

# THE ROLE OF THE INDONESIAN MOSQUE YOUTH COMMUNICATION AGENCY (BKPRMI) IN EMPOWERING MOSQUE-BASED COMMUNITIES IN LABUHANBATU REGENCY

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**Abstract.** This study examines the function of the Indonesian Mosque Youth Communication Board (BKPRMI) in the empowerment of mosque-based communities in the Labuhanbatu Regency, North Sumatra Province. The research method used is qualitative, i.e. research that produces data in the form of words or actions orally or in writing, the type of data used is primary data and secondary data in collecting data through observation and interview methods, and the Indonesian Mosque Youth Communication Board (BKPRMI) in empowering communities based on the Labuhanbatu mosque to empower and develop through programmes that are divided into four aspects: (1) the religious aspect; (2) the social aspect; (3) the economic aspect; and (4) the educational aspect. (3) through economic aspects by carrying out charity box management activities in mosques, optimising mosque courtyards for local community SMEs, forming BKPRMI business entities, and organising entrepreneurial training in collaboration with HIPMI (Iran).

**Keywords:** communication; youth; empower community

## I. INTRODUCTION

A Masjid translates to "place of prostration." In terms of terminology, this mosque is a place of worship for Muslims, particularly for the performance of salah. Mosques are frequently referred to as Baitullah (house of Allah), which refers to structures erected to serve Allah. Rosulullah SAW constructed the first mosque in Medina with the intention of enlightening the people and introducing them to the divine treatise [1]. The mosque plays a significant role in the development of Muslims; the Prophet Muhammad chose to construct a mosque as the first stage in his plan to establish a civil society. The concept of a mosque at that time evolved to encompass not only a place for prayer or a place for certain communities (tribes) to congregate, but also a mosque as the centre of all community activities, including education, politics, economics, social, and culture [2]. The mosque also serves as a cultural or civilizational hub. The mosque is the most important institution or organisation in Islam. The mosque is the centre of civilization and plays a significant role in the development of community social activities, the improvement of people's intellectual abilities, the expansion of the people's economy, and as a forum for finding solutions to current human problems [3].

In Indonesia, the proportion of mosques to prayer chambers reveals the significance of mosques to the Islamic world. In 2020, Fakhry Affan hoped to register 554,152 mosques in Indonesia, according to data from the Indonesian Public Relations Committee on Religious Affairs of the Republic of Indonesia [4]. It includes 258,958 Jamii mosques and 295,194 tiny mosques with capacities of 40 persons or

less. The Indonesian government estimates that the total number of mosques in the country exceeds 740,000, and for the Labuhanbatu Regency in 2021, the Ministry of the Interior will oversee the construction of a mosque [5]. There are 553 mosques and 265 prayer spaces in Labuhanbatu, according to the country's religious data. It is anticipated that the mosques' role in enhancing the character of people's welfare will serve as the foundation for harmonising and empowering the community [6]. The mosque is anticipated to become the focal point of all formal and informal community activities. Mosques can be used to improve the social welfare of the community or the people in order to achieve Indonesia's objectives of a just, prosperous, and spiritually sound society [7]. This study examines the function of the Indonesian Youth Reimaja Mosque Communication Agency (BKPRMI) in empowering communities in Labuhanbatu Regency based on mosques.

## II. RESEARCH METHODS

This study is a form of field research that seeks to examine a social entity in greater depth and produce a well-organized and comprehensive picture. The investigation was conducted in Parapat Overseas City between January 12 and February 24, 2023. The research method employed is qualitative analysis, which generates data in the form of verbal or written words or actions [8]. There are two categories of data: primary data and secondary data. In data collection through observation and interviews [9]. There are two types of research data sources: primary data and

secondary data. Primary data are information obtained directly from the initial source pertaining to the issue under discussion. This data source will be obtained directly from the field by the researcher through interviews, whereas secondary data is a source that does not directly provide data to the collector, resulting from research on journals, articles, intelligence, and others related to the problem being studied [10]. This study was conducted in Rantauprapat, Labuhanbatu District, North Sumatra Province.

### III. RESULTS AND DISCUSSION

The word mosque is derived from the Arabic term *sajada*, which signifies a place for prostration. In contrast, mosque is a distinct term that refers to a place of prostration. In order for it to be understood that the mosque is a site where Muslims worship Allah SWT. The Quba Mosque was the first mosque erected in the world. Rasulullah SAW was on his way from Mecca to Medina at the time, and Nabii constructed the first mosque in the village of Quba. The history of the mosque, which was constructed on 8 Rabiul Awwal or 23 September 2022 Masehi, this is a significant milestone for the Muslim community as a whole. This mosque is still a place of pilgrimage as of the present day. In addition to its significant historical significance, the Quba Mosque is mentioned in a Hadith in which the Prophet states that if a Muslim prays there, he receives the same recompense as if he had performed Umrah. It comes as no surprise that the Quba Mosque is always crowded with visitors.

#### *The Function of the Mosque and Its Role in the Development of Muslim Ummah*

The mosque, also known as Baitullah or the abode of Allah, serves an essential purpose and role for Muslims around the globe. The mosque's primary function is as a site for prostration or worship of Allah. This is similar to what Allah SWT says in one of the surahs of the Quran:

*"Glorify Allah in the mosques that have been ordered to be glorified and call His name in them in the morning and evening, people who are not neglected by commerce, and not (nor) by buying and selling, or any activity, and remember Allah, and (from) establishing prayer, paying zakat, they fear a day when their hearts and eyes will be shaken."* (QS An-Nur: 36-37)

In addition to these primary functions, the mosque serves other crucial roles in the development of Muslims. Among the mosque's many functions are the following:

1. The mosque as the temple of Allah signifies that the mosque is a place of sanctuary for Allah, and this function is, of course, at the vanguard of the mosque's activities.
2. The mosque as Bait al-Ta'lim, meaning that the mosque is a place for administering religious education, a centre for preaching, and a place for transforming religious understanding through recitation, study, and formal education conducted by mosques such as the

establishment of Majlis Ta'lim, TPQ, and Madrasah Diniyah.

3. The mosque as Bait al-Maal, that is, the mosque as the centre of implementation of social-religious activities, particularly in the role of organising the implementation of maliyah worship such as zakat, infaq, and shodaqoh for the benefit of the community surrounding the mosque, which derives from the mosque's surroundings.
4. The mosque is Bait al-Ta'min, which means that it is able to provide social security for its congregation. In early Islamic society, the prophet Muhammad accorded the *sufah* a special position and ensured their survival through an active role in the mosque.

#### *The role of the Indonesian Mosque Youth Communication Agency (BKPRMI) in mosque-based community empowerment activities*

According to Syafar [11], every community empowerment activity prioritises the community's potential and resources, resulting in equitable and just development, particularly in the development of rural communities. People-centered development is an approach to development that regards the initiative of the people as the primary development resource and their material and spiritual well-being as the desired outcome of the development process. As a consequence, the role of mentoring the target population cannot be separated from the concept of empowerment as an activity that employs a process that does not deny results as the foundation for programme implementation. In accordance with this concept, the Indonesian Mosque Youth Communication Agency (BKPRMI) conducts out empowerment and development via a vision and mission, namely "Mosque Youth Empowerment and Development."

#### *Vision:*

1. Functioning the Mosque as a center of Worship, Struggle and Culture of the Ummah for the glory of Islam and Muslims in the State of Indonesia.
2. To become a vehicle for communication and an organization of hope for the Ummah as a birthplace for Islamic leaders with noble character.

#### *Mision*

1. Realizing the unity and integrity of the Ummah in the spirit of *ukhuwah Islamiyah* in order to achieve one Ummah.
2. Creating a *marhamah* society that adheres to Islamic values.

In this vision and mission, the Indonesian Mosque Youth Communication Board (BKPRMI) in Labuhanbatu district carries out empowerment and development through programs in various areas of society which are divided into 4 aspects, including:

#### *1. Religious Aspects*

The empowerment of mosques carried out by BKPRMI Labuhanbatu begins with the revitalization of mosque functions. The revitalization of the function of the mosque is carried out to become a mosque as a center of civilization. As the center of civilization, the mosque has a very crucial role in shaping, advancing and empowering

society. Community empowerment is an urgent thing to do at this time considering the strategic role that mosques have is very large for the benefit of developing people when managed responsibly (Nurjamilah [12]). History has also proven that mosques have succeeded in building the civilization and glory of Muslims, therefore renewing mosque management in a more productive and professional manner is very much needed in order to empower its people. The following also describes the routine activities carried out by BKPRMI Labuhanbatu in order to revive the mosque and prosper it. Routine religious spiritual empowerment activities carried out at mosques in Labuhanbatu district. Among them:

- a) SULING (Floral Dawn) is held every Saturday along with a study of the Dawn of the Dawn whose speakers are influential figures in BKPRMI.
- b) Become a presenter for Isra' Mi'raj and Maulid Nabi Muhammad Saw
- c) Making the mosque the center of the da'wah movement
- d) Conduct training for Imams and Friday sermons
- e) Held a drum festival every 1st night of Shawwal
- f) Study of fathers, mothers, and youth of the mosque

### 2. Educational Aspects

Optimizing the role of mosques in educating children means managing the organizations within the institution properly so as to produce good output as well. The community plays an active role in making the mosque a place of education, especially children's education, so that its role and function return to that of the time of the Prophet Muhammad. Optimizing the role of the mosque will indirectly support the government's movement in the development of the whole human being, especially children as the next generation. Optimizing the role of mosques aims to enable mosques to support development programs for Muslims universally. Education has a big role in the development of a nation, including in the formation of national insight, economic growth, development of science and technology (IPTEK), preparation of workforce, and improvement of ethics and morality [13]. In accordance with the vision of education and culture in 2025, it is to produce intelligent and competitive Indonesians (human beings/human beings plenary).

Early Islamic history made the mosque a major educational institution. This is what Rasulullah SAW did in the Nabawi mosque. In the mosque the Prophet educated Muslims of all ages and genders; adults, youth, children, both boys and girls. For adults, they use the mosque as a place to study the Koran, hadith, jurisprudence, the basics of religion, Arabic language and literature. Meanwhile for women, they study the Koran, hadith, the basics of Islam and weaving or spinning skills, with a frequency of once a week. While the children studied in the foyer of the mosque with material on the Koran, religion, Arabic, counting, horse riding, archery and swimming. (Idi & Suharto [14]). Therefore, the mosque should function again as a center of civilization.

Education is an important part of civilization [15]; the existence of a mosque must contribute greatly in improving the quality of education of people. Aware of this, the management of BKPRMI Labuhanbatu Regency takes a role in advancing education through the following activities:

- a) Optimization of the library which provides 4000 types of books
- b) Fostering Al-Quran educational parks for children
- c) Improving kindergarten and TPA teaching and education programs

### 3. Economic aspect

Community economic empowerment is strengthening the ownership of the factors of production, strengthening distribution and marketing control, empowering the community to get adequate salaries/wages, and strengthening the community to obtain information, knowledge and skills, which must be carried out in multi-aspects, both from the aspect of the community itself, as well as the policy aspect. Because the strategic problems or issues of the community's economy are local specific and specific problems, the concept and operation of community economic empowerment cannot be formulated in a generic manner. Efforts to formulate concepts, approaches and operational forms of community economic empowerment in a generic way are indeed important, but what is far more important is a clear shared understanding of the characteristics of the problem of community powerlessness in the economic field. Because with a clear understanding of this, it will be more productive in formulating concepts, approaches and operational forms of community economic empowerment that are in accordance with the characteristics of local problems. empowerment activities through mosque-based economic aspects that are currently being carried out by BKPRMI Labuhanbatu include:

- a) Mosque charity box management
- b) Optimization of the mosque courtyard for local community SMEs
- c) Establish a business entity BKPRMI
- d) Organizing entrepreneurship training in collaboration with HIPMI (Indonesian Young Entrepreneurs Association) Labuhanbatu.
- e) Exploring economic potential in an empowered and effective people's economic movement.

BKPRMI Labuhanbatu also provides business capital grants located at Ujung Bandar Rantauprapat in the courtyard of the Al-Ikhlâs Mosque, but community empowerment in the economic sector through this capital aspect is in accordance with:

- a) how the provision of capital assistance does not lead to dependence on the community;
- b) how to solve this aspect of capital through the creation of a new conducive system for micro, small and medium enterprises to gain access to financial institutions;
- c) how is this capital allocation scheme or policy not stuck in a subsistence economy or a kere economy.

These three things are important to solve together. The essence of empowerment is community independence. Providing capital grants to the public, aside from not educating the public to be responsible for themselves, will also be able to distort the money market. Therefore, a quite elegant way of facilitating the solution of capital problems for micro, small and medium-sized enterprises, is to guarantee their credit at existing financial institutions, and or subsidize interest on their loans at financial institutions. This method, in

addition to educating them to be responsible for repaying credit, can also be a vehicle for them to get used to working with existing financial institutions, as well as proving to financial institutions that there is no reason to be discriminatory in lending.

#### 4. social aspect

The Nabawi Mosque, which was built as a center of worship and activity for Muslims, has been able to eradicate all weak social attitudes in Arab society (ethnic fanaticism, prolonged conflicts and the following). Rasulullah ordered, taught and guided in purifying the souls of the Muslims. The existence of various social problems in the community environment can have an impact on the community itself. The impacts that arise are also very diverse, both positive and negative impacts. The impact of social problems in society, among others:

- a) Increase the crime rate
- b) There is a gap between the rich and the poor
- c) There is a split in the group
- d) The emergence of deviant behavior
- e) Increase unemployment

Seeing this impact, BKPRMI Labuhanbatu has carried out community empowerment activities through mosque-based social aspects, including:

- a) Provide social assistance
- b) Conducting mass circumcision and compensation for orphans in collaboration with the Labuhanbatu Health Office
- c) Providing ambulance vehicles free of charge
- d) Carry out slaughter and distribution of sacrificial animals during Eid al-Adha

Serving the receipt of zakat, infaq, and sodaqoh

#### IV. CONCLUSION

From the results of this study, the role of the Indonesian Mosque Youth Communication Board (BKPRMI) in community empowerment based on mosques in the Labuhanbatu district carried out empowerment and development through programs which were divided into 4 aspects, namely (1) religious aspects by carrying out SULING (Subuh Keliling) activities. every Saturday along with Ba'da Subuh studies whose speakers are influential figures in BKPRMI, become speakers for Isra' Mi'raj and Maulid Nabi Muhammad Saw, make the mosque a center of the da'wah movement, hold training for Imams and Friday preachers, hold a beduk festival every night 1 Syawal, recitation of fathers, mothers and youth of the mosque, to (2) through the educational aspect by carrying out library optimization activities that provide 4000 types of books, fostering Al-Quran educational parks for children improving kindergarten and TPA teaching and education programs, (3) through the economic aspect by carrying out activities for managing mosque charity boxes, optimizing mosque courtyards for local community SMEs, establishing BKPRMI business entities, organizing entrepreneurial training in collaboration with HIPMI (Indonesian Young Entrepreneurs Association)

Labuhanbatu, exploring economic potential in the people's economic movement efficient and effective, and (4) through the social aspect by providing social assistance, carrying out mass circumcisions and compensation for orphans in collaboration with the Labuhanbatu Health Office, providing free ambulances, slaughtering and distributing sacrificial animals during Eid. adha, serving the receipt of zakat, infaq, and sodaqoh

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