



## Assessing the Empowerment of Mosques with the Maqashid Sharia Index

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### Abstract

*This study aims to assess the mosque empowerment index formula based on Maqashid Sharia. This formula serves as an instrument to measure the level of mosque empowerment in Bogor, Indonesia. It consists of six criteria based on the Maqashid Sharia, including protecting religion, life, intellect, lineage, property, and the environment. The data analysis technique employs the Analytical Network Process (ANP) in conjunction with the Super Decision 2.10 software to construct the index model structure. The results of the formula calculation in each of the three model mosques revealed significant discrepancies. The Andalusia Mosque has achieved a remarkable score of 0.96, positioning it as the top-ranking mosque in terms of its significant degree of empowerment within the local community. The following mosque is the Ar-Rahman Mosque, which has a value of 0.69 and is classified as an empowered mosque. Finally, the Al-Muhaajirin mosque has a value of 0.57, indicating that it belongs to the group of quite empowered mosques and can be given priority consideration for help in the future. Specifically, this study becomes the first comprehensive assessment of mosque empowerment in Indonesia by utilizing the Maqashid Sharia Index across three mosques.*

**Keywords :** Empowerment; Mosque; Maqashid Sharia Index

### INTRODUCTION

In the era of the Prophet Muhammad, PBUH, the mosque not only served as a place of worship for Muslims but also played a crucial role in openly disseminating revelation, delivering religious sermons, providing education, and

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promoting the teachings of Islam. It also served as a gathering point to connect and strengthen the Muslim community and played a pivotal role in establishing a new civilization for the people. All of these functions were carried out in the mosque (Supriyadi, 2017). The Prophet PBUH created the mosque as the central gathering place for all activities that took place in the community.

In addition, the Prophet Muhammad PBUH paid much attention to the economic activity that was taking place in the vicinity of the mosque, which was manifested in the form of a market. From the mosque, he instructed Muslims on Islamic business practices and commercial ethics, including conducting business without charging interest, manipulating prices, committing business fraud, managing loans, managing labor and wages, and other business-related topics. In the same vein, proprietors of businesses and entrepreneurs are obligated to provide alms in the form of Zakat, Infaq, Sadaqah, and Waqf (ZISWAF) to those who are less well off than they are using the proceeds from their businesses (Omar, Hussain, & Muhammad, 2019).

Indonesia, with the world's biggest Muslim population, has a unique and huge potential to improve mosque performance. Director of the Indonesian Mosque Council (DMI, *Dewan Masjid Indonesia*) Jusuf Kalla expects 800,000 mosques to be registered by 2020. Therefore, Indonesia has the most mosques worldwide, ranking #1. The government also prioritizes mosque supervision by the Director-General of Islamic Community Guidance. Government regulations control mosque management expansion. In 2008, the Indonesian Ministry of Religious Affairs established three mosque-building principles. These features include the objective (*maknawiyah*), the physical facilities and buildings (*hissiyah*), and the activity development (*ijtimaiyah*) (Jaenudin, Budiarmo, & Pamungkas, 2020).

Unfortunately, the significance of mosques in terms of community empowerment and growth to acquire prosperity has not yet been completely acknowledged (Cholil, 2016). This is because mosques are only ever connected with being used as places of worship and holding yearly religious events. The vast majority of mosques have not been able to synergize and network to realize this role due to technological limitations and social problems faced by the surrounding community. Although some mosques that have been empowered can assist in overcoming the problems of the surrounding community, such as



unemployment, juvenile delinquency, public health, assistance for low-income worshippers, and even environmental and social maintenance, the vast majority of mosques have not been able to realize this role (Uddin & Rehman, 2014).

The disparity in the condition of these mosques, in which some have been fully empowered while others still need assistance, is still not measured. As a result, an index is required that measures the quality of a mosque in terms of its infrastructure, organizational management, and services to the community, regardless of whether these services are for worship or for the development of the economy surrounding the mosque.

This research aims to build upon the work of As-Salafiyah et al. (2022) by conducting a subsequent study. The previous study developed an index for mosque empowerment based on Maqashid Sharia. In this research, the index will be evaluated via a case study to evaluate a number of pilot mosques. The index then becomes a measurement of the empowerment level of three mosques in Bogor, Indonesia, with different scales (small, medium, and large) with a variety of congregations. Thus, this research aims to demonstrate that, alongside a scale assessment, the mosque empowerment index is used to conduct quantitative evaluations and explicitly analyze the criteria that each mosque has fulfilled, therefore determining its status as an empowered mosque.

## LITERATUR REVIEW

The history of the mosque began promptly following the Prophet PBUH's migration to Medina. On Monday, September 23, 662 AD, or the 8th of *Rabi'ul Awwal*, in the 14th year of his prophethood or the first year of the hijrah, Prophet Muhammad arrived at Quba and established the Quba mosque, the world's first mosque. The primacy of the mosque as the house of Allah and the epicenter of Islamic civilization has been demonstrated in the arguments of the Qur'an and Sunnah, as well as in a review of Islamic history, in which the Prophet PBUH was always linked to the mosque in every activity, and in which the mosque was the center of Islamic civilization (Kausar, Alauddin, & Kabir, 2016).

Since mosques serve as the foundation of all goodness, the parties in charge must build a professional system that adheres to the Qur'an and the Hadith of the Prophet PBUH to be effective. The QS. At-Taubah verse 18 states that "the

mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and fear none other than Allah because it is expected that such will be among the [rightly guided]" (Saheeh International, 2017).

As-Salafiyah et al. (2021) carried out a study in which they analyzed the literature associated with mosque economics in order to create a bibliometric picture. According to the findings, it would appear that the majority of the research that is presented in mosque economics topic papers is concentrated on studies that are connected to the topics of Islamic social funds, particularly zakat and waqf, halal industry, Islamic financial institutions, and Islamic economic institutions (Islamic banks and microfinance) (Saifudin & Puspita, 2020; Shalihah, 2022). This suggests that mosques play a vital role in developing Islamic socio-economic and political civilization, as indicated by the data.

Following the work of Al-Juwani and Imam Al-Ghazali, the concept of Maqashid Sharia developed into a more structured framework. In chapter II of his renowned work, "Al-Muwwafaqat fi Ushul Al-Akam" (Reconciliation of the Fundamentals of Islamic Law), Shatibi extensively discusses the issue mentioned in the book "Al-Maqashid" (Al-Shatibi, 2012). The word 'Maqashid Sharia' is utilized in the mosque empowerment index as a metaphor for the function of empowered mosques in the current world since it refers to the history of the function of mosques during the time of Prophet PBUH. The protection of one's religion, life, intellect, lineage, property, and surroundings are Maqashid Sharia's six primary criteria for developing index variables (al-Qadhawi, 2005, 2006). These variables are then utilized in the construction of indexes.

As a result, the Maqashid Sharia Index, a performance assessment approach founded on sharia objectives, has previously been utilized to assess sharia banking compliance. The Maqashid Sharia Index is one component of measurement in which an industry or institution can be regarded to be sharia-compliant if it adheres to the Maqashid Sharia Code of Practice (Rusydiana & Firmansyah, 2018). It is a performance evaluation tool for Islamic banking that goes beyond traditional financial metrics and considers banks' non-financial values. It assesses the extent to which banks contribute to non-profit advantages in line with the objectives and principles of sharia ('Asyur, 2004). Moreover, it is employed to achieve three primary goals: *tahzibal-fardi* (human education),



*iqamah al-'adl* (justice enforcement), and *jalbal-maslahah* (promotion of public interest), and it is then operationalized via a quantifiable metric (Rusydiana & Firmansyah, 2018).

Research by As-Salafiyah et al. (2022) became the basis of this research, which looked for indicators in the form of weighted index variables that need to be owned by an empowered mosque. This study seeks to update this research by measuring it at several mosques with different scales so that examples of measurement results and how to read them can be seen. In addition, this research also compares the piloted mosques so that they can see what variables have not been fulfilled by each mosque and calculate the level of the tendency of the Maqashid Sharia elements. The reason for this is due to the abundance of mosques in Indonesia that have distinct priorities, and certain mosques are recognized for being child-friendly. With this index, we can determine whether the score for protecting one's children is greater than other aspects of Maqashid Sharia.

## RESEARCH METHOD

In the current investigation, we used a method known as a hybrid method, which combines qualitative and quantitative research approaches (mixed method). Descriptive data analysis is simplified when utilizing this approach since it has quantitative elements, such as numbers, graphs, and other visual aids. This results in the analysis being more straightforward.

The gathering of qualitative data in the form of a literature review kicks off the first stage of this research project to define the initial indicators. The second stage of this research project kicks off with the selection of the most important indicators from among the indicators that have been collected.

Both primary and secondary sources of information were used during this study's data collection. A survey was used as the primary method for collecting data in order to acquire the perspectives of industry professionals. These responses were then supplemented with secondary data from published journal research reviews to produce the mosque empowerment index indicator. The indicator for the mosque empowerment index is a composite of the primary and secondary data acquired during the survey.



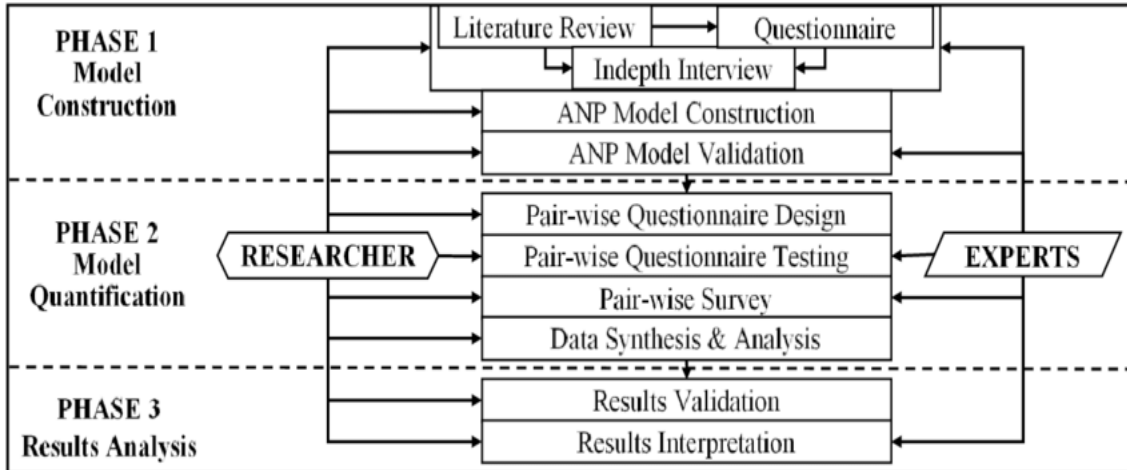
All of the indicators are compiled and given relative importance using the Analytic Network Process (ANP) method. This results in a final score. The applications Super Decision 2.10 and Microsoft Excel 2013 were utilized for the processing and analysis of the data. ANP is a mathematical theory that can examine the impact of the form of a problem on its solution by employing a technique that relies on assumptions to answer the form of the problem (Rusydia & Devi, 2017).

When applied to a problem, this approach is offered as a solution for adjusting the complexity of the problem by parsing the synthesis. This answer is accompanied by a priority scale that produces the most substantial priority effect possible (Rusydia, 2016; Rusydia & Devi, 2013a). It offers a fundamental structure for dealing with decisions that do not make assumptions about the independence of higher-level elements from lower-level elements, nor does it make assumptions about the independence of elements within levels, as is the case with hierarchies. This is in contrast to hierarchies, which make assumptions about the independence of elements within levels (Ascarya, Rahmawati, & Tanjung, 2018).

The Analytic Hierarchy Process (AHP) method was first created, and the ANP approach is a refined version of that method. This technique is implemented in the form of a solution that takes into account the modification of the difficulty of the problem by parsing the synthesis and coupling it with a priority scale that produces the greatest priority effect that is humanly achievable (Rusydia & Devi, 2013b). As a consequence of this, ANP allows for interaction and feedback not only between the elements included inside the cluster (inner reliance) but also between the elements located outside the cluster (outer dependency) (Saaty, 1996).



**Figure 1 :**  
**Model Contruction Proses**



(Source: As-Salafiyah et al. 2022)

The actions taken in this empirical study will be broken down into three parts: model creation, model quantification, and findings analysis and interpretation. ANP network building or decomposition is the first stage of the model construction process. This stage involves identifying, analyzing, and compiling the complexity of the problem into an acceptable ANP network structure. The second stage is model quantification or pairwise comparison, and the third stage is the study of the outcomes.

## RESULTS AND DISCUSSION

The results of a literature review in the form of published scientific journals and interviews, which served as the first phase of model development in conducting research using the ANP technique, were used to generate the decomposition variables for the study. This decomposition variable was validated by a panel of experts consisting of government regulators, university academics, and practitioners, using data collected from literature research and interviews. This stage is required to acquire fixed data that will be used to compile a comparative questionnaire for the study.

This research encompasses six distinctive categories or purposes, each corresponding to one of the six components of Maqashid Sharia. These components are as follows: (1) Protecting the Religion; (2) Protecting the Life; (3) Protecting the Intellect; (4) Protecting the Lineage; (5) Protecting the Wealth; and (6) Protecting the Environment (al-Qadhawi, 2005, 2006). The criteria for this research are divided into six categories or objectives. Each of these clusters is further subdivided into five sub-clusters, which are referred to as index indicators.

**Table 1 :**  
**Results of the Geometric Mean Criteria**

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

*(Source: Constructed by the authors, 2023)*

The criteria prioritizing the maintenance of religious practices bears the most significance, as indicated by its weighted average of 0.208. When mosques are granted the right to exert leadership, this purpose of Maqashid Sharia must be given the utmost consideration since it is the greatest priority of all other objectives. The following criterion is protecting life and the environment, the third most important aim, with a weight value of 0.162. The second most significant objective, possessing a weight value of 0.180, is the criterion for intellectual retention. Protecting the natural world comes at number four on the list of priorities. As a result, the condition of maintaining wealth has been moved up the priority list to the fourth place, where it now has a weight value of 0.150. The protection of children is the final criterion, the final priority of the Maqashid Sharia objective of the mosque empowerment index, and it has a weight value of 0.135, making it the least essential of all the criteria.





When it comes to matters of religion, the fact that it appears in first place in the geometric mean findings across all clusters with a weight of 0.209 shows that it needs to be emphasized because of the critical nature in which it is tied to the connection that humans have with their God. The mosque serves as a sacred sanctuary for Allah the Almighty and is a crucial place for individuals to seek spiritual and psychological cleansing, benefiting both their physical and mental well-being. The mosque is the most important structure in the annals of Islamic history due to the fact that it serves as the focal point for coming closer to Allah the Almighty (Kamaruddin, 2013). The mosque plays a key role in upholding religious practices, as seen by the diverse range of religious activities conducted inside its premises. These include the fard (obligatory) prayers that are recited five times a day, those that are recited on Fridays, the sunnah prayers that are recited at festivals, tarawih, and other events, and other forms of worship. In addition to prayer and *dhikr*, the mosque is also a place where other religious observances, such as *istighatsah*, fasting, and the commemoration of Islamic holidays, can occur (Fadlullah & Mahmud, 2017).

Aiming to keep one's intelligence up comes in at number two, carrying a weight of 0.180. The mosque has long been recognized as a center for religious education, preaching, and the transformation of religious understanding. This is accomplished through programs such as recitations for children, youth, and parents and other forms of formal education organized by mosques. In addition, the mosque is widely regarded as a place of worship (Sirajuddin & Yolleng, 2018). It is hoped that people's minds will be honed via rigorous teaching and mentoring at the mosque, which will ultimately create exceptional students (Alwi, 2020).

The preservation of the intellect is the second most important priority, followed by the protection of life and the environment, which are rated third and fourth, respectively, with the same weight of 0.162. The preservation of the intellect is the second most important priority. According to Aisyah (2013), the protection of the life is connected to the efforts made by the mosque to pay attention to the health of its congregation. This includes providing members of the local community with access to economic treatment, health checkups, and access to medical professionals. In the same vein, if one of the worshipers were to die away, the mosque would be able to offer assistance by providing the necessary facilities for the body to be washed, wrapped, prayed over, and then



buried following the burial service (Jaenudin et al., 2020). It is essential to devote a particular portion of one's financial resources to the cause of environmental preservation to keep the natural ecosystem in good condition. According to Hanafiah (2018), the mosque can do this by designating some territory for creating and protecting green areas and cultivating gardens or plants, including hydroponics or horticultural plants (Huda, 2018).

Protecting one's wealth comes in at number five on the list of priorities, carrying a weight value of 0.150. Mosques' roles in spheres such as the economy and finance must be revitalized to increase mosque funds, support a variety of mosque programs, and contribute to the community's overall economic growth (Omar et al., 2019). In addition to this, mosques must work to improve their financial sector by collaborating with Islamic financial institutions so that mosques become more empowered and are able to improve the welfare of their congregations through more professional financial management and so that mosques can help empower lower-middle income communities over the long term. This is necessary for mosques to improve their congregations' welfare through more professional financial management (Budiman & Mairijani, 2016).

The objective of sustaining lineage comes last with a weight value of 0.135 and occupies the sixth and last position on the list. This goal considers all of the necessary components to ensure that mosques keep their authority, such as ensuring the management of the mosque's permanent administrators because mosques' role in protecting the lineage is closely related to the potential for sustainability of mosques in the future. As a result of this close relationship, this goal considers all of the necessary components (Muthalib, 2018). In addition, it is essential for mosques to be conveniently accessible and welcoming to all members of the community, particularly children (Alhaz bin Adnan, 2015). This will help youngsters become accustomed to going to the mosque, where they receive primary religious instruction.



**Table 2 :**  
**ANP Weighting Results**

No	Criteria	Weight	Variable	Weight	Total
			Land Status	0.033	0.0416
			Gender Segregation	0.033	0.0416
1.	Religion	0.209	Worship Service	0.033	0.0416
			Congregation Quantity	0.033	0.0416
			Special Worship	0.033	0.0416
			Building Construction	0.028	0.0273
			Environmental Safety	0.056	0.0547
2.	Life	0.162	Health Services	0.028	0.0273
			Disability Facilities	0.028	0.0273
			Body Management	0.028	0.0273
			Dakwah Center	0.048	0.0521
			Digital Media	0.024	0.0260
3.	Intellect	0.180	Library	0.024	0.0260
			Youth Education	0.048	0.0521
			Taklim Council	0.024	0.0260
			Organizational structure	0.037	0.0301
			Mosque Management	0.037	0.0301
4.	Lineage	0.135	Location Access	0.037	0.0301
			SIMAS Ministry of Religious Affairs	0.019	0.0155
			Child Friendly	0.037	0.0301
			Sharia Bank Account	0.033	0.0298
			Financial Management	0.033	0.0298
5.	Property	0.150	ZISWAF	0.033	0.0298
			C o m m u n i t y Empowerment	0.033	0.0298
			Worksheet & Business	0.033	0.0298

			Garbage & Waste	0.033	0.0322
			Eco-Friendly Products	0.033	0.0322
			Green Land	0.033	0.0322
6.	Environment	0.162	Water & Electric Efficiency	0.033	0.0322
			Environmental Sustainability	0.033	0.0322
	<b>Total</b>	<b>1.000</b>	<b>Total</b>	<b>1.000</b>	<b>1.000</b>

(Source: Constructed by the authors, 2023)

The weight of each criterion is determined by finding the geometric mean of all indicators. This is done to compare all sub-criteria. Regarding religious maintenance criteria, the five signals are equal in relevance or worth. This applies to both needs and religious maintenance. According to specialists, Dakwah and education are more important than other elements in sustaining intellectual ability. Each indication is equally important for asset protection. The environmental safety indication has the highest weight value among the four indicators in these criteria. This is one of five life-sustaining conditions. This makes a statistically significant difference. The indication of the Ministry of Religious Affairs' Mosque Information System (SIMAS, *Sistem Informasi Masjid*) is the least important. In addition to this signal, four important factors determine whether to safeguard one's children. Thus, all indicators are given the same value and relevance in environmental protection criteria.

Environment is the most important issue, and the mosque empowerment index gives it the greatest weighted score: 0.056 out of 1.00. The primary emphasis is on environmental preservation, as determined by 30 indicators across many domains. The dakwah center and adolescent education are ranked as the second and third priority indicators, with weight values of 0.048. They are ranked second and third, respectively, behind the protection of the environment. SIMAS has the lowest score. Due to its weighted value of 0.019, survey experts evaluated it as the least meaningful signal. As a result, it scores the lowest. The final weight is calculated by multiplying the criteria weight by each indication weight. The result is normalized to get a total value for the Maqashid Sharia-based mosque empowerment index in the table above.



In addition, the following paragraphs provide a detailed explanation of the procedure and methodology used to compute the Maqashid Sharia-based mosque empowerment index. Each indicator is judged in accordance with a set of criteria, or its value is computed under one of five statements, which are as follows: (1) Very Good, (2) Good, (3) Fair, (4) Less Good, and (5) Poor. A Likert scale consisting of 5 calculation outcomes, starting with the smallest number 1 and progressing to the highest number 5, will be created using the collected information in the Microsoft Excel program. For each measure, the greater the value, the more the mosque has been empowered in that particular indicator.

Once the actual worth of the information has been determined (based on facts, discoveries, and data acquired that have been adjusted to meet the Likert scale standards), the number is multiplied by the weight of each indicator to obtain the final value. The final value of the indicator is determined by applying the following formula to the data:

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

Information:

$Indicator_x$  : The final value of the x indicator

$Value_x$  : The value of the x indicator on the Likert scale

$Value_{min}$  : 1 (smallest value)

$Value_{max}$  : 5 (greatest value)

A side from that, the ultimate total score will be in the range of zero to one. The Maqashid Sharia-based mosque empowerment index results will be grouped into five categories or Score Ranges, each representing a different level of empowerment. The closer the final result is to zero, the higher the likelihood that the mosque will receive help. On the other hand, the closer the final value is to one, the more influential the mosque is said to be:

**Table 3 :**  
**Score Range Index of Mosque Empowerment**

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

*(Source: Constructed by the authors, 2023)*

The Maqashid Sharia-based mosque empowerment index's assessment methodology is also available in Excel, making it easier to perform automatic computations. Mosque administrators and regulators can use this method and other organizations involved in the mosque sector to determine the level of empowerment a mosque enjoys in its community.

A total of three sample mosques in Bogor, West Java, were used in this study, and the calculations were carried out by multiple Mosque Prosperity Councils (DKM, *Dewan Kemakmuran Masjid*), each of which had its own calculations. The Andalusia Mosque is located in the Babakan Madang sub-district, the Al-Muhaajirin Mosque, located in the South Bogor sub-district, and the Ar-Rahman Mosque in the Sukaraja district are the three mosques. The three mosques were chosen as models because they are both Jami' mosques located in Bogor, which means that no environmental factors influence differences in value. However, there are differences in access between the three mosques, with the Andalusia Mosque being located at the fork in the exit route being the most prominent. The Al Muhaajirin mosque is on the highway, and the Ar Rahman Mosque is on the difficult road. Both mosques are accessible via toll roads. Similarly, the sizes of the three mosques varied to determine whether the index assessment would yield different results and identify issues that need to be changed by mosques whose level of empowerment is still low, as previously stated.



The mosques managed by the DKMs of the three mosques were evaluated using the Maqashid Sharia-based mosque empowerment index formula developed by the Maqashid Sharia Foundation. The following are the findings of the evaluation:

**Table 4 :**  
**Assessment of the Mosque Model**

No	Indicator	Andalusia Mosque		Ar-Rahman Mosque		Al-Muhaajirin Mosque	
		Desc	Value	Desc	Value	Desc	Value
1	Land Status	Very good	0.0416	Good	0.0312	Not good	0.0104
2	Gender Segregation	Very good	0.0416	Quite good	0.0208	Quite good	0.0208
3	Worship Service	Very good	0.0416	Quite good	0.0208	Quite good	0.0208
4	Congregation Quantity	Good	0.0312	Quite good	0.0208	Good	0.0312
5	Special Worship	Very good	0.0416	Very good	0.0416	Good	0.0312
6	Building construction	Very good	0.0273	Very good	0.0273	Good	0.0205
7	Environmental Safety	Very good	0.0547	Very good	0.0547	Good	0.0410
8	Health services	Very good	0.0273	Not good	0.0068	Not good	0.0068
9	Disability Facilities	Quite good	0.0137	Not good	0.0068	Quite good	0.0137
10	Body Management	Good	0.0205	Good	0.0205	Quite good	0.0137
11	Dakwah Center	Very good	0.0521	Quite good	0.0260	Quite good	0.0260
12	Digital Media	Very good	0.0260	Quite good	0.0130	Quite good	0.0130
13	Library	Very good	0.0260	Not good	0.0065	Not good	0.0065

14	Youth Education	Very good	0.0521	Good	0.0390	Quite good	0.0260
15	Taklim Council	Very good	0.0260	Good	0.0195	Not good	0.0065
16	Organizational structure	Very good	0.0301	Very good	0.0301	Good	0.0226
17	M o s q u e management	Very good	0.0301	Very good	0.0301	Good	0.0226
18	Location Access	Very good	0.0301	Very good	0.0301	Good	0.0226
19	SIMAS Ministry of Religious Affairs	Very good	0.0155	Not good	0.0039	Quite good	0.0077
20	Child Friendly	Good	0.0226	Quite good	0.0150	Good	0.0226
21	Sharia Bank Account	Very good	0.0298	Good	0.0224	Good	0.0224
22	F i n a n c i a l Management	Very good	0.0298	Good	0.0224	Good	0.0224
23	ZISWAF	Very good	0.0298	Very good	0.0298	Good	0.0224
24	C o m m u n i t y empowerment	Very good	0.0298	Good	0.0224	Quite good	0.0149
25	Worksheet & Business	Very good	0.0298	Not good	0.0075	Quite good	0.0149
26	Garbage & Waste	Very good	0.0322	Good	0.0242	Quite good	0.0161
27	E c o - F r i e n d l y Products	Very good	0.0322	Quite good	0.0161	Quite good	0.0161
28	Green Land	Very good	0.0322	Very good	0.0322	Good	0.0242
29	Water & Electric Efficiency	Very good	0.0322	Good	0.0242	Good	0.0242
30	E n v i r o n m e n t a l Sustainability	Very good	0.0322	Very good	0.0322	Quite good	0.0161
<b>Total</b>			0.9616		0.6978		0.5796
<b>Mosque Type</b>			Very Empowered		Empowered		Quite Empowered

(Source: Constructed by the authors, 2023)





The results indicate significant disparities across the three model mosques upon computation of the formula. The Andalusia Mosque ranks first with a score of 0.96, and it is prominently highlighted in the category of mosques known for its significant power and impact. The Ar-Rahman Mosque, classified as an empowered mosque, has a value of 0.69 and is the second highest-ranking construction. Finally, the Al-Muhaajirin Mosque has a value of 0.57, which places it in the group of highly empowered mosques and can be given priority consideration for help in the future.

## CONCLUSION

The mosque is used not only as a site of ceremonial prayer but also as a focal point for a range of other activities that take place within the Muslim community. These activities include political, economic, social, and cultural activities. The adoption of measuring criteria is essential for the empowerment of mosques, which is vital in order to maximize the function that mosques play in society. As a result of this research, a formula based on Maqashid Sharia and used to determine the mosque empowerment index has been devised.

After considering all the factors, the findings indicate that retaining intelligence has the second greatest weight (0.1180), followed by safeguarding the life and the environment (each with a weight value of 0.162), and then protecting the environment has the highest weight overall (0.209). (0.162). According to the weighting of indicators used for the mosque empowerment index, the environmental safety indicator, which has a weighted value of 0.056, obtains the greatest weighting. This is because the environmental safety indication has the highest weighting value. After that comes the center for dakwah and education for teenager's indicator, which assigns a weight of 0.048 to each component that makes up this indication.

The mosque empowerment index is a comprehensive indicator of the level of mosque empowerment because it includes all the components that make up the index. The formula for calculating the Maqashid Sharia-based mosque empowerment index is derived by specifying one of five assertions, which are as follows: (1) Very Good; (2) Good; (3) Enough; (4) Less Good; and (5) Not Good. The input will be turned into a Likert scale using the Microsoft Excel software,



consisting of 5 calculation outcomes, starting with the smallest number 1 and progressing to the most significant number 5. The ultimate total score is expected to fall between 0 and 1. The Maqashid Sharia-based mosque empowerment index outcomes will be grouped into five groups or Score Ranges based on the scores obtained. The closer the final score is to one, the greater the power of the mosque in the community.

The calculation method results reveal that the Andalusia Mosque is in first place with a value of 0.96, placing it in the category of mosques with a high level of authority. The Ar-Rahman Mosque, which has a value of 0.69 and falls under the category of the empowered mosque, is the following highest-ranking structure. Finally, the Al-Muhaajirin mosque has a value of 0.57, which places it in the group of quite empowered mosques and can be given priority consideration for help in the future.

It is recommended that mosque practitioners and managers use this mosque empowerment index formula to measure the mosques they manage and then pay attention to the indicators that still require innovation implementation based on the proposed index to increase the empowerment of their mosques, as outlined in the following section. This recommendation can be found in the following section. This index has the potential to be used in measuring the level of empowerment of mosques in Indonesia, with the results of the weighted values being used to determine which mosques are already empowered and which mosques are not yet empowered but require assistance. Moreover, this index has the potential to be employed by members of the Indonesian Mosque Council (DMI) and the Indonesian Ulema Council (MUI), who are engaged in the mosque sector, to measure the level of empowerment of mosques in Indonesia.



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