



Mosque-Based Empowerment in Providing Services to the Community (Case Study of Al-Abrar Grand Mosque, Makassar City)

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Abstract: The mosque is the house of Allah Subhanahu Wata'ala which is a sacred place and is one of the religious symbols for Muslims. The mosque has the potential to become the center of civilization of the people and also as a place of empowerment that can be maximized. However, the reality that occurs today is that there are still many Muslims who think that the mosque is nothing more than a place of prayer. In fact, if we look back at the time of the Prophet Shallallahu 'Alaihi Wasallam. The mosque plays so many roles such as the center of education, government, economy, and other centers of social life. This research aims at the efforts made by the Al-Abrar Grand Mosque of Makassar City in optimizing the potential of the mosque in providing services to Muslims and to the community in general. This research uses a descriptive qualitative approach that refers to information related to the research topic. The place of this research is located at the Al-Abrar Grand Mosque located on Jl. Sultan Alauddin, Gunung Sari Village, Rappocini District, Makassar City. The results of this study indicate that, the efforts of the Al-Abrar Grand Mosque in providing services to the community are carried out by forming various activity programs, including: a) dawn lectures and breakfast together; b) physical fitness exercises for the elderly (elderly); c) free Al-Qur'an Education Park (TPA), d) zakat, infaq, and alms facilitators; e) services for sick people, and f) services for organizing funerals and takziah lectures. This mosque-based empowerment must continue to be carried out massively and continuously through programs that are in favor of the people and in favor of the community in general. Thus, the mosque can provide services that can bring many benefits from all aspects of life, as exemplified by the Prophet Muhammad Shallallahu 'Alaihi Wasallam.

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INTRODUCTION

Islam is a religion revealed by Allah Subhanahu Wa Ta'ala to the Prophet Muhammad Shallallahu 'Alaihi Wasallam through the intermediary of the angel Gabriel with the aim of directing and guiding humans to become creatures of Allah Subhanahu Wa Ta'ala who have happiness in the world and the hereafter. Islamic teachings cover all aspects of human life both worship and mu'amalah. In a broad sense, Islam does not distinguish between the affairs of the world and the hereafter because the world in the view of Islam is a place to plant which the results will be downloaded in the hereafter (Muhtarom, 2018).

The mosque is one of the most important elements in the structure of Islamic society (Suherman, 2012). It can be seen that the mosque functions as a means to carry out various religious spiritual activities and social activities that can benefit many people. The mosque is the house of Allah Subhanahu Wata'ala which was established as a place for Muslims to remember, be grateful, and a place to worship Allah Subhanahu Wata'ala. The mosque can also be used as a place for various activities such as government activities, community deliberation activities, as well as a place to find solutions to problems that occur in the community (Al-Qardhawi, 2000). Including other virtues that exist in the mosque, namely, can bring peace, tranquility, comfort, convenience, and various forms of welfare to every Muslim who visits and carries out worship or religious activities, or various forms of activities that bring benefit or benefit to every Muslim.

For Muslims, the mosque has a special position. The mosque is like an oasis in the middle of the desert that quenches spiritual, intellectual, and social thirst. In the mosque, people can find peace, coolness, togetherness, and noble values in life. The mosque in its history has an important meaning in the life of the Muslim Ummah. This is because the mosque since the time of the Prophet Shallallahu 'Alaihi Wasallam has been the center of activity for the early generation of Muslims. The history of the mosque began when the Prophet arrived in the city of Medina (originally named Yathrib). The first step he took when he arrived in Medina was to build a mosque (Muhammad Jawahir and Badrah Uyuni, 2019). Of course, the mosque built by Rasulullah Muhammad Shallallahu 'Alaihi Wasallam was intended as the center of religious life and social life for the Muslims (Muhammad Jawahir and Badrah Uyuni, 2019).

In countries that have a majority Muslim population, especially in Indonesia, it will be very easy for us to find a mosque, we don't need a long time to find it because many mosques have been built in this Muslim-majority country. The sound of the adhan coming from the mosques is heard one after another as a sign that the time for prayer has arrived. We have found many mosques in almost every corner of the region, the existence of this mosque is an indicator of the development of the teachings of Islam itself. In Indonesia, the word mosque is pronounced differently, such as *Mesigit* (Central Java), *Meuseugit* (Aceh), and *Mesigi* (South Sulawesi). Not only that, there is a special naming for mosque buildings or buildings that are not too large and are not used for Friday prayers, namely mushallah with various names or designations, such as *Meunasah* (Aceh), *Surau* (Minang), *Langgar* (Java), *Tajug* (Sunda), *Bale* (Banten), *Langgara* (Sulawesi), *Suro* or *Mandersa* (Batak), and *Santrén* (Lombok) (Divaro, 2011). According to the Ministry of Religious Affairs of the Republic of Indonesia, mosques have several different typologies and provisions for each mosque. The DMI (Indonesian Mosque Council) decree that the main mosque at the sub-district level is called the Great Mosque. For the main mosque for the district or city level, it is called the Great Mosque. The main mosque at the provincial level is called a grand mosque. For the main mosque at the village or kelurahan level, it is called the jami' mosque.

The phenomenon that has occurred from the past until now among the Islamic community, especially in Indonesia, is still very much that the mosque is only a place to worship. So that at this time most of them only use the mosque as a place to perform the 5 daily prayers. Then, they leave to continue their other activities. In fact, it is not uncommon to see mosque administrators tend to lock the mosque when outside the 5 daily prayers. This certainly gives the impression that the mosque is a very closed place. Even if there is a religious event in that place, then it is a rare moment. They assume that the mosque has no other function that can be used besides the prayer function itself. As a result, if the community has lost the spirit of worship and lost the spirit to prosper the mosque, the mosque will only become an abandoned building and will no longer be cared for (Roqib, 2005). The current condition of the mosque is a mirror for the current situation of Muslims. Whether or not a mosque lives depends on Muslims. If they are always diligent to come to worship in the mosque, then the mosque will continue to live. Likewise, on the contrary, if they rarely come to the mosque to worship, the mosque will become increasingly lonely (Wiranata, 2020).

This is certainly inversely proportional to the time of Rasulullah Muhammad Shallallahu 'Alaihi Wasallam. The existence of the Mosque in the era of the Prophet Muhammad Sallallahu 'Alaihi Wasallam which was recorded in History as a place to build a foundation for the formation of the character of Islamic society (Wahyuni, 2023, pp. 81-91). At the time of the Prophet Muhammad Sallallahu 'Alaihi Wasallam, the Mosque was not only used for worship, but had other functions. First, the Mosque as a place of education and teaching. At the Mosque, the Prophet educated his companions and taught the teachings of Islam in various aspects of life. Second, as a place of social and political activities. The Prophet's Mosque in Medina used to act as a center for social activities. It was at the Mosque that a tent was made to provide compensation to the poor in the form of money and food. Marriage problems, divorce, peace, and settlement of community disputes are also resolved at the Mosque. People who were injured in the war were also treated at the Mosque. It was also at the Mosque that the Prophet gave directions and instructions to soldiers who would be sent somewhere to fight. Third, the mosque as a place of economic activity. The mosque builds a baitul mal which collects assets from the rich and then distributes them to the poor and people who need other funds (Al-Maghlouts, 2008).

According to Drs. Moh. E. Ayub, there are at least nine functions that can be played by the mosque, namely: 1). The mosque is a public place for Muslims to worship and get closer to Allah Subhanahu Wata'ala. 2). The mosque is a place for Muslims to ber'tikaf, clean themselves, galvanize the inner / religious so that the balance of body and soul and the integrity of the personality are always maintained. 3). The mosque is a place for Muslims to deliberate in order to solve problems that arise in society. 4). The mosque is a place for Muslims to consult their difficulties, ask for help and assistance. 5). The mosque is a place to foster the integrity of the congregational bond and mutual cooperation in realizing common welfare. 6). The mosque with its majelis ta'lim is to improve intelligence and knowledge. 7). The mosque is a place for fostering and developing cadres of community leaders. 9). The mosque is the place where funds are collected, stored and distributed.

The mosque is a place for social organization and supervision (Moh. E. Ayub, 1996).

Some previous research on mosque-based empowerment in providing services to the community shows the strategic role of mosques as centers of socio-economic empowerment. First, research by (Kurniawan, R., 2018) who studied the economic empowerment program through cooperatives and small business assistance at the Bandung Grand Mosque found that mosques can play a significant role in improving the economic welfare of the community. Second, a study by (Sari, A., & Maulana, H., 2019) on the Great Mosque in Jakarta highlights how informal education activities, such as literacy classes and skills training at the mosque, can strengthen the capacity of human resources around the mosque. Third, research by (Haris, F., 2021) at Al-Ikhlas Mosque, Surabaya, emphasizes the importance of the role of takmir in managing social funds such as zakat, infaq, and sadaqah to support health programs and social assistance for the underprivileged. These findings suggest that mosque-based empowerment can be effectively implemented through economic, educational, and social programs that are relevant to the needs of the local community.

Based on the explanation above, the researcher is interested in conducting a study related to the efforts made by the Al-Abrar Grand Mosque of Makassar City in optimizing the potential of the mosque in providing services to Muslims and to the community in general. The place of this research is located at the Al-Abrar Grand Mosque which is located on Jl. Sultan Alauddin, Gunung Sari Village, Rappocini District, Makassar City.

METHODS

In this study, researchers used descriptive qualitative method research through *field research*. As descriptive research is intended as research that studies problems in society as well as situations, attitudes, views, ongoing processes, the influence of a phenomenon, careful measurement of phenomena in society (AB, 2017). Researchers collect data from problems that occur in the field and collect information from various sources such as through informants, books, journals,

research, and other credible references related to mosque-based empowerment. Thus, it can present a detailed picture in the results of this study.

RESULTS AND DISCUSSION

Al-Abrar Grand Mosque, Makassar City

Al-Abrar Grand Mosque which was built in 1959. Al-Abrar Mosque is a category of Jami Mosque. Al-Abrar Mosque is located at Jl. Sultan Alauddin No. 64 Mannuruki, Kec. Tamalate, Makassar City, South Sulawesi 90221. Al-Abrar Mosque has a land area of 420m², a building area of 1,000 m² with the status of Waqf land, Al-Abrar Mosque has a number of worshipers 50-100 people, the number of muadzin 2 people and the number of Khotib 1 person (Mosque, 2019).

In the middle of 1958 H. Bonro initiated to perform the five daily prayers and tarwih prayers in his house (stilt house). The Babul Firdaus Mosque was too far to travel, not to mention the disturbance of gangs. One night, after the tarwih prayer at H. Bonro's house, with Imam H. Muh. Alwi, they agreed to build a Surau (Langgar), so that the congregation would no longer perform it at Mr. Haji Bonro's house. The family agreement was also attended by Mr. H.A.Razak Dg Tawang. In the early days of the Surau (Langgar), sometimes an Imam was also appointed, Ustaz Ramli from Banjarmasin, whose reading of the Koran was very good, while the rawatib Imam was H. Muhammad Alwi (biological father of Mr. HM. Yusuf Alwi). With an agreement on a house on stilts, Haji Bonro "donated his land measuring 6×9 meters. The construction of the building at that time, the parek-parek model (Tilted), to signify that it was a mosque, then the front wall was painted like the "Dome of the Mosque" that was the beginning of the construction of the Al-Abrar Mosque.

Al-Abrar Mosque continued to develop from a Surau (Langgar) to a "Jami Mosque with Chairman H. Ismail Bonro and Secretary H. Muhammad Daming Dg Ngirate, various achievements were made during his time, including the presence of Mr. Lahamuddin Daeng Gassing in 1987, who at that time was still a teenager of Al-Abrar Mosque Makassar.

Since its establishment, Al-Abrar Grand Mosque Gunungsari Baru Makassar has been led by its respective chairman.

1. Ir. H. Ismail Bonro (Pioneer of the Mosque until his death on July 1, 2004)
2. H.Ibrahim Bonro, SH (2004-2009)
3. Ir. H. Marhori (Father of Development) 2009 - 2014
4. Hilal Kadir, SE (2014-2019)
5. Hilal Kadir, SE (2019-2024)

Furthermore, it is the duty and responsibility of all of us, to develop the Al-Abrar Grand Mosque, as a means to increase worship, a place to gain knowledge, a means to develop the potential of the people and make the Al-Abrar Grand Mosque, as a means to increase friendship between worshipers. The Lontarak message says: *Katutui Al-Abrar, tumpaki punna ta rorong, ka punna bajik, jaiki angkanyamei* (Take care of Al-Abrar, support it when it is tilted, because when it is in good condition, we all prosper) (Syakhrudin, 2019).

Efforts of Al-Abrar Grand Mosque in Providing Services to the Community

Empowerment is a word derived from the word "power" which means power, ability or strength (Nainggolan, 2019). Broadly speaking, empowerment can be understood as an effort to organize resources through motivation, encouragement, and fostering awareness of the potential that can be developed (Dewi, 2019). Mosque-based empowerment is a mosque management process to optimize or develop the potential of the mosque's function in community life both in terms of mosque management and as a center of empowerment for Muslims and society in general (Suryawati, 2021, pp. 60-69)..

Mosque-based empowerment aims to make a mosque a prosperous place and can provide benefits to many people by providing services to the community through optimizing the function of the mosque to the maximum and can be a place to help solve problems that occur in the community itself. This empowerment can be done through various programs such as in the religious field, education field, social field, and so on. The mosque can act as a center of community

activity that provides various programs to improve the abilities and skills of the community, especially for those who are in vulnerable or underprivileged groups. In addition, mosque-based empowerment also has a strong spiritual dimension. With a religious-based approach, this empowerment can be more accepted by communities that highly value religious values. This approach does not only target the fulfillment of worldly needs, but also pays great attention to improving the quality of faith and piety of the community, especially Muslims to Allah Subhanahu Wata'ala. This is in accordance with the ultimate goal of empowerment itself, which is to achieve prosperity physically and mentally. The efforts made by the Al-Abrar Grand Mosque to provide services to the community are through several activity programs implemented by the Al-Abrar Grand Mosque of Makassar City. The form of the program, namely:

1. Fajr Lecture and Breakfast Together

Fajr lecture is a religious study activity given to the mosque congregation after the implementation of the morning prayer in congregation at the Al-Abrar Grand Mosque, Makassar City. This dawn lecture activity is an educational tool intended for worshipers. This activity is carried out regularly on Saturday morning every week. The congregation is given space to deepen their religious knowledge. The congregation is also given the opportunity to consult through the question and answer discussion room that exists during this dawn lecture activity. Through this morning lecture activity, the hope is that it can contribute so that the congregation can increase their knowledge and religious knowledge even better, improve the quality of worship, increase faith and devotion, sharpen memory and concentration, and also increase friendship between congregants. Thus, the knowledge gained from this activity is that the congregation can practice it through daily good deeds. This morning lecture activity is coupled with a joint breakfast where the mosque administrators provide breakfast to the congregation. The form of breakfast given by the management of the Al-Abrar Grand Mosque is in the form of market snacks, porridge, tea, coffee, and so on. The existence of this joint breakfast activity program can strengthen the relationship between the congregation.

2. Elderly Physical Fitness Gymnastics (Elderly)

The elderly or elderly according to the *World Health Organization* (WHO) and the Law of the Republic of Indonesia No. 13 of 1998 are people who have reached the age of 60 years and over who have the same rights in the life of society, nation and state. Many assume that the elderly are people who are no longer productive. This is based on the fact that the physical and mental conditions possessed by the elderly have decreased on average (al, 2021). Therefore, activities are needed that can support these elderly people to be able to improve their mental and physical abilities in order to be productive. Gymnastic activities for the elderly are considered to be an option because the form of gymnastic activities is fairly light for the elderly (Fadila, 2022).

Physical fitness gymnastics for the elderly is an activity that trains the elderly physically by doing light exercise movements which are held regularly once a week. Along with increasing age, health in the body is decreasing and it happens especially to the elderly group. As for activities in the physical fitness of the elderly can be done with physical fitness exercises. This activity is a series of gymnastic movements carried out with light movement patterns aimed at maintaining the freshness and fitness of the elderly (Rofi, 2023).

The implementation of physical fitness activities for the elderly is implemented by the Al-Abrar Grand Mosque of Makassar City through its program as a form of concern for the elderly. This activity is routinely carried out every weekend, precisely on Saturday morning and takes place in the courtyard of the Al-Abrar Grand Mosque of Makassar City. Where in carrying out the functions in this mosque, it is strived to be able to provide benefits to the elderly in the Makassar City Region, especially the people who are around the Al-Abrar Grand Mosque environment in Makassar City to be productive in their daily lives. Not only that, this activity is carried out to realize the elderly to maintain their body health. As well as the impact of physical fitness exercises can also provide resistance to the physical and mental health of the elderly who take part in this joint gymnastics activity at the Al-Abrar Grand Mosque.

3. Free Qur'anic Education Park

Education is the most important part for the future progress of a nation. Optimizing mosque empowerment as an educational center cannot be separated from the religious field. Because between religion and Islamic education is a unity in an effort to maximize mosque empowerment (Muttaqin, 2019). The mosque can function as a non-formal education center for the community that provides various educational programs as a means of learning.

Al-Qur'an education park is an institution that organizes non-formal education of the Islamic religious type which aims to provide all the knowledge and knowledge of reading and understanding the Al-Qur'an from an early age (al A. K., 2022) which in this institution, has the aim of realizing the needs of the community, especially among early childhood who need early education in the introduction to a deep understanding of reading and writing the Qur'an in accordance with its guidance.

Optimizing mosque empowerment in the educational aspect is a very important part of community civilization. The existence of the mosque should have a major contribution in improving the quality of education of its community (Muhammad Jawahir and Badrah Uyuni, 2019) This is what Al-Abrar Grand Mosque does. This mosque has a Al-Qur'an Education Park (TPA) which is intended for children who want to learn to recognize letters, memorize, and learn the contents of the Al-Qur'an and is routinely held every night. The mosque's Al-Qur'an Education Park (TPA) is free for its students to study here. The free TPA program that is implemented has an impact on the enthusiasm of children who want to learn the Koran and makes the Al-Qur'an Education Park (TPA) at the Al-Abrar Grand Mosque in Makassar City crowded with children every night. This program will certainly contribute to providing services to the next generation of Muslims.

4. Zakat, Infaq, and Sadaqah Facilitator

Zakat is one of the pillars of Islam which is an order for all Muslims to carry out. Zakat is divided into two types, namely zakat fitrah and zakat mal. Zakat fitrah is a zakat that must be issued during the holy month of Ramadan every year (Wahyuni, 2023) While zakat mal is a zakat issued by every Muslim who has property and has reached the nisab and haul (property that has been owned for one year) with the rate issued which is 2.5%. (Syakhrudin, 2019). Infaq means spending or spending assets for the benefit of community welfare. Meanwhile, alms are voluntary social acts of worship, both material and non-material, such as acts of help, with the aim of getting closer to Allah Subhanahu Wata'ala. (Eni Dewi Anjelina, 2020) Zakat, infaq, and sadaqah are forms of social worship carried out by Muslims to help their fellow human beings. Zakat, infaq, and sadaqah are managed by the National Amil Zakat Agency (BAZNAS) by forming a Zakat Collection Unit (UPZ) which can be found in villages or sub-districts as well as in mosques around us.

Al-Abrar Grand Mosque of Makassar City has a Zakat Collection Unit (UPZ) which is tasked with receiving and distributing zakat, infaq, and alms to the community as a form of service to the community. The Zakat Collection Unit owned by the Al-Abrar Grand Mosque has a breakthrough in distributing aid, for example providing bicycle assistance to orphans around the mosque (Syakhrudin, 2022). The distribution of zakat, infaq, and alms is routinely carried out by the management of the Zakat Collection Unit of the Al-Abrar Mosque to the people around the mosque who are in need such as poor families, orphanages, Al-Qur'an memorizers, Dhuafa, street sweepers, and so on.

The people or donors who pay their zakat, infaq, and alms are not only from the people in the Makassar City area, but also from various areas outside Makassar City itself, such as people from Takalar Regency, Bulukumba Regency, and various other areas. This is because people believe that the management of Al-Abrar Grand Mosque of Makassar City has a strong trustworthy accountability to the public trust. Zakat, infaq, and sadaqah given by the donors to Al-Abrar Mosque of Makassar City will then be immediately distributed to people who have middle to lower economic levels, especially those who are included in the category of zakat recipients in Islam.

5. Sick Community Services

Islam as a perfect religion revealed by Allah Subhanahu Wata'ala. Of course, it is very concerned about everything that proclaims goodness for every human being. One of the things that is taught and encouraged in Islam is to visit our brothers who are experiencing the disaster of falling ill. Visiting people who are sick essentially provides encouragement to the person who is sick and to his family and can help ease the burden of the sick person (Mgr Sinomba Rambe, 2023, pp. 37-48)..

Visiting a sick person is an obligation on every Muslim and is one of the most important righteous deeds in order to draw closer to Allah for His forgiveness and mercy. Visiting a sick person is a very noble act, and there are great virtues and is one of the seven rights of every Muslim to other Muslims (An-Nawawi, 2017). In the view of Islam, visiting people who are sick is a field of charity that is very rewarding if we do it because this action is very loved by Allah Subhanahu Wata'ala and Rasulullah Muhammad Shallallahu 'Alaihi Wasallam (Baraba, 2022). This is conveyed in the Hadith of the Messenger of Allah Shallallahu 'Alaihi Wasallam which reads: *"Whoever visits his sick brother will always be in Khurfatul jannah until he returns home."* Then he was asked, *"O Messenger of Allah, what is khurfatul jannah?"* He (peace and blessings of Allah be upon him) said: *"Picking fruits in Paradise."* (HR Muslim No. 2568). Then the Hadith which reads: *"No Muslim visits another Muslim in the morning but 70,000 angels will perform salutations (pray for forgiveness) for him until the afternoon. If he visits another Muslim in the evening, 70,000 angels will bless him until the morning. He will also be entitled to the fruits of Paradise."* (HR. At-Tirmidhi). The hadith illustrates that visiting someone who is sick has a virtue because it is a righteous deed that can be a means of getting closer to Allah Subhanahu Wata'ala (Mgr Sinomba Rambe, 2023).

The Al-Abrar Grand Mosque of Makassar City has a program in order to provide services to the community, namely providing assistance to people affected by health disasters, in this case affected by illness as a form of mosque support for people who are sick so that they can immediately get healing from Allah Subhanahu Wata'ala, the program in Al-Abrar Grand Mosque is certainly intended for the general public, especially for the elderly and also people who have economic limitations in medical expenses. This social activity is routinely carried out when there is a community affected by illness, the Al-Abrar Grand Mosque of Makassar City seeks to ease the burden on the community by visiting them together with the mosque congregation, helping to bear the medical expenses needed by people who are experiencing illness, and providing ambulance operational assistance owned by the Al-Abrar Grand Mosque of Makassar City which can be used free of charge by people in need.

6. Services for organizing corpses and funeral lectures

Organizing a funeral, delivering it, and praying for the corpse in the view of Islam has a virtue and is important to be carried out. The ruling on conducting a funeral in Islam is fardhu kifayah. This applies to corpses that we know and those that we do not know (An-Nawawi, 2017). This is also part of the rights of every Muslim to other Muslims. Allah Subhanahu Wata'ala gives rewards to everyone who delivers the body and prays for it. This is conveyed through the words of the Prophet Muhammad Shallallahu 'Alaihi Wasallam which reads: *"Whoever accompanies a corpse until the prayer is completed and until the burial is completed, then he will bring home a reward of two qiraths. Each qirath is equal to Mount Uhud. And whoever joins the funeral prayer and then leaves before the body is buried, then he will bring back the reward of one qirath."* (HR Bukhari No. 47). This hadeeth calls upon all Muslims to participate in the funeral prayer until it is delivered to the grave.

The Al-Abrar Grand Mosque of Makassar City has a program to provide assistance in organizing corpses which of course aims to help people who are grieving. The form of service is that the Al-Abrar Grand Mosque of Makassar City provides service assistance which includes bathing the corpse to meet the needs of the corpse such as shrouds to the ambulance operation owned by the mosque to deliver the corpse from the hospital to the funeral residence or deliver the corpse to the cemetery, the Al-Abrar Grand Mosque of Makassar City also provides facilities to accommodate takziah activities such as bringing in preachers and other needs needed in the implementation of

takziah for three consecutive days at the residence of the grieving family. With this program of assistance in organizing funerals and takziah lectures, it can help reduce the burden on the minds and feelings of sadness of the families left behind.

CONCLUSIONS

Based on the results of research conducted by researchers at the Al-Abrar Grand Mosque in Makassar City, the researchers concluded:

The mosque is a place that is a means for Muslims to carry out various activities. Not only as a place of worship. However, the mosque also has various functions to provide services to the community. Thus, the efforts of the Al-Abrar Grand Mosque in carrying out its function to provide benefits to the community are carried out by forming various activities, including: a) dawn lectures and breakfast together; b) physical fitness exercises for the elderly (elderly); c) free Al-Qur'an Education Park (TPA); d) zakat, infaq and alms facilitators; e) services for sick people; f) services for organizing funerals and takziah lectures. Through the efforts made by the management of Al-Abrar Grand Mosque, it is able to make the mosque a place that brings benefits to many people.

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