

Developing Maqashid-Based Mosque Empowerment Index: A Case Study

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This study aims to formulate a Maqashid Syariah-based mosque empowerment index formula as a measuring tool for the level of mosque empowerment. The data analysis technique uses the Analytical Network Process (ANP) with Super Decision 2.10 software to construct the index model structure. The results of this study produce an index of mosque empowerment which is composed of 6 criteria, namely elements of Maqashid Syariah; protecting religion, soul, intellect, lineage, wealth and environment. The results of the weighting of the criteria indicate that maintaining religion is the main criterion with a weighted value of 0.209. Each of these criteria consists of 5 indicators. Of all indicators, environmental safety is the top priority with a weighted value of 0.056. The results of the calculation of the formula in the three model mosques showed different results. The Andalusia Mosque occupies the top position with a value of 0.96 which is categorized as a very empowered mosque. Then the Ar-Rahman mosque with a value of 0.69 which is categorized as an empowered mosque. Finally, the Al-Muhaajirin mosque with a value of 0.57 so that is included in the category of the mosque that is quite empowered and can be prioritized for assistance.

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INTRODUCTION

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

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

Indonesia in particular, with a Muslim majority society, certainly has a huge opportunity to optimize the function of mosques better. In 2020, the number of mosques registered with the Indonesian Mosque Council (DMI) is 800,000 mosque units, as stated by Jusuf Kalla, chairman of DMI. This fact then makes Indonesia occupy the first position with the most mosques in the world. The government has also given special attention to the supervision of mosques through the Director-General of Islamic Community Guidance by setting standards for mosque management development. The Ministry of Religion of the Republic of Indonesia in 2008 determined three main aspects in the construction of Indonesian mosques, namely the purpose (*maknawiyah*), physical facilities and buildings (*bissiyah*), and activity development (*ijtimaiyah*) (Jaenudin et al., 2020).

Unfortunately, the existence of mosques in the context of community empowerment and development to achieve prosperity has not been fully realized (Cholil, 2016). The significant growth of mosques has not been matched by efforts to empower them. Not all mosques built can optimize their potential as the center of Islamic civilization, this is because mosques are only synonymous with places of prayer and annual ceremonial activities. On the other hand, some mosques that have been empowered can help overcome the problems of the surrounding community such as unemployment, juvenile delinquency, public

health, assistance for poor worshipers, even environmental and social maintenance, but the majority of mosques have not been able to synergize and network in realizing this role due to technological limitations. and social problems faced (Uddin & Rehman, 2014).

The difference in the condition of this mosque, some have been maximally empowered and some others still need assistance, are still not measured, an index is needed that aims to measure the quality of a mosque in terms of infrastructure, organizational management, and also services to the community, be it services for worship or services to develop the economy of the community around the mosque.

LITERATURE REVIEW

The history of the mosque began shortly after the Prophet Sallallahu 'Alaihi Wasallam moved to Medina. When the Prophet arrived in Quba, on Monday the 8th of Rabi'ul Awwal in the 14th year of *nubunnwah* or the first year of the hijrah, to coincide with September 23, 662 AD, he built the first mosque, called the Quba mosque. The mosque was built by the Prophet as the house of Allah, a place where Muslims worship, glorify and remember Allah. The primacy of the mosque as the house of Allah and the center of Islamic civilization has been shown in the arguments of the Qur'an and Sunnah, as well as a review of Islamic history, where the Prophet Sallallahu 'Alaihi Wasallam was always linked to the mosque in every activity (Kausar et al., 2016).

Because mosques are the base of all goodness, the parties responsible for mosques must establish a professional system by sticking to the Qur'an and the Hadith of the Prophet Sallallahu 'Alaihi Wasallam. Allah Ta'ala says in the Qur'an Surah At-Taubah verse 18:

"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the (rightly) guided." [Sahih International]

Ibn Kathir in his commentary states that in this verse Allah testifies to the faith of those who prosper the mosque, namely those who contribute to managing the mosque. However, managing a mosque requires knowledge and management skills that are expected to be a reference in carrying out every mosque activity professionally. Mosque administrators must be able to adapt to the changes and developments of the times. With this opportunity, it is time for mosques in

Indonesia to apply the concept of an empowered mosque by involving various parties.

Various studies on the role of mosques in economic empowerment have been carried out and published in various national and international journals. [As-Salafiyah et al. \(2021\)](#) conducted a study that examined literature related to the mosque economy to produce a visualization of a bibliometric image. The results show that the focus of most research discussed in mosque economics theme papers is studies related to the theme of Islamic social funds, especially zakat and waqf, halal industry, Islamic financial institutions (Islamic banks and microfinance). These results indicate that mosques have an important role in building Islamic socio-economic and political civilization.

The concept of Maqashid Syariah started from the time of Al-Juwani and Imam Al-Ghazali, then compiled systematically by Al-Shatibi. The concept is written in his famous book, *al-muwafaqat fi ushul al-ahkam* (Reconciliation of the Basics of Islamic Law), especially in chapter II, which he calls the book Al-Maqashid ([Al-Shatibi, 2012](#)). The use of Maqashid Syariah in the mosque empowerment index is a metaphor for the role of empowered mosques as referring to the history of the role of mosques in the time of the Prophet Sallallahu 'Alaihi Wasallam. The six elements of Maqashid Syariah, namely maintaining religion, soul, intellect, lineage, wealth and environment then become the basic criteria for the preparation of index variables.

The Maqashid Syariah Index itself has previously been used in calculating sharia banking compliance which is a performance measurement model based on sharia objectives. The Maqashid Syariah Index is one aspect of the measurement in which industry or institution can be said to be sharia-compliant if it is following the Maqashid Syariah ([Rusydiana & Firmansyah, 2018](#)).

METHOD

The method used in this study is a method that combines qualitative and quantitative methods (mixed method). This method facilitates descriptive data study which is equipped with quantitative characteristics in the form of numbers, graphs and the like.

The initial stage of this study begins with collecting qualitative data in the form of a literature review to determine the initial indicators, then the indicators that have been collected are selected to determine the most important indicators.

The types of data collected in this study are primary data and secondary data. Primary data was obtained from a questionnaire in a survey to see the opinions of experts who became sources on secondary data obtained from published journal literature reviews related to each variable which was then compiled in the mosque empowerment index indicator. The indicators obtained from the results of literature studies that have been validated by experts consisting of regulators, practitioners, scholars and academics are as follows:

Table 1: Maqashid Sharia Indicators

No	Criteria	Indicator	Source
1.	Religion	Land Status	(Furqon, 2017)
		Gender Segregation	(Baedowi et al., 2019)
		Worship Service	(Saputra & Kusuma, 2017)
		Congregation Quantity	(Yuliani, 2020)
		Special Worship	(Rohimat, 2020)
2.	Soul	Building construction	(Jaenudin et al., 2020)
		Environmental Safety	(Arrozy, 2016)
		Health services	(Rusmania, 2015)
		Disability Facilities	(Susanto, 2020)
		Body Management	(Irama & Bayinah, 2014)
3.	Intellect	Da'wah Center	(Maknun, 2018)
		Digital Media	(Busthomi, 2017)
		Library	(Muthalib, 2018)
		Youth Education	(Ramadhan et al., 2019)
		Taklim Council	(Alwi, 2015)
4.	Lineage	Organizational structure	(Yuliani, 2020)
		Mosque management	(Kasri & Ramli, 2019)
		Location Access	(Kurnia & Munawar, 2018)
		SIMAS Ministry of Religion	(Fitria, 2017)
		Child Friendly	(Fahmi, 2018)
5.	Wealth	Sharia Bank Account	(Ismatullah & Kartini, 2018)
		Financial Management	(Muddatstir et al., 2018)
		ZISWAF	(Prasetyoningrum, 2016)
		Community empowerment	(Susanto, 2020)
		Worksheet & Business	(Arrozy, 2016)
6.	Environment	Garbage & Waste	(Sirajuddin & Yolleng, 2018)
		Eco-Friendly Products	(Fadlullah & Mahmud, 2017)
		Green Land	(Hanafiah, 2018)
		Water & Electric Efficiency	(Saleh, 2017)
		Environmental Sustainability	(Farida, 2014)

All indicators are compiled and weighted using the Analytic Network Process (ANP) method. The software used is Super Decision 2.10 and Microsoft Excel 2013 in processing and analyzing data. ANP is a mathematical theory that is able to analyze the influence with an approach of assumptions to solve the form of the problem (Rusydiana & Devi, 2017).

This method is used in the form of a solution with consideration of adjusting the complexity of the problem by parsing the synthesis accompanied by a priority scale that produces the greatest priority effect (Rusydiana, 2016; Rusydiana & Devi, 2013). ANP provides a general framework for dealing with decisions without making assumptions about the

independence of higher-level elements from lower-level elements and about the independence of elements within levels as in hierarchies (Ascarya et al., 2018).

The ANP method is the development of the AHP (Analytic Hierarchy Process) method. This method is used in the form of a solution with consideration of the adjustment of the complexity of the problem by parsing the synthesis accompanied by a priority scale that produces the greatest priority effect (Rusydiana & Devi, 2013a). ANP allows interaction and feedback from elements within the cluster (inner dependence) and between clusters (outer dependence) (Saaty, 1996).

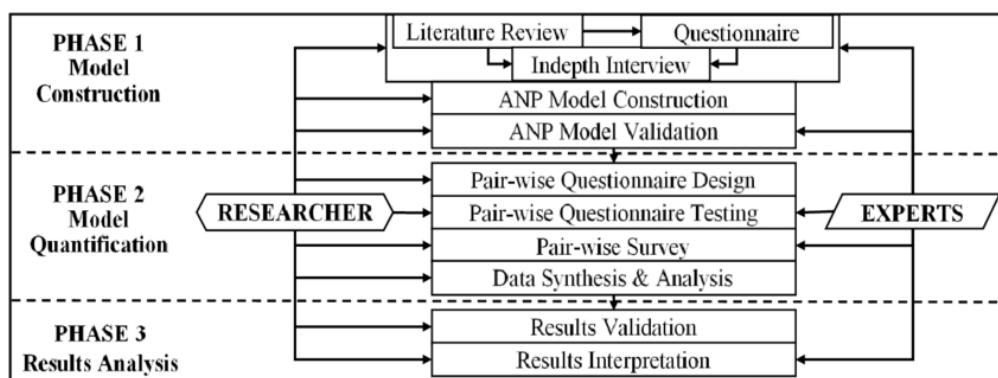


Figure 1: Steps of ANP Research

Source: (Ascarya & Yumanita, 2011)

In this empirical study, the steps that will be carried out follow three stages, namely model construction, model quantification and analysis of results. Stage 1 is the construction or decomposition of the model to identify, analyze and compile the complexity of the problem into the appropriate ANP network. Stage 2 is model quantification or pairwise comparison, and stage 3 is the analysis of results.

RESULT AND DISCUSSION

The research findings in the form

Decomposition variables were obtained from the results of a literature review in the form of published scientific journals and interviews, which was the first phase of model construction in conducting

research using the ANP method. After literature review and interviews were conducted, this decomposition variable was validated by experts consisting of regulators, academics, scholars and practitioners. This step is needed to obtain fixed data which will be used for compiling a comparison questionnaire.

The division of criteria in the framework of this research is grouped into 6 criteria or objectives, consisting of the six elements of Maqashid Syariah, namely: (1) Protecting the Religion, (2) Protecting the Soul, (3) Protecting the Intellect, (4) Protecting the Lineage, (5) Protecting the Wealth, (6) Protecting the Environment. Each of these clusters is broken down into 5 sub-clusters or index indicators.

Table 2: Results of the Geometric Mean Criteria

No	Criteria	Weight
1.	Protecting the Religion	0.209
2.	Protecting the Soul	0.162
3.	Protecting the Intellect	0.180
4.	Protecting the Lineage	0.135
5.	Protecting the Wealth	0.150
6.	Protecting the Environment	0.162

From the six aspects, the criterion of maintaining religion has the highest weight and is the main priority of the Maqashid Syariah objectives that must be considered in the empowerment of mosques with a weight value of 0.209. The next criterion is to maintain the intellect which is the second priority with a weight value of 0.180, followed by the criteria to protect the soul and protect the environment which is the third priority goal with a weight value of 0.162. Then the criteria for maintaining wealth becomes the fourth priority with a weight value of 0.150. The last

criterion, namely maintaining offspring, is the last priority of the Maqashid Syariah goal of the mosque empowerment index with a weight value of 0.135.

The criterion of religion which ranks first in the geometric mean results for all clusters with a weight of 0.209 indicates that the preservation of religion must be prioritized, considering its urgency which is directly related to the relationship between humans and their God. The mosque as the house of Allah is the most important place for self-cleaning physically and mentally, where the mosque is the center for getting

closer to Allah, which is the most important in Islamic history (Kamaruddin, 2013). The mosque in its role in maintaining religion is manifested in various forms of worship, such as the 5 daily fard (obliged) prayers, Friday prayers, sunnah prayers such as holidays, tarawih and others. Other activities that can be done at the mosque include dhikr, istighatsah, prayer and commemoration of Islamic holidays (Fadlullah & Mahmud, 2017).

In the second rank, namely the goal of maintaining intellect with a weight of 0.180. The mosque has long been known by the public for its role as a center for providing education, preaching and transforming religious understanding through programs such as recitations for children, youth and parents, as well as other formal education organized by mosques (Sirajuddin & Yolleng, 2018). Intensive education and coaching at the mosque are expected to be able to train people's intellects to produce great scholars in the future (Alwi, 2020).

The next priority after protecting the intellect is protecting the soul and protecting the environment at the third and fourth ranks with the same weight, which is 0.162. Protecting the soul is related to the mosque's efforts to pay attention to the health of its congregation (Aisyah, 2013), through providing access to health checks, doctors and affordable treatment for the community. Likewise, if there is a death in one of the worshipers, the mosque can help by providing facilities for the body to be washed, shrouded, prayed and buried (Jaenudin et al., 2020). The protection of the environment also needs to get a special portion to maintain a healthy environmental ecosystem. This can

be done by the mosque by providing special land to maintain green areas and take care of gardens or plants (Hanafiah, 2018), for example, hydroponics or horticultural plants (Huda, 2018).

Safeguarding wealth occupies the fifth priority with a weight value of 0.150. The role of mosques needs to be revitalized in fields related to the economy and finance to increase mosque funds and financing various mosque programs, in addition to helping the community's economic development (Omar et al., 2017). In addition, mosques also need to improve their financial sector by collaborating and collaborating with Islamic financial institutions so that mosques become more empowered and able to improve the welfare of their congregations with more professional financial management and in the long term can help empower lower-middle income communities (Budiman & Mairijani, 2016).

Finally, in the sixth rank, there is the goal of keeping lineage with a weight value of 0.135. The role of mosques in maintaining offspring is closely related to the potential for sustainability of mosques in the future so that all aspects needed to make mosques remain empowered are included in this goal, such as ensuring the management of the mosque's permanent administrators (Muthalib, 2018). In addition, mosques must also be easily accessible and friendly to all people, including children (Rusmania, 2015), so that they can get used to coming to the mosque and getting basic religious education at the mosque.

Table 3: ANP Weighting Results

No	Criteria	Weight	Variable	Weight	Total
1.	Religion	0.209	Land Status	0.033	0.0416
			Gender Segregation	0.033	0.0416
			Worship Service	0.033	0.0416
			Congregation Quantity	0.033	0.0416
			Special Worship	0.033	0.0416
2.	Soul	0.162	Building construction	0.028	0.0273
			Environmental Safety	0.056	0.0547
			Health services	0.028	0.0273
			Disability Facilities	0.028	0.0273
			Body Management	0.028	0.0273
3.	Intellect	0.180	Da'wah Center	0.048	0.0521
			Digital Media	0.024	0.0260
			Library	0.024	0.0260
			Youth Education	0.048	0.0521
			Taklim Council	0.024	0.0260
4.	Lineage	0.135	Organizational structure	0.037	0.0301
			Mosque management	0.037	0.0301
			Location Access	0.037	0.0301
			SIMAS Ministry of Religion	0.019	0.0155
			Child Friendly	0.037	0.0301
5.	Wealth	0.150	Sharia Bank Account	0.033	0.0298
			Financial Management	0.033	0.0298
			ZISWAF	0.033	0.0298
			Community empowerment	0.033	0.0298
			Worksheet & Business	0.033	0.0298
6.	Environment	0.162	Garbage & Waste	0.033	0.0322
			Eco-Friendly Products	0.033	0.0322
			Green Land	0.033	0.0322
			Water & Electric Efficiency	0.033	0.0322
			Environmental Sustainability	0.033	0.0322
Total		1.000	Total	1.000	1.000

The results of the geometric mean of all indicators produce the weight of each criterion by comparing all sub-criteria. In the criteria for maintaining religion, the five indicators have the same value or indicate an equal level of importance or priority. In the criteria of maintaining intellect, there are two criteria that according to experts are more important, namely the center of da'wah and the education of teenagers. In the criteria for safeguarding wealth, all indicators are considered equally important. In the criteria of maintaining life, the environmental safety indicator has a very significant difference by having the highest weight value compared to the other four indicators in this criterion. In the criteria for maintaining offspring, four indicators are quite

important except for one indicator with the lowest weight value, namely the SIMAS indicator of the Ministry of Religion. In the criteria of protecting the environment, all indicators also get the same weight value so they are considered to have the same importance.

In general, based on thirty indicators of all these criteria, environmental safety is the top priority and occupies the highest score in the mosque empowerment index with a weighted value of 0.056. The da'wah center and adolescent education are the second and third priority indicators because they rank after environmental safety with a weight value of 0.048 each. On the other hand, the indicator with the lowest score is the Ministry of Religion's SIMAS with a

weighted value of 0.019 or is considered the least important by respondent experts.

To produce the final weight or total value, the processing is carried out by multiplying the criterion weight with the weight of each indicator and then normalizing it to produce a total value that will be used as an assessment in the Maqashid Syariah-based mosque empowerment index, as described in the table above.

Furthermore, the procedure and formula for calculating the Maqashid Syariah-based mosque empowerment index are as follows:

Each indicator has an assessment criterion or is calculated by one of 5 statements, namely: (1) Very Good, (2) Good, (3) Fair, (4) Less Good, and (5) Not Good. The information will be formulated in Microsoft Excel software into a Likert scale consisting of 5 calculation results, starting from the smallest number 1 to the largest 5. The higher the value in each indicator, the mosque is considered to have been empowered in that indicator.

Then after obtaining the actual value of the information (based on facts, findings and data obtained which have been adjusted to the Likert scale criteria), the number is multiplied by the weight of each

indicator to get the final value. The final value of the indicator is calculated using the following formula:

$$Indicator_x = \left(\frac{(Value_x - Value_{min})}{(Value_{max} - Value_{min})} \right) \times Indicator\ Weight$$

Information:

Indicator_x : The final value of the x indicator

Value_x : The value of the x indicator on the

Likert scale

Value_{min} : 1 (smallest value)

Value_{max} : 5 (greatest value)

Furthermore, the final total score will range between 0 and 1. The results of the Maqashid Syariah-based mosque empowerment index will be divided into 5 categories or Score Ranges. The closer the final value is to 0 the mosque is prioritized for assistance. Conversely, the closer the final value is to 1, the mosque is said to be more empowered:

Table 4: Score Range Index of Mosque Empowerment

Score Range	Interpretation
0.00 – 0.20	The mosque is helpless, it is very prioritized to be helped
0.21 – 0.40	Mosques are powerless, prioritized to be helped
0.41 – 0.60	The mosque is quite empowered, it can be prioritized to be helped
0.61 – 0.80	The empowered mosque, less priority to be helped
0.81 – 1.00	The mosque is very empowered, it is not prioritized to be helped

Furthermore, the Maqashid Syariah-based mosque empowerment index assessment formula is compiled in an excel format to facilitate automatic calculations. This formula can be used by mosque managers as well as regulators and organizations engaged in the mosque sector to calculate the level of empowerment of a mosque.

In this study, mosque calculations have been carried out by several mosque prosperity councils (DKM) from 3 sample mosques located in Bogor, West Java. The three mosques are the Andalusia mosque in the Babakan Madang sub-district, the Al-Muhaajirin mosque in the South Bogor sub-district and the Ar-Rahman mosque in the Sukaraja district. The three mosques were chosen as models because they are both

Jami' mosques located in Bogor so that there are no environmental factors that affect differences in value, as for access, the three mosques have differences, where the Andalusia mosque is a mosque located at the fork in the exit route. toll roads, the Al Muhaajirin mosque is on the highway, and the Ar Rahman mosque is on the complex road. Likewise, the size of the three mosques is different to see if the index assessment will also produce different values, as well as indicate aspects that need to be improved by mosques whose level of empowerment is still low.

The DKM of the three mosques has assessed the mosques they manage using the Maqashid Syariah-based mosque empowerment index formula. Here are the results of the assessment:

Table 5: Assessment of the Model

No	Indicator	Andalusia Mosque		Ar-Rahman Mosque		Al-Muhaajirin Mosque	
		Desc	Value	Desc	Value	Desc	Value
1	Land Status	Very good	0.0416	Good	0.0312	Not good	0.0104
2	Gender Segregation	Very good	0.0416	Quite good	0.0208	Quite good	0.0208
3	Worship Service	Very good	0.0416	Quite good	0.0208	Quite good	0.0208
4	Congregation Quantity	Good	0.0312	Quite good	0.0208	Good	0.0312
5	Special Worship	Very good	0.0416	Very good	0.0416	Good	0.0312
6	Building construction	Very good	0.0273	Very good	0.0273	Good	0.0205
7	Environmental Safety	Very good	0.0547	Very good	0.0547	Good	0.0410
8	Health services	Very good	0.0273	Not good	0.0068	Not good	0.0068
9	Disability Facilities	Quite good	0.0137	Not good	0.0068	Quite good	0.0137
10	Body Management	Good	0.0205	Good	0.0205	Quite good	0.0137
11	Da'wah Center	Very good	0.0521	Quite good	0.0260	Quite good	0.0260
12	Digital Media	Very good	0.0260	Quite good	0.0130	Quite good	0.0130
13	Library	Very good	0.0260	Not good	0.0065	Not good	0.0065
14	Youth Education	Very good	0.0521	Good	0.0390	Quite good	0.0260
15	Taklim Council	Very good	0.0260	Good	0.0195	Not good	0.0065
16	Organizational structure	Very good	0.0301	Very good	0.0301	Good	0.0226
17	Mosque management	Very good	0.0301	Very good	0.0301	Good	0.0226
18	Location Access	Very good	0.0301	Very good	0.0301	Good	0.0226
19	SIMAS Ministry of Religion	Very good	0.0155	Not good	0.0039	Quite good	0.0077
20	Child Friendly	Good	0.0226	Quite good	0.0150	Good	0.0226
21	Sharia Bank Account	Very good	0.0298	Good	0.0224	Good	0.0224
22	Financial Management	Very good	0.0298	Good	0.0224	Good	0.0224
23	ZISWAF	Very good	0.0298	Very good	0.0298	Good	0.0224
24	Community empowerment	Very good	0.0298	Good	0.0224	Quite good	0.0149
25	Worksheet & Business	Very good	0.0298	Not good	0.0075	Quite good	0.0149
26	Garbage & Waste	Very good	0.0322	Good	0.0242	Quite good	0.0161
27	Eco-Friendly Products	Very good	0.0322	Quite good	0.0161	Quite good	0.0161
28	Green Land	Very good	0.0322	Very good	0.0322	Good	0.0242
29	Water & Electric Efficiency	Very good	0.0322	Good	0.0242	Good	0.0242
30	Environmental Sustainability	Very good	0.0322	Very good	0.0322	Quite good	0.0161
Total		0.9616		0.6978		0.5796	
Mosque Type		Very Empowered		Empowered		Quite Empowered	

The results of the formula calculation show that the three model mosques get different values. The Andalusia Mosque occupies the top position with a value of 0.96 and is included in the category of the very empowered mosque. Then followed by the Ar-Rahman mosque with a value of 0.69 which is in the category of the empowered mosque. Finally, the Al-Muhaajirin mosque with a value of 0.57 so that is included in the

category of the mosque that is quite empowered and can be prioritized for assistance.

CONCLUSION

The mosque is a center for Muslim activities that has many functions, not only as a place for ritual worship but also includes various political, economic, social and cultural activities. Empowerment of

mosques requires the existence of measurement standards so that the role of the mosque can be optimized. This study produces a formula for calculating the mosque empowerment index based on Maqashid Syariah.

The results of the weighting of the criteria indicate that maintaining religion has the highest weight with a weight value of 0.209, then maintaining intellect with a weight of 0.180 and followed by protecting the soul and environment with each weight of 0.162. Meanwhile, in the weighting of indicators, environmental safety occupies the highest value in the mosque empowerment index with a weighted value of 0.056. Followed by the indicator of the center for da'wah and education for teenagers with each weight of 0.048.

The mosque empowerment index serves as a comprehensive measure of the level of mosque empowerment through all the components in it. The Maqashid Syariah-based mosque empowerment index formula is calculated by specifying one of 5 statements, namely: (1) Very Good, (2) Good, (3) Enough, (4) Less Good, and (5) Not Good. The information will be converted in Microsoft Excel software into a Likert scale consisting of 5 calculation results, starting from the smallest number 1 to the largest 5. The final total score will range between 0 and 1. The results of the Maqashid Syariah-based mosque empowerment index will be divided into 5 categories or Score Range. The closer the final score is to 1, the more empowered the mosque is.

The results of the calculation formula show that the Andalusia mosque occupies the top position with a value of 0.96 and is included in the category of the very empowered mosque. Then followed by the Ar-Rahman mosque with a value of 0.69 which is in the category of the empowered mosque. Finally, the Al-Muhaajirin mosque with a value of 0.57 so that is included in the category of the mosque that is quite empowered and can be prioritized for assistance.

The recommendation for mosque practitioners/managers is to measure the mosques they manage in this mosque empowerment index formula and then pay attention to indicators that still need innovation implementation based on the proposed index to increase the empowerment of their mosques. Likewise, for those from the Indonesian Mosque Council (DMI) and the Indonesian Scholars Council (MUI) who are engaged in the mosque sector, this index is very possible to be used in measuring the level of empowerment of mosques in Indonesia, so that the

results of the weighted values will be obtained to determine the mosque that is already empowered and the mosque is not yet powerless so it needs help.

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