

Empowerment of Zakat, Infaq, Alms, and Waqf (ZISWAF) Mosques in Banjarmasin: from Historical Mosques to Sectoral Mosques

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Abstract

This study aims to describe and analyze the empowerment of zakat, infaq, alms and waqf (ZISWAF) mosques in Banjarmasin. The research data is classified according to the categorization of mosques, where one with another has different functions and user communities (congregations) so that they are different in terms of income and management of Ziswa. The mosques that were the object of research were (a) Sultan Suriansyah Mosque; (b) Jami Sungai Jingab Mosque; and (c) Sabilal Muhtadin Grand Mosque. With a descriptive approach, in general, the collection of Ziswaf in each mosque is different in ways and strategies, but generally the empowerment of Ziswaf is stronger for the benefit of worship than economic empowerment and social piety.

Keywords: Zakat, Infaq, Alms, Waqf, Masjid

A. INTRODUCTION

Mosques are religious institutions that are inseparable from the spiritual, cultural, and social life of Muslims. In every place inhabited by Muslims there can be ascertained there is a mosque building. For Muslims, the existence of mosques is very vital as a medium of worship, da'wah and education as well as social gluing. Therefore, mosques as religious institutions are always related to

the civilization and culture of the surrounding Islamic community.¹

The relationship between mosques and civilization and culture of ordinary people is identified with physical architecture and building models. For example, Middle Eastern mosque models, Nusantara mosques, and so on. In addition, the relationship of mosques with the civilization and culture of the surrounding community can also be identified with a sociological approach. For example, through the approach of the existence of the tribe or kauman village in Javanese-Sundanese culture.

Sociologically, kaum or kauman is a major feature in the history of the development of mosques in Indonesia. Initially, this community formed naturally and culturally in the environment around the mosque led by a penghulu or pengulon (in Java and Sunda) or mufti/qadhi (outside Java). They are religious communities that play an important role in supporting the existence of mosques as centers of worship and administrative offices of Islamic religious affairs. The mosque that stands in the middle of this community not only functions as a place to hold Friday prayers and I'tikaf but also is used as a place to decide religious problems carried out by the hulu, qadi, or mufti. The procedures for the title of Islamic religious affairs such as marriage, divorce, waqf carried out in the foyer of the mosque are called "porch courts".

The general public then identifies mosques that have additional functions besides this place of worship as "Kauman Mosque", such as the Kauman Mosque Yogyakarta.² This mosque is different from other mosques, as well as the community around the mosque which is not used as an administrative office of Islamic religious affairs, they are not called clans or kaumans.

¹ Abdul Baqir Zein, *Masjid-masjid Bersejarah di Indonesia* (Jakarta: Gema Insani Press, 1999), h. 10-12

² Cama Juli Rianingrum, *Wujud Nilai Budaya Jawa pada Pemukiman Kauman Yogyakarta*, (Karanganyar: Yayasan Lembaga Gumun Indonesia, 2021), h. 20-21

Over time, the classification of mosques between kauman and non-kauman became blurred. The Kauman Mosque itself has only become a designation that is not based on its original function because the headman, qadi, and mufti have changed offices. The classification of mosques also changed and developed according to the benchmark standards.

Based on the regional level, mosques are divided into seven types of mosques, namely: (1) state mosques (located at the central government level), (2) national mosques (provincial mosques designated by the government as national mosques), (3) grand mosques (provincial mosques), (4) grand mosques (district/city level mosques), (5) large mosques (sub-district level mosques), (6) jami' mosques (village level mosques), and (7) mosques in the community.³

In addition to some of these typologies, there are also those who classify mosques based on management status, ownership status, financing status, and geographical location. Based on the management status of mosques, they are divided into mosques managed by families, communities, foundations, organizations, certain companies / agencies, and the government. Based on ownership status, there are waqf and non-waqf land statuses. Meanwhile, based on the financing status, mosque financing is divided into financing by certain individuals or families independently, the community in mutual cooperation, and mosques built with the main funds from the government. For typology based on geographical location, mosques are divided into rural and urban areas.

There is even a classification of mosques based on the activeness of mosque administrators, which are categorized into three types, namely: (1) static mosques, mosque administrators only take care of permanent worshippers who every fardhu prayer come to the mosque to perform fardhu prayers, (2) active

³ Direktorat Urusan Agama Islam dan Pembinaan Syariah Ditjen Bimas Islam, *Pedoman Pemberdayaan Majid (Melalui Aspek Idarab, Iमारab, dan Ri'ayah)*, (Jakarta: Kementerian Agama. 2007), h. 53-54

mosques, mosque managers in addition to doing as mana in static types, also embrace worshippers around the mosque. The nature of management is also more open than passive mosques. (3) Professional mosques, mosque managers in addition to doing as active mosques also embrace potential worshippers outside the mosque and are more professional in mosque management.

In contrast to existing studies on Ziswaf management, such as Sa'adah Yuliana's research,⁴ Wahyu Kurnianingsish,⁵ and Syarifuddin,⁶ In this study, 2 theoretical approaches were used at once to describe and analyze the empowerment of Ziswaf mosques in Banjarmasin. First, the concept of social capital is born from the idea that community members cannot overcome various problems faced except by working together and building good togetherness from all community members. In the management of mosques generally in Indonesia, the function of the community or congregation is not only as a user of benefits but also a provider of benefits. The community is independently directly involved from development, restoration, funding to prosperity. Therefore, the concept of social capital is very important to be used to understand the governance of Ziswaf mosques in Banjarmasin.

The concept of social capital in mainstream social science was first promoted by Hanifan, then the concept was further popularized by Coleman. Putnam, Fukuyama and other social scientists. According to its originator Lyda Judson Hanifan, social capital is not capital in the usual sense such as wealth or money, but contains figurative meanings, but is an important asset or real capital

⁴ Sa'adah Yuliana, dkk, "Pengelolaan Dana ZISWAF Masjid Pintar di Kota Daro II, Kecamatan Rantau Panjang, Kabupaten Ogan Hilir", *Sricommerce Jurnal of Srivijaya Community Service*, Vol. 1 No. 1 (2020) DOI: 10.29259/jscs.v1i1.7

⁵ Wahyu Kurnianingsish, "Pengelolaan Data Zakat, Infak, dan Sedekah Berbasis Masjid Perspektif Hukum Ekonomi Syariah", *Jurnal Hukum Ekonomi Syariah*, Vol. 5, No. 2 Oktober 2022, DOI: 10.30595/jhes.v5i2.12513

⁶ Syarifuddin dkk., "Revitalisasi Pengelolaan ZISWAF untuk Pembangunan Sosial Ekonomi; Studi Fungsi Intermediasi Masjid Melalui BASDAM", *Jurnal Iqtisad*, Vol. 7 No. 2 (2020), DOI: <http://dx.doi.org/10.31942/iq.v7i2.3695>

in life. Examples of social capital according to Hanifan can be good will, friendship, mutual sympathy, as well as social relations and close cooperation between individuals and families that form a social group. Meanwhile, Putnam stated that social capital is the main element of civil community development. Social capital refers to key aspects of social organization such as trust, norms, and networks that can increase efficiency in a society through the facilitation of coordinated action.⁷

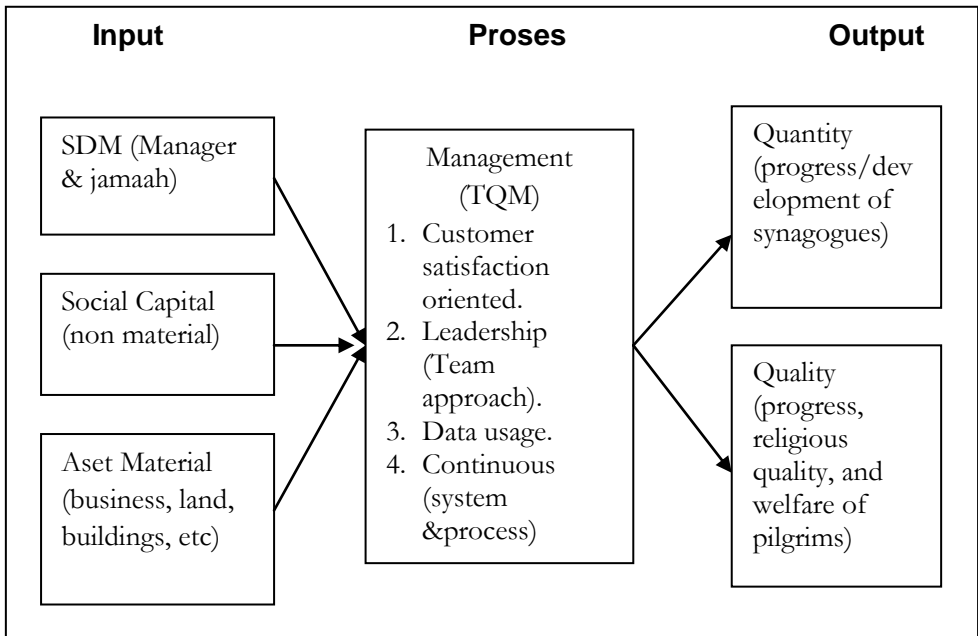
While Fukuyama mentions the superiority of social capital over material capital or economic capital, social capital actually increases if it is more managed and used properly. The use of social capital will increase efficiency in the management of a development activity in general. Fukuyama also stated that trust arises if there are shared values in society as the basis of life to create common expectations and honesty. With trust, people will not be easily suspicious which is often an obstacle. In addition, networks have a very positive impact in efforts to improve economic welfare and local development.⁸

Second, Total Quality Management (TQM) theory refers to management methods used to improve quality and productivity in organizations. In TQM, four quality assurance rules are emphasized, namely: 1) Quality assurance is oriented towards meeting consumer needs and expectations, 2) Quality assurance encourages a Team approach, 3) Quality assurance uses data, and 4) Quality assurance focuses on systems and processes. To facilitate understanding related to the frame of mind in this study, the following flow chart illustrates the flow of the frame of mind from this study, which is as follows:

⁷ R.D. Putnam, *Marking Democracy Work: Civil Tradition In Modern Italy*. (Princeton NJ: Princeton University Press,1993) h. 167

⁸ F. Fukuyama, *The Social Virtues and The Creation of Prosperity*. (New York: Free Press, 1995), h. 125

Table 1. Chart Illustrates



The use of total quality management (TQM) theory in this study is useful for examining mosque empowerment models and strategies for collecting and utilizing Ziwaf mosques in Banjarmasin City. Therefore, the focus of the Ziswaf empowerment study of mosques in Banjarmasin is the added value contribution of capital and the function of mosques in Banjarmasin, based on their criteria, in increasing the benefits of Ziswaf empowerment from and for the community (congregation)

The mosques that were the object of research were (a) Sultan Suriansyah Mosque; (b) Jami Sungai Jingah Mosque; and (c) Sabilal Muhtadin Grand Mosque. These three mosques were chosen because they meet sociological and management classifications above the average mosque in Banjarmasin. The first two mosques, for example, have sociological aspects due to their existence as "kauman mosques". While the last mosque represents a modern mosque with

professional management.⁹

The issues studied include: (a) What is the model of mosque management in providing services in the religious field and empowering religious people? (b) How does the mosque management optimize the existing social capital? (c) What is the mechanism for collecting, managing, distributing (utilizing), and supervising the aid received by the mosque? (d) What are the factors that encourage and hinder the management of the mosque in the service of religion and community empowerment?

The objectives of this study are: (a) Knowing the models of mosque management in providing services in the religious field and empowering religious people; (b) Knowing the efforts of the mosque management in optimizing existing social capital; (c) Know the mechanism for collecting, managing, distributing (utilizing), supervising the aid funds received by the mosque; (d) Know the supporting and inhibiting factors of the management of the mosque in services in the field of religion and empowerment of people.

B. RESEARCH METHOD

The study used a descriptive-qualitative approach. Data search techniques, carried out by observation and in-depth interviews with a number of informants and key persons. Informants are selected based on quality and do not emphasize the quantity aspect, namely from mosque administrators, and some community members (mosque congregations) and religious leaders who understand mosque management issues in their area. Prior to extracting primary data through interviews, secondary data mining was carried out as material / initial information related to houses of worship obtained from official sources that were considered relevant to the object and theme of the study.

The next step, after data mining, is to select or reduce data, grouping,

⁹ Dwie Sudarla (penyt.), *Mozaik 42 Masjid Kalimantan Selatan*, Banjarbaru: PT. Grafika Wangi Kalimantan, tt.), h. vii-viii

and categorizing data, by way of abstraction which is an effort to contain a summary of the core, processes and statements. Furthermore, data analysis begins with reviewing all available data, as the final stage before conclusions are carried out data interpretation, namely trying to interpret, discuss, compare, match, with existing theories.

C. RESULT AND DISCUSSION

RELIGIOUS LIFE OF BANJAR PEOPLE

As a city that stands on land surrounded by many rivers, Banjarmasin has always had a civilization developed by local residents, especially from the Banjar Pahuluan Tribe and the Banjar Batang Banyu Tribe. They initially adhered to dynamism and animism beliefs until then adhered to Hinduism or a mixture of Shiva Buddhism after Banjarmasin became part of the Kingdom of Negara Dipa which was founded by a merchant from Keling Country.

According to Hikayat Banjar, in the 14th century AD, the founder of the Negara Dipa Kingdom was Empu Jatmika who migrated from Keling to Banjar by the will of his parents named, Mangkubumi. Empu Jatmika was ordered to look for land that had a hot climate but smelled good, so he sailed to an area called Hujung Tanah. This is where he found a fragrant area and established a village in the Kahuripan or kuripan area which is included in the present-day Amuntai Regency.

In addition to establishing the village, Empu Jatmika also built a temple, namely Candi Agung, as a place of worship of Hinduism that he embraced. Over time this village grew into a center of Hinduism in Kalimantan as well as a center of power to regulate the activities of local residents and migrants. Empu Jatmika was then crowned as Maharaja in the temple assisted by Maha patih Magatsari and Tumenggung Tatah Jiwa. Thanks to this support, the territory of the State of

Dipa grew rapidly to Banjarmasin.

Empu Jatmika is a devout Hindu who holds the teachings of Trimurti which one of its teachings governs the Vaishseh caste group should not be rulers or kings. Therefore, he willed his two sons Empu Mandastana and Lambung Mangkurat to find a sailindra caste as a substitute for his parents to become Maharaja Negara Dipa. Then Lambung Mangkurat found Putri Junjung Buih who was married to one of the descendants of Majapahit king Suryantana, who was crowned as Maharaja in successor to her father with the title Maharaja Sari Kaburungan.¹⁰

Under the rule of Maharaja Sari Kaburungan the center of the kingdom was moved to a new area, namely Daha, so that his kingdom changed to the Daha Kingdom. The trading city that was originally in Muara Rampaiu was moved to Muara Bahan (Marabahan). During the reign of the Kingdom of Daha, Maharaja Sari Kaburungan was assisted by Maha Patih Lambung Mangkurat and his successor Maha Patih Aria Trenggana. Maharaja led Daha by applying the teachings of Hinduism as well as in the Majapahit kingdom.

After Maharaja Sari Kaburungan passed away, he was replaced by his son named Maharaja Sukarama. King Daha had three children, consisting of two sons (Pangeran Mangkubumi and Pangeran Tumenggung), and a princess named Ratu Intan or Putri Galuh. From this daughter Maharaja Sukarama had a grandson named Pangeran Samudera who succeeded in establishing the first Islamic kingdom in Banjarmasin, with the name Banjar Kingdom whose center of government was on the banks of the Kuin River. The establishment of the Banjar Kingdom on September 24, 1526 was later designated as the anniversary of Banjarmasin City.

Islam entered Banjarmasin inseparably from the influence of a Javanese

¹⁰ J.J. Ras, , *Hikajat Banjar: A Study in Malay Historiography*, (Martinus Nijhoff: The Hague,1968)

(Demak-Cirebon) Islamic disseminator named Khatib Dayan. It was he who succeeded in Islamizing one of the descendants of the Hindu Daha kingdom, named Sultan Suriansyah who was confirmed as the king of the Banjar Sultanate. Khotib Dayan also succeeded in encouraging Sultan Suriansyah to build a mosque in the center of the Banjar Sultanate. This mosque was then named after its founder, Sultan Suriansyah Mosque. From here Islam spread throughout Banjarmasin.

In addition to the factor of influencing the sultan of Banjar, the beginning of the entry of Islamic influence in Banjarmasin was also carried out through trade routes. This is because the influence of Islam already existed in Banjarmasin in the XV century brought by Muslim traders such as Raden Paku or Sunan Giri. The first followers of Islam are thought to have been traders and people living in port cities, namely the Malays and the Ngaju people in Bakumpai. There are also oral stories describing the process of Islamization in the area around Kelua (probably once called Lalawang), and Anduhum residents who tell about the origin of their ancestors who had embraced Islam from the beginning.¹¹

While Islam was officially the religion of the Kingdom of Banjarmasin in the XVI century, namely on September 24, 1526 along with the accession of Sultan Suriansyah. Islam then developed rapidly under the rule of Sultan Suriansyah. This development includes the organizational structure of government, *bubuhan* (a kind of village head or tribal head), socio-culture and the spread of Islamic religious influence to the territory of the Kingdom of Banjarmasin. Therefore, according to Alfani Daud, the spread of Islam in Banjarmasin was elitist. Besides being elitist, the spread of Islam in Banjarmasin was also personal, namely individually by taking Dayak women as wives of

¹¹ Alfani Daud, *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar*, (Jakarta; PT. RajaGrafindo Perada, 1997), h. 520-521

sultans or scholars and traders. Naturally, Dayak people are encouraged to follow the beliefs of their new family members.

The rapid development of Islam occurred during the time of Sultan Tamjidillah I or Sultan Sepuh. In his time many new mosques and Islamic religious education places were built in the Banjar Sultanate area. Among the mosques built or renovated during the time of Sultan Tamjidillah I are Sultan Suriansyah Mosque, Jami Sungai Jengah Mosque and Martapura Mosque. In addition to the existence of mosques built on the initiative of the Sultan of Banjar, Muslims also built many mosques independently. The development of mosques in Banjarmasin City over time has increased in line with the level of development and growth of the standard of living of the Islamic community in Banjarmasin.

In addition to Hinduism, Shiva Buddhism, and Islam, Banjarmasin people also have Christians, Catholics, and Khong Hu Tsu who came later. Christianity and Catholicism were first introduced in 1688 by a Portuguese priest, although by incentive it was not until 1836. This incident coincided with the entry of the Dutch Colonial government in Banjarmasin during the reign of Sultan Tahmidillah. In 1787 Sultan Tahmidillah asked the Dutch for help to face the civil war due to the seizure of power of the Banjar sultanate. While the religion of Khong Hu Tsu entered Banjarmasin brought by Chinese traders who settled to sell around the river coast.

Therefore, Banjarmasin, which has a population of around 625,481 people, is known to be obedient to religious teachings. As a recognized religion in Indonesia, all religions exist in Banjarmasin such as Islam, Buddhism, Hinduism, Catholicism, Protestantism, and Khong Hu Tsu. The religion with the largest adherents here is Islam. The condition of the population of Banjarmasin

City based on religion is as follows:¹²

Table 2. Population of Banjarmasin City based on Religion

NO	RELIGION	QUANTITY
1	Islam	597,556
2	Catholic	6,484
3	Christian	15,095
4	Hindu	437
5	Buddhist	4,262
6	Khong Hu Tsu	122
TOTAL		625,481

While the distribution of places of worship of each religion is: (1) Mosques / Mushalla 2,383 buildings; (2) Catholic Church 9 buildings; (3) Christian Church 105 buildings; (4) Pure 91 buildings; (5) Monastery 20 buildings; and (6) 3-building temple.

In general, although the population of Banjarmasin consists of many ethnicities and religions, they can maintain religious harmony and harmony. Among the potential glues of the plurality of Banjarmasin society is the patronage culture that is intertwined in the scheme of relations between people who are considered sacred as protectors and the general public who feel protected. In Banjarmasin there is a kind of tradition of glorifying Tuan Guru which is considered to bring blessings. There used to be Sheikh Arsyad Al-Banjari, there was Tuan Guru Zaini Gani whose photos were always posted on the walls of houses, stalls, and shops owned by Banjar people, and now there are Tuan Guru Zuhdi Nur, Tuan Guru Landak, and so on. They are considered to be able to protect the people of Banjar.

¹² Source: 2020 Population Census Data - Badan Pusat Statistik Republik Indonesia

In addition to patronage culture as a glue for the plurality of Banjarmasin people, there is also a philosophy of life that is adopted, namely the philosophy of "banyu" (water) in accordance with the culture of their lives surrounded by river water. They believe that if they make trouble, they are like patting the surface of the water that will turn on itself. They also use water media for certain rituals in order to obtain the blessings of effort and life given by "saints". Therefore, it can be said that the worldly and religious life of the Banjarmasin people highly upholds local values for their material and spiritual welfare.¹³

The Empowerment Model of Ziswaf Sultan Suriansyah Mosque

1. The Profile of Sultan Suriansyah Mosque

Sultan Suriansyah Mosque or Kuin Mosque is the first mosque among the oldest mosques in the city of Banjarmasin, such as the Great Mosque (the forerunner of Jami Banjarmasin Mosque) and Basirih Mosque. This mosque is located adjacent to the tomb complex of Sultan Suriansyah and on the left bank of the Kuin river, which empties into the Bintaro River, in North Kuin Village, North Banjarmasin. This area was once the capital of the first Banjar Sultanate formed by Pangeran Samudera aka Sultan Suriansyah (1526-1550).

Kuin Mosque is recorded to have undergone restoration and expansion during the time of Sultan Tamjidillah I (Sultan Sepuh) titled Panembahan Badarul Alam (1734-1759). In addition to replacing halayon wooden poles into ironwood, he also expanded the building on the sides of the mihrab, the right-left terrace and the front porch of the mosque, each of which has its own roof

¹³ Alfani Daud, "Ulama dalam Masyarakat Banjar" dalam *Agama, Budaya dan Masyarakat: Ikhtisar Hasil-Hasil Penelitian*, (Moeslim Abdurrahman (ed)), (Jakarta: Badan Penelitian dan Pengembangan Agama Proyek Penelitian Agama, 1979); *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar*, h. 520-521).

separate from the main building. So that the Kuin Mosque has 5 (five) peaks that symbolize the 5 (five) pillars of Islam. After the restoration carried out by Sultan Sepuh, the Kuin Mosque was recorded to have changed the pulpit made of ironwood on Tuesday Legi on the 17th of Rajab 1296, by Hajj Muhammad Ali al-Najri.

The Kuin Mosque was only renovated during independence in 1976 which was pioneered by Kodam X Lambung Mangkurat because many mosque components were damaged, such as weathered ironwood "soko guru" poles underground. As explained by H. Ahmad Mahfudz, a caretaker of the Suriansyah Mosque, at the time of renovation the ironwood pole at the bottom end had been eaten by termites. The renovation carried out by Kodam X Lambung Mangkurat only lined the bottom of the weathered main pole. In addition, additional prayer rooms for female worshippers were also carried out on two sides of the front mosque foyer.

In 1978 the Kuin Mosque was designated as a protected cultural heritage object based on the Decree of the Director of Antiquities History of the Directorate General of Culture of the Ministry of Education No. 047/L.3/DSP/78, dated September 1, 1978. Kuin Mosque was named Sultan Suriansyah Mosque.

Then, in 1999 the Sultan Suriansyah Mosque was renovated again on the initiative of the Governor of South Kalimantan, H. Gusti Hasan Aman. Renovation includes maintenance of the mosque building and arrangement of the courtyard around the mosque which costs Rp. 1.039.027.200,- Mosque renovation does not eliminate the shape or parts of the mosque that are of historical value, such as 4 main pillars of ironwood, one glass door leaf in the middle of which there is a wood carving containing Arabic-Malay inscriptions, ducks, and a pulpit carved from ironwood.

As a historical mosque in the Sultan Suriansyah Mosque there are

original buildings of high cultural value. Each, among others, is; (a) Main Pole/teacher pole 4 pieces; (b) Door leaves 2 pieces (a pair); (c) Powder 1 piece; (d) khatib pulpit 1 piece. Currently, the land area of Sultan Suriansyah Mosque is 623 square meters bounded by moats on the west and north sides of the mosque and village roads on the south. While the mosque building has an area of 225 square meters. This mosque is able to accommodate 750 worshippers, specifically inside the mosque, while on certain days such as during Eid prayers can reach 2,000 worshippers. As for the implementation of five daily prayers on ordinary days, the congregation is present around 100 people.

In addition to the mosque building on the mosque land, there has also been a library and secretariat building that is directly connected to the mosque building, FM Radio Transmitter in Cooperation with Radio Madinatus Salam, kindergarten / landfill buildings, ablution and MCK buildings, ambulance car garages and fire trucks, and guard post buildings.

The management of this mosque is carried out by the Management Board of the Sultan Suriansyah Historical Mosque which was decreed by the Mayor of Banjarmasin, No. 005/A/BPMMSS/VI/2012, dated June 6, 2012. Consists of Advisors, Daily Managers, and Technical Areas including; (a) Construction and Maintenance of Infrastructure; (b) Worship, Religion and Da'wah; (c) Education; and (d) Social Community and Youth Sector of Mosque.

2. Fund management and Ziswaf optimization

To support mosque operations so far, Sultan Suriansyah Mosque Management relies on Zizwaf and mosque drum funding sources as well as assistance from the government. The acquisition of the Friday mosque teromol in this oldest mosque is two million rupiah. While the assistance that has been provided by the government consists of (a) In 1976 the renovation of the mosque was handled directly by Kodam X Lampung Mangkurat; (b) In 1999 the

renovation was spearheaded by the South Kalimantan Provincial Government (Governor H. Gusti Hasan Aman) at a cost of Rp. 1,039,027,200,- (c) In 2013 the Sultan Suriansyah Mosque Management received a donation of Rp. 30,000,000 from the Banjarmasin City Government for the construction of MCK to the north of the mosque building.

As a cultural heritage building, Sultan Suriansyah mosque has no significant obstacles in terms of construction and maintenance. Practically the acquisition of Zizwaf funds and mosque teromol is only used for routine mosque activities, such as for worship activity officers such as imams, khatibs, ustadz, muezzins, and public helpers as well as payment of electricity, water and hygiene.

This mosque can actually develop its potential, especially from the aspect of pilgrimage tourism. Sultan Suriansyah Mosque in addition to being visited by the community for congregational prayer activities and da'wah activities, is also still visited by people from outside the region, approximately 100 people per day for pilgrimage, tourism, and other purposes.

In addition, the Sultan Suriansyah Mosque on every 12th of Rabiul Awwal which coincides with the commemoration of the Birthday of the Prophet SAW is always held Baayun ritual. The ritual by swinging children, teenagers to parents on a swing from shawl cloth decorated with various kinds of flowers and fruits aims to get blessings in the month of Mawlid and hope that their dreams and wishes will come true. Another thing that is unique to this mosque is the congregation praying Shubuh, especially on holidays bursting. Local people and migrants take the start at this mosque to start floating market activities in the morning.

It's just that this potential is not worked out neatly. There is a kind of view that as a religious institution Sultan Suriansyah mosque is quite engaged in activities that have special sacred values. Only the main hall in the mosque is most prosperous as a place of worship. Worshippers also respect this sacredness,

including visitors, they always cover their aurat and keep themselves from talking or lying down in this space. After completing worship activities in the mosque, they volunteer, some put infaq into drum and many do not. This is because guests who come are not determined to report and be given a guide, so it seems a private visit even though he is from another area. Unlike the case if the mosque administrator makes mosque pilgrimage rules and provides sufficient services, visitors will automatically give an understanding attitude towards mosque management efforts.

Similarly, in terms of space management that is considered profane, namely outside the main room of the mosque, such as the porch room or plaza of the mosque, the courtyard and courtyard of the mosque. Even though in the Sultan Suriansyah Mosque there are kindergarten / landfill education facilities, library facilities, radio transmission broadcast facilities, ambulance facilities and fire trucks, but the management is not optimal. This can be seen in terms of maintenance of kindergarten / landfill buildings, and the physical ambulance and fire engine that have begun to wear out

The Management Model of Ziswaf Jami' Sungai Jengah Mosque

1. The Profile Jami' Sungai Jengah Mosque

Named Sungai Jengah Mosque because the initial location of the mosque was in an old village area on the banks of the Martapura River in Banjarmasin, namely Kampung Sungai Jengah. The toponym of Kampung Sungai Jengah actually comes from a small river called Jengah River. Jami Sungai Jengah Mosque in the initial location was founded by Sultan Sepuh or Sultan Tamjidillah I in 1195 H (1777 AD). The mosque was then moved to its present location in 1352 H (1934 AD). This is based on the writing in an inscription in the form of a glass-glazed brass plaque attached to the pulpit of the mosque. The historical

witness of the move of the Jingah River Mosque to its current location is the existence of an old bed that has a length of about 1.25 meters with a diameter of about 1.25 meters which is also placed in the plaza south of the Jami Mosque. On the body of the bed is written Arabic-Malay: "Saturday 17 Shawwal Year 1195".

The movement of the Jami mosque is greatly influenced by geographical aspects due to landslides around the mosque due to erosion of river water or erosion of Martapura River water. To overcome these problems, they independently and worked together to build the place of worship. Young and old, men and women work hand in hand to raise funds. Some donated land, gold jewelry or agricultural products, so that not long after on 2 hectares of land stood a beautiful and magnificent mosque as a place of worship in 1934.

The mosque with Banjar and colonial architecture (indish) made with ironwood is architected by Ir. Pangeran Muhammad Nur and supervised by Mufti H. Ahmad Kusasi. They were members of the "Team Nine" Committee for the construction of the new mosque described as educated people who wore white coats, like influential people in the Dutch East Indies era. The possible lifestyle and thinking of members of the mosque construction committee color the building model of Jami' Banjarmasin Mosque with Banjar and European architecture.

The area of the inner mosque is 40 x 40 m², plus and plaza around the mosque and 3 pavilions as the main door and 38 entrances. Jami Mosque can accommodate 7,000 worshippers. Physically, the Jami Mosque is still sturdy with 17 ironwood main pillars (soko guru poles), symbolizing the number of rakaat prayers five times a day. The pillars rise to support the roof of the mosque made of ironwood shingles layered with a large dome. The number of domes of Jami' Banjarmasin Mosque is 5 (five) pieces symbolizing the five daily prayers or five pillars of Islam.

Ironwood material that dominates the mosque infrastructure is still much original, including the inner mosque ceiling. The part of the mosque that has been changed is the floor of the mosque, which used to be made of porcelain tiles but since 2010 replaced with marble and ceramic floors. In 2010-2011 the Banjarmasin Regional Government poured funds of 14 billion for the renovation of the Jami' Banjarmasin Mosque and the arrangement and construction of spatial planning around the mosque. That is, it consists of; (a) the building of minarets, fountain gardens and main gates and guard posts to the south of the mosque; (b) bathroom and classrooms to the North of the mosque; (c) library buildings, secretariat offices, landfills/TPQs, and clinics to the east of the mosque; and (d) the STAI Al-Jami' building to the East-Southeast of the mosque. Other land is designated for parking but unfortunately the mosque does not have green land.

Currently, mosque management is carried out by the Management Board of Jami Banjarmasin Mosque for the 2014-2016 period consisting of; Board of Trustees, Daily Management, and Technical Fields, namely (a) Takmir and Worship Sector, (b) Maintenance Sector, (c) Security Sector, (d) Socio-Economic Sector, and (e) Women's Empowerment Sector.

2. Fund management and Ziswaf optimization

To support the mosque activity program so far, the management of Jami Banjarmasin Mosque has relied on Ziswaf and mosque drum funding sources, in addition to donations from government and private agencies. Among them this mosque has received assistance from the South Kalimantan provincial government amounting to 14 billion for mosque renovation in 2010-2011.

The acquisition of the Friday mosque teromol at the Jami Mosque is tens of millions of rupiah, and the acquisition of a round of charity boxes at the implementation of the Master Guru Zuhdi Recitation per week is as much as nine million rupiah. The total monthly funds collected from the community are

around Rp. 55 million which is intended for routine worship activities and routine expenses for electricity and water, as well as cleanliness.

The acquisition of large enough donations to this mosque is inseparable from the trust of the community in the management of this mosque. People at every time of the five daily prayers come in droves to the mosque to fulfill their obligations. Usually 3-5 shafs are filled with congregations with a capacity of 120 people each, so it is estimated that the congregation praying maktubah at the Jami' Sungai Jengah Mosque reaches 350 people. While at Friday prayer time can accommodate 7,000 people. This condition causes public donations every Friday to be quite large, namely eight million rupiah or Rp. 24 million / month.

In addition, the community also still participates in taklim activities held at this mosque, which from a long time ago the masters were known to be very qualified and qualified in terms of the material they delivered. The congregation also voluntarily set aside infak funds that were put into the mosque's treasury. The funds collected from the congregation per month reached Rp. 30 million.

According to one mosque administrator, the Jami' Sungai Jengah mosque cash has now reached 1 billion which is stored in Kal-Sel Shari'ah Bank. The ujah (flower) is used by one of them to pour out 2 mosque officers/general helpers. The plan is that the management will use the mosque's cash to buy land / public burial area (alkah) but until now it is still constrained by permits because in the Banjarmasin city planning plan there is no land allocation for a new cemetery. The management plans to transfer the acquisition of burial land to Banjar Baru or Martapura districts.

The management of Jami Sungai Jengah Mosque is classified as very careful in managing funds and mosque land in general. They do not dare to violate the values of the mosque sacrament adopted by the majority of mosque worshippers, such as not being allowed to carry out business activities of economic value in the mosque area. Therefore, mosque facilities are only

intended for worship and educational activities. Although this mosque has a large area of land but does not have a multipurpose room that is usually rented out for activities such as wedding receptions. Similarly, there are no business centers such as shops and stalls in the mosque area so that visitors if they want to buy drinking water, for example, must step outside the mosque fence. Street pollsters are only allowed to trade outside the mosque fence.

However, it has also been held in the area of this mosque health clinic in collaboration with Dompot Duafa. This clinic had served inpatient care for pregnant women who gave birth. However, this clinic only ran for 2 years because it received a reprimand from the Banjarmasin City Health Sudin because the clinic did not have waste treatment. The closure of this clinic did not get a follow-up solution so that the public health service program opened by Jami Sungai Jengah Mosque stopped completely. As a replacement, the mosque management plans to hold an ambulance that until now has not been owned.

Ziswaf Management Model of Sabilal Muhtadin Grand Mosque

1. The Profile of Sabilal Muhtadin Grand Mosque

Sabilal Muhtadin Grand Mosque is located in the middle of the capital city of South Kalimantan province, precisely on Jalan Jenderal Sudirman, Banjarmasin City. This mosque was built because of the adjustment of Islamic culture in the development of Banjarmasin urban planning. Community leaders who contributed greatly to the idea of building the Banjarmasin Grand Mosque were; H. Hassan Basry (former Pangdam), H. Maksid (former Governor of KDH), M. Yusi (former Pangdam) and a number of other figures and Banjar scholars. They agreed to resolve to build a Grand Mosque that serves as an Islamic center in the provincial capital of Banjarmasin. The choice of the place was also to remind the struggle of Banjarmasin Muslims against Dutch colonialism that was once entrenched on Tatas Island. In this location, the

Banjar people had fought fiercely to defeat the Dutch who intended to control Tatas in 1545. The Dutch made a second attack in 1606 and succeeded in occupying Tatas and establishing a defensive fortress 'Fort Tatas'.

Sabilal Muhtadin Grand Mosque was built on 10.5 hectares of land and the construction cost Rp 3.685 billion. The laying of the first stone of the construction of the mosque was carried out in 1964 and was only inaugurated on February 9, 1981 under the name Sabilal Muhtadin. The name "Sabilal Muhtadin" is taken from the name of a book written by the great scholar of Banjar, Sheikh Muhammad Arsyad Al Banjari (1710-1812 AD). This is a tribute to the great Banjar cleric who during his life deepened and developed Islam in South Kalimantan.

The entire building of this Grand Mosque, with an area as mentioned above, on the inside and courtyard of the building, can accommodate as many as 15,000 worshippers, namely 7,500 on the inside and 7,500 on the courtyard of the building. However, in certain worships, such as Friday prayers and Eid prayers, the number of worshippers can spill over to the mosque yard.

In terms of management, the Sabilal Muhtadin Grand Mosque has a management structure called the Management Board of the Sabilal Muhtadin Grand Mosque Banjarmasin which is determined by the Governor at the discretion of the Head of the Regional Office of the Provincial Ministry of Religious Affairs.

The management structure of the mosque consists of a Board of Protectors/Advisors consisting of cross-sectoral regional officials, the Advisory Council, the Daily Management, and the Sections (Tamir, Worship and Da'wah; Welfare of the Ummah, Zakat, Waqf, Infaq and Sadaqah; Education and Teaching, Youth, Agroforestry and Scouting; Public Relations, Publications and Libraries; Cleanliness and Garden; Water, Electrical and Electronic Technician; Security; and Broadcast Radio)

2. Fund Management and Ziswaf optimization

Sabilal Muhtadin Grand Mosque is a typology of sectoral mosques as well as grand mosques in South Kalimantan province. The congregation consists of employees, employees, traders, and other professionals. The number of congregations remains to consist of; (a) 2,000 Sabilal Muhtadin Islamic Education Institute (TK-SMU) school children; (b) Adolescents and Youth aged 18-40 years from among employees and employees as many as 500 people; (c) 250 persons over 40 years of age.

Every day they perform the obligatory five daily prayers in this mosque, especially the time of Zuhr and Asr, because of their activities around the mosque during the day. The Maghrib, Isya', and Shubuh prayers in this mosque are not too much compared during the day. Commemoration of provincial religious holidays is also held at the Sabilal Muhtadin Mosque, such as Mawlid Nabi, Isra Mi'raj, Nuzulul Qur'an and Hijri New Year. For the month of Ramadan, pilgrims who perform taraweeh prayers at Majid Sabilal Muhtadin are very many compared to ordinary days.

As for religious formation of children, tilawah learning is held, for adolescents discussions and mawlid readings are held. While the religious formation of parents is held taklim assembly for one full week and 2 times in one week. What they learn includes: Tafsir, Tawhid, Fiqh, Tasauf and the Yellow Book. The social activities carried out quite routinely are blood donations, carried out 5 days in 1 week. The direct effect of the routine of mosque activities caused donations from the permanent congregation of the Sabilal Muhtadin Grand Mosque to collect Ziswaf funds of Rp. 18.5 million every Friday.

Sabilal Muhtadin Grand Mosque in its spatial and land structure is distinguished between sacral and profane space. The sacral space is within the main building of the mosque itself while the profane space covers the land and buildings outside the main mosque. The sacral room is only used for esoteric

worship activities while antropocentric worship activities are only held outside the main mosque building, such as school education, receptions, sports, parking lots connected to fuel stations (gas stations) and others.

Sabilal Muhtadin Grand Mosque has supporting facilities which in addition to functioning as a center of Islamic activities are also used as economic and social business units. The supporting facilities include: First, the Islamic Education Institution (LPI) whose activities are from kindergarten to high school so that it gets a lot of attention from residents. Second, Radio Da'wah with AM frequency 783 KHz to further expand Islamic da'wah broadcasting. Third, the multipurpose hall "Sabilal Muhtadin" to serve pilgrims who wish to hold wedding receptions, wedding receptions and other events. Fourth, there are 2 ambulances / hearses to take the sick or dead. Fifth, a gas station managed by a cooperative. Sixth, Sabilal Muhtadin Library.

In fact, the demands and needs of the community for fast and accurate information services encourage the Management Board of the Sabilal Muhtadin Grand Mosque to strive optimally and systematically to create innovations in the field of library services with the main target of providing convenience and comfort for the public to use the library. With a touch of information technology, the Sabilal Muhtadin Grand Mosque Management Board has succeeded in implementing an online library service program.

D. CONCLUSION

The Ziswaf management model of mosques in Banjarmasin City in providing services to their congregations is more oriented to spiritual aspects and personal piety than aspects of social piety and economic benefits, including the type of strategic mosque, namely the Sabilal Muhtadin Grand Mosque. These mosques take economic benefits for internal mosques rather than for external mosques. For example, renting out Multipurpose Rooms, renting out ATM

rooms, to renting out gas station operations. In general, mosque managers in Banjarmasin still adhere to traditional values that mosques are sacred spaces, and even if they open profane spaces but do not allow economic transaction activities in the environment inside the mosque. The mechanism of collecting, managing, distributing (utilizing), and supervising the aid funds received by mosques in Banjarmasin varies according to their typology. In grand mosques and sectoral mosques, the mechanism emphasizes *top-won* management, which stems from the main funder or foundation administrator. Funding for this mosque does not experience many obstacles and is relatively sufficient to carry out mosque empowerment costs. In fact, what is unique is the historical type of mosque, such as Sultan Suriansyah Mosque and Jami' Sungai Jengah Mosque. These two mosques only received assistance from the government tentatively, and the rest from non-governmental assistance. In these two mosques, a *button-up mechanism* is applied where the management and congregation both feel satisfaction because the mosque they are proud of still exists, even though it only serves the fields of worship, education, and da'wah. It seems that the government needs to intensify the socialization of productive mosque waqf to mosque administrators and community leaders in order to build a common perception that waqf assets and Ziswaf assets owned by mosques can be allocated for broader interests than the benefits of *worship an sich*. Thus, it is hoped that economic-social empowerment can be pioneered through mosques.

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