISCUSSION**

### **Overview of Research Objects**

The identity of the Special Region of Yogyakarta as a tourist city is inherent because of its cultural diversity and natural beauty. Almost every corner of the region has a tourist

destination with its own charm. DI Yogyakarta Tourism Office categorizes types of tourist destinations in beach tourism, cultural tourism, nature tourism, and special interest tourism. This special interest tourism reflects the creativity of the local community to continue to attract tourists to stop in DIY.

The results of research conducted by Berlian Yamo MN, and Dr. Endang Soelistiyowati, M.Pd (2019) show that the Destinations Division of the Yogyakarta Tourism Office has sought good destination management through its roles and duties such as building facilities and infrastructure, improving tourist access, and developing attractiveness. tourism, both tourism potential and tourism events. The development of tourism has an impact on people's lives such as economic, socio-cultural, and environmental.

The impact of DIY tourism on the regional economy in terms of Regional Original Income of the Tourism Sub-Sector continues to increase from 2015-2019. There was a spike in the increase in PAD at the end of 2019 which almost reached Rp. 150 trillion from Rp. 475.32 trillion to Rp. 606.47 trillion. The development of the tourism sector will continue to be carried out until 2025 to realize DIY as a leading tourist destination in Southeast Asia.

### **Overview of the Great Mosque of Kauman**

The Great Mosque of Kauman Yogyakarta is the oldest mosque built by the Islamic Kingdom of Ngayogyakarta Hadiningrat or the Sultanate of Yogyakarta. The existence of the Gedhe Mosque confirms the existence of Yogyakarta as an Islamic Sultanate. The Gedhe Mosque was built by Sri Sultan Hamengku Buwono 1 on May 29, 1773 after the completion of building a new palace, as the center of the new government as a result of the Giyanti negotiations (13 February 1755). The initiator is the Sultan and Kyai Penghulu Faqih Ibrahim Diponegoro, while the architect is Kyai Wiryokusumo. The Gedhe Mosque is a symbol of the harmonization of the cultural side of the Yogyakarta Palace, which is full of history and community religiosity.

Since the Great Mosque was founded, it has undergone several developments. On 20 Shawwal 1189 H, the porch of the mosque was built which served as a multipurpose room. In addition, on the north and south sides of the mosque's courtyard, two pagongan rooms were built as a place to play gamelan every Maulid month, interspersed with the preaching of ulama. This activity which was later called sekaten is still preserved until now. Next, on 23 Muharram 1255 H, a gate called a gate was built. The word gapuro comes from the word ghafuro which means forgiveness of sins. The gate in the form of Semar Tinandu means that Semar - a clown figure from Javanese wayang - will nurture, protect, and set an example for kings and knights.

The success of the palace in establishing and managing mosques cannot be separated from good mosque management. The management of the Ngayogyakarta Hadiningrat Palace Mosque is carried out by appointing the courtiers as managers. The managers of the mosque consist of Ketip, Muazin, Barjamaah and Kedondong. They were appointed with buttons (Decree to become palace employees/government employees in the current language) and received facilities in the form of uniforms and kekocah

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dalem (honorarium) from the palace. From the aspect of funding for the operation of the mosque, the palace did not intervene, so the funding for the involvement of the palace was only for the establishment of the mosque, where the palace mosque should not be changed from an architectural aspect but could be improved in quality

The Gedhe Mosque was built on the west side of North Square and southwest of Bringharjo Market. This layout places the palace as the center of government, the market as the center of the economy, and places of worship as the center of religion. Over time, the existence of Majid Gedhe Kauman is not only a religious center but also a driving force for the economy of the surrounding community.

The existence of the Gedhe Mosque has a big role in shaping the image of Kampung Kauman as a religious tourism village area. Where in terms of historical values and architectural forms at the Gedhe Kauman Mosque is able to become a religious identity in a Kauman Village area. Based on its activities, the Gedhe Kauman Mosque has the potential as a religious tourism attraction which ultimately has an impact on economic activities.

So far, the Gedhe Kauman Mosque has many routine activities such as Ramadan activities, grebeg syawal, big grebeg and grebeg suro or better known as sekaten. These events can bring in thousands of visitors at one time. Not only visitors, these activities also bring in many sellers ranging from food, souvenirs, clothes and so on.

The existence of the Gedhe Mosque is also very influential for the residents of Kampung Kauman, where the mosque has several economic development programs for the residents of Kauman specifically. Some of them are compensation for the poor. In addition, the residents of Kauman are given MSME coaching and the opportunity to be able to sell in the area in front of the mosque without having to pay rent. Residents who want to sell are also given capital assistance by the mosque through interest-free loans or services. So that today the Gedhe Mosque is one of the main sources of income for the community around the mosque.

### Jogokariyan Mosque Overview

Jogokariyan is one of the mosques that has become a concern because of the various social and religious activities held. The establishment of the Jogokariyan Mosque started from a small langgar (recitation place) on the outskirts of Jogokariyan village which was founded in 1966 and inaugurated on August 20, 1967.

Jogokariyan Mosque is famous for its management which is a reference for other mosques. The management of the Jogokariyan Mosque is a modern mosque management that is based on the values of the mosque at the time of the Prophet Muhammad, in which the mosque became the center of community activities and was beneficial for the welfare of the surrounding community. In the management of the congregation, the Jogokariyan Mosque is oriented to the service of the congregation. Every program, event and activity of the mosque is always adjusted to the comfort and welfare of the congregation. In addition, the Jogokariyan Mosque also implements open management where each congregation can find out the financial condition,

management and other management so that the congregation will have a sense of ownership of the Jogokariyan Mosque.

Jogokariyan Mosque provides an opportunity for anyone who wants to learn entrepreneurship by selling at the Afternoon Market while still prioritizing the community around Jogokariyan Village. This afternoon market registration is free with the average number of registered traders reaching more than 300 traders.

In addition, the Jogokariyan Mosque also has economic empowerment activities that are routinely carried out, namely by providing basic necessities for underprivileged communities every two weeks. The distribution of basic needs is carried out regularly from the infaq of the congregation of the Jogokariyan Mosque.

### Overview of the SuciatiSaliman Mosque Masjid

Since 2018, the presence of the SuciatiSaliman Mosque as a new religious tourism destination in DI Yogyakarta has been able to bring instant influence to the surrounding community both in diniyah and ubudiyah. Precisely on Jl. GitoGati Jl. Grojogan, Grojogan, Pandowoharjo, Kec. Sleman, Sleman Regency, Yogyakarta Special Region, this mosque was built from 2017 – 2018. Officially opened for public worship services since 13 May 2018, this mosque is intensive in developing its programs.

Nazarudin (25), Member of the Mosque Prosperity Council (DKM) of the SuciatiSaliman Mosque, emphasized that the construction of this mosque was inspired by the architecture of the Prophet's Mosque. IbuSuciatiSaliman, as muwakif, has personal experience when performing Umrah and feels herself in love with the Prophet's Mosque. This makes him addicted to doing regular umrah every 3 months. Until he decided to build a miniature of the Prophet's Mosque in Sleman, Yogyakarta.

Although the majority of the building ornaments adopt the Prophet's Mosque, the mosque's architecture is also adapted to Islamic principles and its development in Indonesia. The five minarets of the mosque symbolize the five pillars of faith. The number of main doors of the mosque as many as 9 doors provides a symbol of Islamic da'wah in Indonesia which is carried out by WaliSongo. Then the shape of the main dome of the mosque is in the form of a typical Yogyakarta pyramid joglo.

The massive development of the SuciatiSaliman Mosque cannot be separated from the role of the Mosque Prosperity Council (DKM), Shura Council, and Mosque Takmir. The formation of mosque administrators who were elected from among young people brought hope that this mosque would become a center for Muslim youth activities around Yogyakarta. The mosque builder, as DKM, was chosen by Ust. M. Jazir who has experience in the development of the Jogokariyan Mosque. The Shuroh Council, as the builder, was led by the muwakif of the mosque, Hj. Holy Saliman. Meanwhile, mosque administrators are selected selectively from young people who have skills according to their respective midwives.

### Overview of Research Informants

In this study, there were 31 (thirty one) informants consisting of representatives of mosque administrators, the community

around the mosque, academics, associations, and the government. For informants, the Gedhe Mosque consists of one administrator and six worshipers or the community around the mosque. As for the Jogokariyan Mosque, there are two administrators and eight worshipers. As for the Suciati Mosque, there is one mosque administrator and eight congregational members who are informants.

In terms of academics, there are at least three academics from the Indonesian Islamic University (UII), SunanKalijaga Yogyakarta State Islamic University and GadjahMada University. Meanwhile, from the association, there is the Indonesian Mosque Council (DMI) for the DIY Region. As for the government representatives, the Ministry of Religion of the DIY Regional Office as an informant. Further information regarding the description of this research informant can be seen in the following figure:

In terms of gender, the informants of this study consisted of 29% women and 71% men, so that the majority of informants in this study were men. The following is a picture of the informant's character by gender:

Meanwhile, in terms of stakeholders, the informants in this study came from the government, associations, academics, mosque administrators and the mosque community. The following is a description of the characteristics of the respondents from the stakeholder side:

Regarding the validation of the information submitted by the informants, overall the informants have answered all the problems raised in this research. Where from the results of interviews that have been carried out, many of the informants conveyed related to mosques, empowerment, programs, economic and social impacts, community, tourism and development. The points conveyed are in line with the formulation of this research or in other words have answered all the questions in this study.

The following is a description of the key words conveyed by all research respondents:

#### **Mosque Management in Community Economic Empowerment**

GedheKauman Mosque is one of the mosques with good management. Where the GedheKauman Mosque has several economic empowerment programs for the congregation or in this case the community around the mosque. Based on the results of interviews that have been conducted, several community management and empowerment programs at the GedheKauman Mosque include:

- 1) MSME assistance, the surrounding community is given business guidance and opportunities to market their products around the mosque area,
- 2) Interest-free loans, the management of the Gedhe Mosque in collaboration with BMT Bringharjo provides loans without additional as business capital assistance,
- 3) Compensation, consisting of compensation for people with a weak economy, compensation for death and compensation for the sick.

#### **Management of Jogokariyan Mosque in Community Economic Empowerment**

Jogokariyan Mosque is famous for its management which later became a reference for other mosques. The management

of the Jogokariyan mosque is committed to the main goal, namely the welfare of the community with the principles of the community, by the community and for the community. Jogokariyan Mosque also has a function not only as a place of prayer but also as a center of community civilization. So that some of the management steps taken include taking care of community problems, empowering the community's economy through Mosque-Owned Enterprises (BUMM), business capital assistance for the community, providing guarantees for those who lose goods around the mosque, providing food and drinks at the mosque, helping residents who unable to send their children to school with the help of tuition payments,

#### **Management of the SuciatiSaliman Mosque in Community Economic Empowerment**

SuciatiSaliman Mosque is committed to the welfare of the congregation and the surrounding Muslim community. The following are the results of data processing from interviews with the Suciati Mosque informants regarding the management and economic empowerment of the community: Khidmat Center is a retail business owned by the mosque as a forum for trading business products owned by the congregation of the mosque in the form of fashion, food, and souvenirs. It is recorded that there have been around 25 worshipers who have been actively depositing their wares at the Solemn Center. The profit-sharing system applied is in the form of mosque donations without certain limitations.

The existence of the Suciati Mosque has an impact on increasing income for sellers in the area around the mosque. Where more and more mosque worshipers come, the sales will also increase. In this case, Muwakif also provided business capital assistance in the form of merchandise, which was then packaged by the Khidmat Center management. Subsequently developed in various merchandise in collaboration with the congregation of the mosque. Suciati Mosque is very open to buying and selling activities by providing a free place in the form of a solemn center and several special locations for trading. Cooperation with the Khidmat Center strengthens the mindset of traders that the profit from each transaction is not always about the profit from sales, but it is always given the convenience of worship and is always close to the mosque.

#### **Similarities of the Economic Empowerment System at the Gedhe Kauman Mosque, Jogokariyan and SuciatiSaliman**

Based on the explanation of the management system carried out by the GedheKauman, Jogokariyan and SuciatiSaliman Mosques in the previous economic empowerment, it can be simply seen that there are several management equations that can be explained through the following chart:

#### **Mosque Tourism Potential**

Talking about tourism potential, the location of the Great Mosque of Kauman is located near the tourist center of Yogyakarta. In addition, the Gedhe Mosque is also one of the religious tourism destinations of KampungKauman. Tourism Potential of Jogokariyan Mosque, Jogokariyan Mosque is known for its successful management, so that other mosques learn a lot from how to manage Jogokariyan Mosque.

#### **1. The Tourism Potential of the SuciatiSaliman**

# The Role of Mosque in Tourism-Based Community Economic Empowerment in the Province of the Special Region of Yogyakarta

## (Case Study on the Great Mosque of Kauman, Jogokariyan and Suciati Saliman)

### Mosque

Since 2018, the presence of the SuciatiSaliman Mosque as a new religious tourism destination in DI Yogyakarta has been able to bring instant influence to the surrounding community both in diniyah and ubudiyah. Starting with the intention of meeting the worship needs of factory employees around the mosque, it developed into a religious tourism destination, to various Islamic studies for young people.

### Tourism-Based Mosque Community Economic Empowerment Model

#### The Ideal Function of the Mosque

The concept of the economic function of the mosque can also be applied to several mosques in Indonesia. The concept of managing mosques is not only a center for worship activities for the congregation, but also a center for economic activities and other activities has also been realized by several mosque managers and academics in East Java. Even in the research of Riwanjanti., et al (2017: 129) revealed that the history of Sultan Agung or Islamic Mataram has also applied the concepts of city development that cannot be separated from market activities and mosques.

#### The Role of Mosques in Community Economic Empowerment

The strength of the mosque congregation is very large and the mosque's institutional jam'iyah allows for economic empowerment activities. The mosque has at least several strengths including the first in terms of data, it is very easy and realistic from the congregation. Then the second is the infaq funds owned by the mosque.

The concept of empowerment has also been widely discussed in realizing the practice of social empowerment in the mosque environment which emphasizes increasing the role and independence of the mosque. In Hasan's research (2019: 657), social empowerment activities in the mosque environment can also be started from studies that motivate, social awareness, encouragement nowof kledge, mobilization of resource productivity, and the development of economic activities and da'wah in mosques.

#### Economic Empowerment of Communities Around the Tourism-Based Mosque in DIY

Visitors to tourist attractions in DI Yogyakarta are also in demand from both local and foreign tourists, some even from abroad. As is known, Indonesia has people who are predominantly Muslim, so the mosque plays a very important role in advancing tourism potential, especially in DI Yogyakarta. The main need of Muslims is to be able to perform prayers, both in their own environment and when they are travel or travel to other places. For example, Prambanan Temple, the object This tour is classified as a cultural tourism object as well as a place of worship Hindus. However, within the tourist attraction area, there is a prayer room and across the road there is a mosque that is never empty of worshippers. This indicates that the mosques support the tourism potential of DI Yogyakarta.

#### Tourism-Based Mosque Economic Empowerment Model

Based on the results of the author's interviews with the GedheKauman Mosque, the Jogokariyan Mosque and the

Suciati Mosque and several academics and government representatives related to the economic empowerment of the mosque community and considering that DIYogyakarta is one of the areas with high tourism potential, the author tries to create a model of mosque economic empowerment based on tourism. As for the preparation of this model is based on the information that has been submitted by the informant.

Furthermore, mosques need to collect community data for distribution of infaq and profits obtained by BUMM. From the results of the data collection, it can be distributed in the form of compensation and economic empowerment. The compensation given can be in the form of rice ATMs, health benefits, education benefits, and distribution of basic necessities. As for economic empowerment, mosques can help the community by providing business locations, providing business assistance, providing interest-free capital loans, providing business equipment assistance, marketing and business training.

### V. CONCLUSIONS AND SUGGESTIONS

Based on the results of the discussion in the previous chapter, the following conclusions can be drawn:

1. The mosque management carried out by the GedheKauman Mosque, the Jogokariyan Mosque and the SuciatiSaliman Mosque, is entirely based on community economic empowerment. Where in this case the mosque facilitates the business needs of the surrounding community such as capital and business training to increase people's income. In addition, the mosque also has a social empowerment role in the form of distribution of assistance to the poor. The following applies to each mosque:
  - a. The GedheKauman Mosque implements a MSME coaching program, where MSMEs around the mosque are given guidance and assistance so that their business can run.
  - b. The Jogokariyan Mosque empowers the community's economy through the Mosque-Owned Enterprise (BUMM). This BUMM has several business units such as lodging and catering which in its management involve the surrounding community,
  - c. SuciatiSaliman Mosque also has a Mosque-Owned Business Entity called the Khidmat Center which is a place for marketing products owned by the community around the mosque.
2. The great potential possessed by the GedheKauman Mosque, the Jogokariyan Mosque and the SuciatiSaliman Mosque can be concluded to be the same, namely in terms of tourist attraction. This potential can be developed to increase infaq income for mosques and business opportunities for the surrounding community.
3. The model of mosque empowerment in DI Yogyakarta tends to lead to a tourism-based development model. Where mosques can become tourist attractions such as Majid Jogokariyan and MasjudGedheKauman, or mosques as supporting tourism destinations in Yogyakarta. Both can be managed by optimizing the potential for visitor visits as an empowerment



opportunity for the community around the mosque.

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