

Degradation of The Mosque's Roles in *Maqashid* Sharia Perspective

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Abstract— *Looking at the maqashid sharia, the role of the mosque in the time of the Prophet was in the “tahsiniyah” position. However, in the modern era the role of the mosque was in the “dharuriyah” position, so the degradation of the mosques. This study aims to determine and understand the degradation of the mosque's role from the sharia maqashid's view and provide a renewal concept on the role of mosques in the modern era. This research is qualitative research using observation, questionnaires, and interviews. The analysis results show that the mosque building, and management still have not been felt by Muslims. By looking at the perspective of the sharia maqashid, Muslims still have not fulfilled their basic needs (dharuriyah needs), meaning that the welfare of worshipers is still low, which is a barrier to continuing the role of the mosque in the time of the Prophet. Then the findings of this study offer the concept of renewing the role of the perspective of the maqashid sharia mosque.*

Keywords: Degradation, *Maqashid* Syariah, Mosque, Role, Welfare.

1. INTRODUCTION

Departing from the normativity of mosques and factual historicity carried out by the Prophet Muhammad during his lifetime, it shows that the mosque is used as an institution for the development of social piety in the context of creating a religion-political society according to the guidance of Islamic teachings. At that time, the mosque fully acted as a social engineering institution in accordance with the guidance of Islamic teachings [1]. Suyudi (2005) explains that the mosque is the center of activity for all Muslims. The mosque also functions as a place for deliberation to solve social problems. However, the current phenomenon of mosques, their functions and roles are no longer directed according to expectations. The mosque remains as a place of worship, meaning that it functions as a center for spiritual mental development, but the organization of worship is narrowing [2].

When we must look at the existence of mosques in the current era in a physical sense, mosques still have a very narrow understanding, only as places for prayer activities whose rhythms are still far inferior to other public spaces of a general nature, therefore mosques still must compete with luxury buildings, skyscrapers that become entertainment centers and have to deal with giant-scale factories, the favorite place of sustenance seekers [3]. In addition, the increasingly widespread construction of mosques is not followed by the quality of empowerment, so that mosques seem unable to provide social benefits for the community [4].

So based on the identification of the problem above, the theory used in this study is the *maqashid sharia* theory. *Maqashid Sharia* is the secret goal of Allah SWT in establishing a law, the goal of which is *maslahah* for all people. *Maqashid sharia* that the meanings and goals that are maintained by *syara'* in all of its laws or most of its laws or the ultimate goal

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of sharia and the secrets placed by *syara'* in each of its laws. [5] Speaking of *maqashid sharia*, it will not be separated from *mashlahah* which means welfare. In protecting *mashlahah*, *maqashid sharia* covers five elements, namely *hifdzud-din*, *hifdzun-nafs*, *hifdzun-nsl*, *hifdzul-'aql*, and *hifdzul-mal*. The five elements are divided into three hierarchical levels of importance, namely *dharuriyah*, *hajjiyah*, and *tahsiniyah*.

Based on history, in terms of *maqashid sharia*, the role of mosques at the time of the Prophet was at the *tahsiniyah* level, which means mosques have an optimal role to achieve *mashlahah* for all people while in the modern era the role of mosques is at the *dharuriyah* level, which means that the mosque is only a place to carry out *mahdhah* worship. This is as stated in the journal [6]. The degradation of the mosque's role is an important concern for Muslims considering it is obligatory for all Muslims to prosper the mosque as described in the Qur'an (9:18).

Research related to moral degradation explains that moral decline among students of SMA Negeri 1 Pinrang is due to lack of religious values, family environmental factors and lack of moral education from the family [7]. In addition to this, the research conducted tries to revive the important role in mosques in the modern era [8]. So from all the previous research above, this study will examine what causes the degradation of the role of mosques in the modern era of *maqashid sharia* perspective. This study aims to identify and understand the degradation of the role of the *maqashid sharia* mosque and provide the concept of revitalization to the economic role of the mosque in the era's modern.

2. THEORITICAL REVIEW

Degradation

Degradation means decline, decline and decline.

Mosque

The mosque comes from the Arabic word *sajada* which means a place to prostrate or a place to worship Allah SWT. In addition, the mosque is also a place for people to gather and pray in congregation with the aim of increasing solidarity and friendship among Muslims, and the mosque is also the best place to hold Friday prayers. There are several meanings of the mosque according to experts, namely:

- 1) According to Abu Bakr, the mosque is a place to motivate and awaken the spiritual power and faith of a Muslim.
- 2) Mohammad E. Ayub defines a mosque as a place where Muslims gather and pray in congregation by increasing solidarity and friendship among Muslims.

From the above opinion, it can be concluded that the mosque is a place to carry out all forms of worship to Allah swt (*hablum minallah*) and other social activities (*hablum minannas*).

The functions and roles of the mosque are as follows:

- 1) Worship (*hablumminallah*). Worship means humbling oneself and submitting to the Almighty, which means a process of actualizing submission, the attachment of the human mind and the spiritual potential of humans to Allah, the One who creates and gives life. As a place of prayer is the main function of the mosque. Because prayer means connecting with God. This prayer service can be done anywhere, but the mosque as a special building for houses of worship is still very necessary. Because the mosque is not only a place for social ritual activities, but also one of the clearest symbols of the existence of Islam.
- 2) Social Society (*Hablumminannas*). According to Enda, social is a way of how individuals relate to each other. Meanwhile, according to Daryanto, social is

something that concerns aspects of people's lives. However, when viewed from the origin of the word, social comes from the word "socius" which means everything that is born, grows and develops in life together. The mosque has a very vital position in providing solutions to social problems in society if it is carried out according to its function. The function of the mosque will work well if there are programs designed as solutions to existing social problems.

3) Economy.

Starting from the belief that mosques are the shapers of Islamic civilization based on the principle of virtue and monotheism, mosques become a means that can carry out what the surrounding community needs, at least for the mosque itself to be autonomous and not always expect donations from the congregation.

The relationship between mosques and economic activities is not only a place to study ideas about the economy, but also as an environment where transactions for economic actions are carried out, especially around the mosque, such as in the courtyard and the outskirts of the mosque. The basic ideas of Islamic principles regarding economics apply and are practiced by Muslims from the past until now. In the past, mosques could give birth to shopping complexes, because these shops could help complete all the needs of the mosque and its facilities. This economic activity is the conscious will of humans or a group of people to fulfill their life needs which cannot be obtained independently.

4) Education.

5) As many historians have noted that the Prophet Muhammad, has carried out his successful da'wah to all corners of the world. One of the success factors of the da'wah is none other than optimizing the mosque, one of which is the field of education. The mosque as a place for non-formal education, also functions to foster human beings to become believers, pious, knowledgeable, do-good deeds, have character and become good and responsible citizens.

6) *Da'wah*.

Da'wah etymologically comes from Arabic, namely *da'ayad'u-da'watan*, which means to invite, to call, to call. Etymologically, the meaning of *da'wah* and *tabligh* is a process of delivering (*tabligh*) certain messages in the form of an invitation or an appeal with the aim that other people fulfill the invitation. The mosque is a da'wah center that always organizes routine activities such as recitations, religious lectures, and dawn lectures.

7) Politics.

In terminology, politics is the interaction between the government and society in the context of making and implementing binding decisions regarding the common good of the people living in a particular area. The mosque also has a function and role as a place of government, in the mosque, the prophet Muhammad SAW, held government discussions with his companions, in the mosque there were discussions of war, peace, and so on. All worldly matters discussed in the mosque will submit and obey Allah's rules, which means that there will be no deviation from Allah's *Shari'a* in making decisions.

8) Health

According to the Law of the Republic of Indonesia. No. 23 of 1992 concerning Health, Health is a state of well-being of body, soul, and society that allows everyone to live productively socially and economically. The mosque functions as a medical center, at the time of the Prophet, the mosque was used as a treatment center for all fighters who were injured after fighting. Every side of the room / part of the mosque is always used by the Messenger of Allah for all things worldly activities (*hablumminannas*). If the mosque has a medical center such as a clinic or hospital, the people in need will be greatly assisted in their treatment. And the mosque is also not empty every day.

Management in Islam

Management comes from the English word manage, in the form of the verb to be managed, and managing, which means to direct or take on a role with ability or power, supervision, and direction. So: 1) management is an effort or action towards the achievement of goals; 2) management is a cooperative system; 3) management involves optimally the contribution of people, physical funds and other resources; 4) Management is the process of using resources effectively to achieve the goals or leadership officials who are responsible for the running of the company and organization.

The attention of Muslims to the science of management has started from the time of the Islamic caliphate. According to Langgulung, there were several authors who stated that the development of sciences that existed during the Islamic caliphate could not be separated as a stand-alone scientific system, but as part of other scientific systems. One of them is Nizam *al-Idari* or the management system which is the equivalent of the management term used at that time.

Sharia benchmarks align management orientation with a secular vision to be in line with the vision and mission of human creation, which contains 4 components, as follows:

- 1) Target Results: Profit material and benefits-non-material.
To achieve the goals of the company or organization not only to seek the highest profit (*qimah madiyah* or material value), but also to be able to obtain and provide benefits to the company's internal organization and external (environment) both material and non-material benefits (*qimah insaniyah*, *qimah khuluqiyah*, *qimah ruhiyah*)
- 2) Growth.
If material profits and non-material benefits have been achieved in accordance with the target, the company or organization will seek to grow its profits and benefits. The company's target results will continue to be pursued so that growth increases every year, this growth effort is certainly carried out in the corridor of *sharia*, which makes the activity of achieving growth a work process, and working in Islam is worship.
- 3) Sustainability.
Sustainability of growth in the corridor of *shari'ah* such as the principles of *amar ma'ruf* and *nahi munkar*. In addition, Islam also recognizes the principle of continuity in Surah *Alam Nasyrah*, that if one business has been completed, one must be serious about other matters. This is a philosophy to carry out work to achieve company sustainability.
- 4) Blessing.
This blessing factor is the pinnacle of happiness in human life. When this is achieved, it means that it signifies the fulfillment of two conditions for the acceptance of human charity, namely the element of sincere intention and the way according to the demands of the *Shari'ah*.

Maqashid Syariah

Maqāshid is the *jama'* form of *maqṣud* which means intention or purpose. While *shari'ah* in the language is *ila al-mā'* which means the path to the source of water, which can also be interpreted as the path to the source of life. The scholars have formulated the objectives of this syariah in the framework of *maqashid syariah* that is to achieve human welfare. As-Syathibi (1997: II-9), a leading expert in the science of *maqashid*, asserts [9]:

أن وضع الشرائع إنما هو لمصالح العباد في العاجل والآجل معا

"The implementation of the *Shari'ah* is intended for the benefit of the servants of God, both in this world and in the hereafter."

The essence of *Shari'ah* is the welfare of human beings both in this world and in the hereafter, which is implemented through perfect justice, mercy, happiness, and wisdom. So that the things that can encourage oppression, hardship, misery, and ignorance, cannot be called part of the *Shari'ah* because they are not in accordance with the purpose of the *Shari'ah* itself. On the other hand, everything that encourages the realization of the purpose of the *Shari'ah* can be categorized as *Shari'ah* even though it is not yet known or not explicitly in the *Shari'ah* reference.

Ushul scholars detail these benefits into three forms, namely *dharuriyah*, *hajiyah*, and *tahsiniah*. The meaning of *dharuriyah* is something that must exist in order to uphold the benefits of religion and the world, if not fulfilled then the benefits will not be able to uphold. Asy-Syathibi details this matter of *dharuriyat* into five forms of protection, namely religious protection (*hifzh ad-din*), life (*hifzh an-nafs*), intellect (*hifzh al-'aql*), descent (*hifzh an-nasab*), and wealth. (*hifzh al-mal*)[9].

Functional Change Theory

- 1) Talcott Parsons argues, He sees that society is like an organ of the human body, where like a body consisting of various organs that are interconnected with each other, society also has institutions or parts that are interconnected and dependent on each other. In addition, because the organs of the body have their respective functions, so are institutions in society that carry out their respective duties to maintain stability in society. Parsons put forward the concept of dynamic-stationary balance, where if there is a change in one part of the human body as well as in one part of society, the other parts will follow.
- 2) Robert K. Merton said that society tends to change along with the times. If the change is in a positive direction, it can be called a functioning society, but if the opposite happens, it can be called a dysfunctional society.
- 3) Comte and Spencer's view, that the development of society started from simplicity to finally lead to a positive society, with the division of structures that are also increasingly complex, from primitive society to industrial society.
- 4) Giddens said that the social changes that occur require a social structure (recurrent social practice) as a means and resources for carrying out social action. Social change which is also influenced by subsystems (economics, culture, politics, and socialization) and the structure of functionalism theory (norms, economic organization, educational tools, and government policy politics), requires distance (space) when the practice begins, in fact not all old rituals abandoned by society.

3. RESEARCH METHODS

This research applies a qualitative field study approach. Informants from this study are members of BKM, namely the Chair, Secretary, and the Prosperity Section of the Mosque and the congregation of 30 mosque congregations (20 male congregations and 10 female pilgrims) located around the outskirts of Medan. This research was conducted at several mosques around the outskirts of Medan. Data were collected using three instruments: 1) Observation, 2) Questionnaire, and 3) Semi-structured interview. Observations were made to obtain data related to the part of the mosque building. Meanwhile, a questionnaire to collect data on the welfare of mosque congregations and interviews were applied to collect data on mosque governance.

The data collected in this study were analyzed using the coding method. There are two stages in the coding process, namely Initial coding: line by line coding or Initial coding: word by word coding, followed by a Focused coding process and the last is Selective Coding. The first step is Initial coding: line by line coding, namely the coding process that gives a name for each data we get. The second step is to compare several different codes

and combine codes that have something in common. And the last step is the researcher chooses which code is more suitable for analysis. To ensure the trustworthiness of the findings, peer debriefing was carried out with the Medan city council of Indonesian mosques, as experts related to mosque management.

4. RESULTS AND DISCUSSION

Mosque Building

Looking from the perspective of *maqashid* sharia, mosque buildings will meet the needs of *dharuriyah* if the mosque building already has floors, walls, roofs, bathrooms and ablution places to carry out worship, but to meet the *tahsiniyyah* needs of mosque buildings, mosques were established to get closer to Allah SWT. So, the mosque must provide comfort for all the congregation. Comfort does not have to be found with a magnificent and luxurious mosque building, but with the physical simplicity of the building it can still support the role of an ideal mosque. In this study found that the mosque has not provided maximum comfort to the congregation such as:

- 1) The frequent occurrence of cross-circulation between male and female worshipers is due to the location of the women's ablution place adjacent to the entrance.
- 2) narrow parking lot.
- 3) women's ablution place is open.
- 4) a woman's ablution place which is far from the place of prayer.
- 5) The toilet and the place for ablution' are put together so that it causes an unpleasant odor and disturbs the congregation during ablution.
- 6) The toilet is full which causes the congregation to have problems in draining water.
- 7) The floor of the ablution area is dirty because the congregation enters without taking off their shoes.
- 8) Ambal for prayer is dirty and dusty.

After analyzing the data, the writer recommends several things, such as:

- 1) Make a special path for women worshipers and build a place for ablution close to the door where women pray.
- 2) Provide space for vehicle parking and arrange it neatly.
- 3) Closing the women's wudhu' place so that female worshipers feel comfortable when taking ablution.
- 4) Changing the location of the women's ablution place so that it is closer to the door of the women's prayer room.
- 5) In order not to cause a smell, the toilet should be cleaned every four hours or separate the toilet and the ablution place to provide comfort for the congregation.
- 6) Pay attention to the toilet at least twice a day and clean the toilet so it doesn't get clogged.
- 7) Providing special sandals for ablution or building a place for ablution far from the footwear area so that pilgrims do not wear footwear to enter it
- 8) Clean the abal in twice a week.

Mosque Management

Mosque management or idara, also called mosque management is divided into two, namely the management of the physical development of the mosque and the development of the function of the mosque [10]. Physical development of mosques in the perspective of *maqashid* sharia from the level of *dharuriyah* needs, the existence of mosque managers but looking at the *tahsiniyyah* level, mosques must have managers (management), construction and physical maintenance of mosques, maintenance of cleanliness and elegance of mosques, management of parks and available facilities. The development of the function of the

mosque from the level of *dharuriyah* needs, the mosque only functions as a place to carry out *mahdhah* worship, while looking at the level of *tahsiniyah* needs, the mosque functions as a center of activity for all Muslims. After conducting interviews in this study, found that:

- 1) The management of the mosque only consists of the chairman, secretary, and treasurer.
- 2) Mosque administrators still do not fully understand their functions and duties.
- 3) Managers do not carry out their duties optimally.
- 4) The mosque only functions as a place to carry out congregational prayers, Friday prayers, Eid prayers and recitations, but the joy of the soul is lost.
- 5) The mosque is only functioned as a place to receive and distribute zakat fitrah.
- 6) The mosque is only open during fard prayer hours.
- 7) Mosques are not allowed to be used as resting places for travelers.
- 8) There is a prohibition to talk about politics in the mosque.
- 9) The mosque is not optimized as a place of friendship between worshippers.
- 10) The mosque is not functioned as a place of proper education.
- 11) The mosque has not functioned as a place of treatment.

After analyzing the data, the writer recommends several things, such as:

- 1) For the sake of the prosperity of the mosque, the management should be added to the section on *iarah*, *imarah* and *ri'ayah*. So, with the increase in management personnel, it is hoped that the mosque can be carried out according to its function.
- 2) At the time of selecting the mosque management, it should be made in writing about the duties and functions of the mosque management as well as cooperating with other institutions to optimize the prosperity of the mosque.
- 3) They should choose mosque administrators who don't have a lot of outside activities because that will make the administrators not carry out their duties optimally.
- 4) Bringing pleasure in worship, not only carrying out routine obligations, but prayers also that are performed to abort obligations will not be enjoyed in it, so all congregations should increase their solemnity in worship through prayer readings and dhikr that are sung beautifully by the Imam of the Mosque.
- 5) The mosque should be a gathering place for all zakat, *infaq*, *shadaqah*, endowments, finds, spoils of war. In addition to the gathering place for all these treasures, the mosque is also used as a place for distribution so that Muslims in need can get it fairly. So, with the construction of Baitul Mall and mosque cooperatives, it will be a solution in receiving and distributing assets in mosques.
- 6) The mosque must be open 24 hours, if the management is worried about the loss, then the manager should pay the mosque guard to guard the mosque for 24 hours.
- 7) The mosque serves to be a resting place for all travelers, if the administrator is afraid of losing, then the administrator pays the mosque guard.
- 8) Open a special discussion forum about politics, society and so on without having to fight in the discussion.
- 9) Familiarize all mosque congregations to shake hands to strengthen the relationship and hold formal and non-formal events to strengthen the relationship between congregations.
- 10) Forming circles of knowledge to foster faith and moral education for children and youth around the mosque.
- 11) Open a free mosque clinic for all mosque congregations and provide free ambulances to help less fortunate congregations in renting ambulances, hold healthy afternoon sports such as archery, table tennis for all congregations.

Welfare of the Mosque Congregation

Welfare is a condition where all the physical and spiritual needs of the household can be met according to the level of life [11]. In the purpose of *maqashid* sharia is *mashlahah*,

mashlahah or welfare will occur if humans have fulfilled their *dharuriyah*, *hajiyah* and *tahsiniyyah* needs in this world and the hereafter. So, in this case, the congregation will be said to be prosperous if the mosque congregation has fulfilled the minimum *dharuriyah* needs in their daily lives. In the hadith of the Prophet Muhammad, "Poverty is close to *kufur*", from this hadith, we know that humans will prioritize their physical needs rather than having to linger for the prosperity of the mosque. This was proven after the researchers' distributed questionnaires with several mosque congregations around the outskirts of Medan City, the researchers found:

- 1) The *Jama'ah* make a living as fishermen, where they have to work in the morning and evening and don't even go home for the next two days to earn money for their daily meals.
- 2) *Jama'ah* do not get certainty of income due to uncertain weather, so they find it difficult to meet their needs.
- 3) *Jama'ah* still don't get a decent job for their daily life.
- 4) *Jama'ah* are still being hunted for prayer time because of work that cannot be left behind.
- 5) The congregation has no understanding of the true role of the mosque. So that the congregation only makes the mosque a place for praying 5 times.
- 6) Lack of enthusiasm or enthusiasm for the mosque congregation to prosper the mosque due to the busyness of the congregation outside the mosque.
- 7) *Jama'ah* do not feel that the mosque is useful to support their lives.
- 8) The congregation only has a short time to worship due to irregular work schedules.

After analyzing the data, the researcher recommends several things, namely:

- 1) Giving productive zakat as business capital for fishermen to open businesses to make it easier for them to earn a living.
- 2) Giving productive zakat as business capital for fishermen to open businesses to make it easier for them to earn a living.
- 3) Giving productive zakat as business capital for fishermen to open businesses to make it easier for them to earn a living.
- 4) Aiding pilgrims for their daily needs.
- 5) Opening a general discussion regarding the role of the mosque to all congregations
- 6) Holding social service activities or interesting business activities at the mosque so that the congregation can keep themselves busy in the mosque.
- 7) Provide employment and business opportunities for the congregation, so that the congregation will feel the benefits of the mosque.
- 8) Provide employment and business opportunities for the congregation, so that the congregation can keep themselves busy in the mosque.
- 9) Providing services to help the wedding needs of the community around the mosque.

5. CONCLUSIONS

The conclusion of this study is the degradation of the role of mosques around the outskirts of Medan City from the perspective of *maqashid sharia* due to not meeting the most basic human needs. In this study, the degradation that occurs is seen from three indicators, namely the mosque building, mosque governance and the welfare of the mosque congregation. It is hoped that the mosque can provide more benefit to all its congregations with programs that can help the welfare of the mosque congregation.

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