

THE SPIRITUAL DIMENSION OF THE CONCEPT OF MAKING MOSQUE PROSPERITY AGAINST TRUST IMPROVEMENT SOCIETY FOR ZISWAF

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Abstrak

Penelitian ini bertujuan untuk membangun dimensi spiritual konsep memakmurkan masjid dalam mengelola dana masjid sehingga dapat meningkatkan dan mempertahankan kepercayaan masyarakat untuk berzakat, infak dan sedekah di Masjid Agung Pelita Samarinda.

Metodologi yang dipakai dalam penelitian ini adalah metode religionis. Informan pada penelitian ini adalah pengurus Masjid Agung Pelita Samarinda yang meliputi Sekretaris Masjid, Bendahara Masjid, dan Ketua Seksi Pendidikan/Majelis Taklim Masjid Agung Pelita Samarinda, serta para jamaah Masjid Agung Pelita Samarinda. Teknik pengumpulan data yang digunakan adalah wawancara, sumber pustaka, dan dokumentasi.

Hasil penelitian ini menunjukkan bahwa dimensi spiritual konsep memakmurkan masjid memiliki ruang lingkup, yaitu akidah, akhirat, integralisasi salat dan zakat, serta manajemen pengelolaan. Dimensi tersebut memunculkan prinsip-prinsip manajerial dalam pengelolaan masjid sehingga sangat vital dalam meningkatkan kepercayaan masyarakat dalam berzakat, infak dan sedekah di Masjid Agung Pelita Samarinda.

Kontribusi penelitian ini antara lain mampu memperluas benchmark dimensi konsep dari memakmurkan masjid sehingga mampu meningkatkan kualitas serta tanggung jawab takmir masjid dalam hal mengelola amanah terutama bagi masyarakat yang telah menyalurkan dana ZISWAF.

Kata Kunci: Memakmurkan; Masjid Agung Pelita Samarinda; Takmir Masjid; At Taubah

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Abstract

This study aims to build a spiritual dimension of the concept of prospering mosques in managing mosque funds so that they can increase and maintain public trust in tithe, donations, and alms at the Pelita Grand Mosque in Samarinda.

The methodology used in this research is the religionist method. The informants in this study were the Takmir of Pelita Mosque Samarinda, which included the Secretary of Mosque, the Treasurer of Mosque, and the Head of Education Section of Pelita Mosque Samarinda, as well as the congregation of the Pelita Mosque Samarinda. Data collection techniques used were interviews, library sources, and documentation.

The results of this study indicate that the spiritual dimension of the concept of prospering a mosque has a scope, namely faith, the hereafter, the internalization of prayer and zakat, and management. This dimension raises managerial principles in the mosques management so that it is vital in increasing public trust in giving zakat, donations, and alms at the Pelita Mosque Samarinda.

The contribution of this research includes being able to expand the conceptual benchmark dimensions of prospering the mosque so that it can improve the quality and responsibility of the mosque takmir in terms of managing mandates, especially for people who have distributed ZISWAF funds.

Keywords: Prosperity; Pelita Mosque Samarinda; Takmir Masjid; At-Taubah

PENDAHULUAN

The word mosque comes from Arabic. Said substantially *sujudan*, *fi'il madi* - its *sajada* (he already prostration). *Fi'il sajada* is given the prefix *ma*, so that the meaning *isim* occurs. *Isim* meaning of this cause deformation *sajada* be *masjidu*, mosques, which means place of prostration (Gazalba, 2001). The mosque has a primary function as a place of prayer five times a day, prayers Friday prayers feast, pray tarawih in Ramadan and prayer sunna others. The next function of the mosque is as a place to strengthen religion through educational and social activities. Mosques also be in order *k 's* to deliberation about social issues happening around the mosque. Functions can be realized if these activities are well organized. Takmir function not only designate officer's mosque's call to prayer, iqamah, the priest, the Friday sermon and Taman Pendidikan Alquran (TPA), as well as the celebration of the holy days of Islam alone, but also manage funds from the public and the government.

For the mosque to function optimally, it requires good management. Mosque administrators or often called *takmir masjid* is an organization formed by the community to be able to manage mosques properly. The mosque's *takmir* was given the mandate by the community to manage the

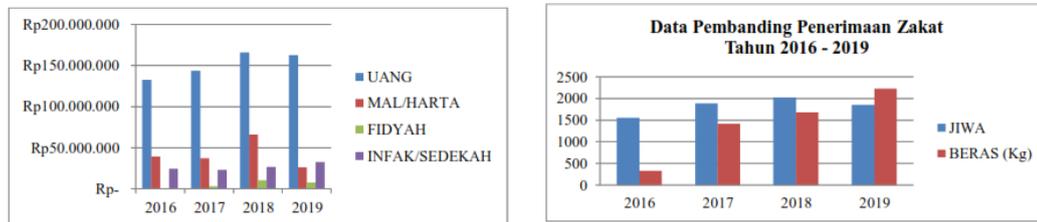
mosque. Usually, takmir mosque personnel residing around the mosque. Even though most of the mosque takes work voluntarily, they are still accountable for the management of the mosque to the community, government, and most importantly to Allah SWT.

The implementation of mosque activities requires funds. The mosque takmir manages mosque funds that come from collecting charity boxes, submitting zakat fitrah, zakat mal, alms, donations, waqf funds, and other funds. Part of the allocation of funds is used for maintaining the mosque, financing mosque activities, and for distribution to the poor around the mosque.

One of the duties of the mosque takmir is as a manager of the zakat, infaq, alms, waqf, and other funds so that to be trusted, it must meet the aspects of transparency and accountability. Part of the mosque's funding sources come from zakat, infaq, alms, and waqf funds (ZISWAF). The function of the mosque as a place for teaching and learning should be realized in the form of mosque services which are managed with good management so that the surrounding community has good access to Islamic learning.

A prosperous mosque does require large funds. With sufficient funds, the maintenance of the mosque building will be guaranteed, the facilities can be fulfilled, the welfare of mosque officials is not a problem, and the program to be developed can run (Yani, 2009). However, it does not mean that funds are the only factor that can prosper mosques because there are mosques that have large balances of funds, but mosque activities are less prosperous. On the side there are mosques with relatively small funds but which have more prosperous mosque activities. This indicates that the management of mosque funds is very important. Mosque funds must still be used as economically and efficiently as possible for things that have great benefits at low costs.

The mosque whose management can be said to be well organized and its financial reports are always published transparently to the public are the Pelita Mosque Samarinda. This mosque was founded in 1985. Along with the times, the Great Pelita Mosque has become a role model for other mosques on Jalan Pelita, Sungai Pinang Dalam. Because in addition to its beautiful building, this mosque is also well managed, which is reflected in the various worship activities, as well as educational and social activities. Pelita Mosque also manages ZISWAF funds which are the source of its daily activities. The following is a graph of zakat acceptance data from 2016 to 2019:



Source: Pelita Grand Mosque Samarinda, 2019

According to the graph above, the zakat, infaq, and alms funds have increased every year. This proves that the role of takmir in the Great Pelita Mosque in managing mosque funds such as zakat, donations, and alms can be said to be effective. To increase public confidence in ZISWAF.

Context is happening in Samarinda Pelita mosque here, which is to be studied in this research. Things whatever the underlying behavior and actions of Takmir Masjid Pelita Samarinda in managing the mosque, as well as how the spiritual dimension of the concept of the prosperity of the mosque that became the base of the takmir to be able to maintain and even increase public confidence in air-ZISWAF in Masjid Pelita Samarinda.

LITERATURE REVIEW

The mosque is the center of worship for the people Islam, be it for mahdah worship and ghairu mahdah worship. A mosque is a special building used as a place for Muslims to worship. It can be done in bulk or air- worshipers, and individuals, as well as other activities in connection with cultural, educational, and rituals in Islam (Wiryoprawiro, 1986).

The mosque is the most important part of Islam, because it is the center of all Muslim activities and an icon of the existence of Islam. The word mosque is repeated twenty-eight times in the Koran. This shows that the Koran's attention to mosques is so high (Shihab, 1996). At the time of the Prophet Muhammad the mosque was the center or center of the activities of the Muslims. Activities in the field of governance, both include ideological, political, economic, social, judicial, and military discussed and solved at the mosque. The mosque also functions as a center for the development of Islamic culture, especially when special buildings have not been built. Apart from that, mosque is also a place for halaqah or discussion, a place for the Koran, and to deepen religious and general knowledge. Nowadays,

the growth of youth in mosques also includes efforts to maximize the cultural functions that mosques carry (Ayub, 1996). Thus, seeing its many and varied functions, it can be concluded that mosques have a very important role in Islam. To achieve and realize the activities of Islam in a mosque, it requires capable people and appropriate to revive and prosper those activities.

In Indonesia, people who manage a mosque are called *ta'mir* or *ta'mir al-Masjid*. Prospering mosques is an activity that must be carried out by Muslims. This is a form of a servant's faith in Allah SWT. In the Koran, this issue has been specifically explained in Surah at-Taubah verses 17-18. (Syahidin, 2003). The true prosperity of a mosque is to carry out various worship activities, especially cleansing the soul such as prayer, remembrance, *istigfar*, and reading the Koran following the main function of the mosque as a place of prayer. Besides, a mosque can also be used as a center for community guidance with various congregational activities that are appropriate to be carried out at a mosque, such as religious education activities, socio-cultural activities and so on.

The evidence in the Koran that talks about friends prospering the mosque is found in surah at-Taubah verses 17-18 as follows:

" It is not proper for those idolaters to prosper Allah's mosques, while they admit that they are infidels themselves. These are people whose work is vain, and they are eternal in hell. The only ones who prosper Allah's mosques are those who believe in Allah and the day after, and continue to offer prayers, pay zakat, and are not afraid (of anyone) except Allah. Then they are the people who are expected to be included in the class of people who get guidance. "QS (At-Taubah Verse 17-18)

According to Tafsir al-Misbah M. Quraish Shihab essay, as well as the interpretation of al-Kabir, or better known as al-Ghaib Mafatih written by Fakhr Ar-Razi, besides worshiping, reciting the Koran, *i'tikaf*, making the mosque prosperous can also be in the form of building, helping materially and mentally. Can also be shaped to build, help materially and thought. As for the two interpretations, Quraish Shihab tends to be more moderate in assessing the form of prohibiting the polytheists to prosper the mosque. According to him, as long as they do not put forward certain conditions in helping materially or non-material and by Islam, then it is permissible. Likewise, when a polytheist will build a mosque, this is justified and acceptable (Shihab M. Q., 2002).

This is in stark contrast to the opinion of Fakhruddin ar-Razi in his book, *Mafatih al-Ghaib*. He argues that in this verse 18, it shows that the prohibition on prospering the mosque for the polytheists applies to all types of mosque prosperity. Either worship in it, or build it. This is because the mosque is a great and noble place. Meanwhile, the polytheists have belittled it and did not glorify it. In fact, according to him, when a polytheist decided to build a mosque, it must be rejected. Moreover, he argued that it is better to refuse polytheists to enter the mosque than to allow it when they wish to enter it (Ar-Razi, 1981). Shirk in terms of language means to associate, in terms of terms, it is an act of associating Allah with something else. People who practice shirk are called polytheists. Polytheist perform an act against the creature (human or object) that is supposed to act was only addressed to God as deification something jam n God to worship him, asking for help to him, obey him, or do anything else that should not be done except to Allah SWT (Penyusun, 2008).

In verse 18 of Surah At Taubah, it is explained that the human class who should make the mosque prosperous, namely none other than those who believe in Allah and the Last Day, and continue to pray diligently and correctly, pay zakat perfectly, and are not afraid of anyone but Allah. . So those who have a very high position are the people who are expected to belong to the class of people who receive and implement perfectly the guidance of Allah SWT.

Through a linguistic approach, Quraish Shihab states that in verse 18 there is an explanation of the words *khashyah* and *muhtadin* which contextualize the degree of who can prosper the mosque. The word *khashyah* as quoted from *Tabataba'I* is fear that encourages someone to worship. This fear is not in the sense of fear that comes from human instincts, but rather a submission and submission that is only given to Allah SWT. (Husti, 2015).

METODOLOGY

This research uses religionist research. This method is a critique of the paradigm of positivistic research methods, basing that the academic community has one dogma, that science should be neutral and value-free or value-free. In reality, modern science is not value-free, because it contains a poison called MESA, which is an acronym for materialistic, egoistic, secularistic, and atheistic (Heykal, 2018). So that the reality produced by modern science is not sterile with MESA nuances. One of the mirrors of the MESA character is that reality can be measured only to the extent that it appears physically and materially. While religiosity and spiritualism, like

love, the attributes of God, and verse in scripture are not considered as a source of epistemology.

In this study, neither the position of the object and the subject nor the verification of the theory of practice in the field, but the researcher tries to abstract the meaning of the takmir of the mosque in the Koran and hadith to synthesize it with the actions and behaviour of the takmir of the Pelita Mosque in Samarinda.

The type of data taken in research is the primary data collected through interviews and discussions with, among researchers and takmir mosque. The research site is located at the Pelita Mosque Samarinda, located at Jalan Pelita No. 01, Sungai Pinang Dalam, Sungai Pinang District, Samarinda City, East Kalimantan Province. Meanwhile, the data analysis used is to analyse religious scientific premises, namely the model of analysis which is carried out by exploring both implicit and explicit meanings to be concluded as a synthesis, which is also the result of this research.

DISCUSSION

A. Profile of the Pelita Mosque Samarinda

The history of the establishment of the Pelita Mosque Samarinda, which began with the establishment of the Samarinda Level II Government Employee Housing in 1973, wherein that year there was no Muslim house of worship for residents in the area, so the implementation of worship every Ramadan was carried out in the residents' homes in turn. Because each year per settlement in the region is getting increased, then on June 18, 1982 the local community held a meeting in preparation for welcoming Ramadan, and the meeting came to an idea to build a mosque.

On 30 November 1985 the Pelita Mosque was inaugurated by Mr. Sudarmono, SH, as the Minister of the State Secretariat of the Republic of Indonesia. Furthermore, the name Pelita Samarinda Mosque was changed to Pelita Grand Mosque Samarinda. To develop the work program of the Pelita Mosque widely, then in 2014 formed the Grand Mosque Foundation Pelita Samarinda, with the Decree of the Minister of Law and the Human Rights No. AHU-05392.50.10.2014, Agency Establishment Law on Ratification of the Mosque Foundation General Pelita Samarinda, Pelita Mosque management listed in the Notary Deed as follows:

1. Drs. H. Syamsiar Syamsudin (Advisor)
2. Drs. H. Syafruddin Amir Husin, MM (General Chair)
3. Drs. H. Muchdi HS (Secretary)

4. Hj. Noor Semah, BA (Treasurer)
5. Drs. H. Fauzie Achmad (Supervisor)

The assets contained in the Pelita Mosque include:

1. Treasure wealth foundation, initial capital Rp.10.000.000, -
2. Mosque building and its contents..
3. The land occupied by the mosque is an area of 2,847 m² was donated by the Regional Government of Samarinda or government of Samarinda, appointment letter No.5361 / A-3 / PEM / 1981, December 2, 1981
4. Funds which are funds from Ramadan, Eid al-Fitr, Eid al Adha as well as funds every Friday
5. Other funds which are funds from the Pelita Grand Mosque in Samarinda

Mosque Pelita Samarinda in addition to providing a place of worship that is comfortable, priest praying in congregation quality, speaker or usta z best from within and outside the region and the country every day, it also provides facilities and infrastructure that support for smooth every mosque activities and the convenience of pilgrims Grand Mosque Pelita to increase community participation in distributing zakat, donations, and alms, including the secretariat office, community reading garden, prayer room equipped with air conditioning (AC and fan), clean ablution places and toilets, free wifi, monitor screens for activities da'wah, prayer equipment for women, sound system, hearse, facilities for reviewing or caring for the body, ablution slippers, a refrigerator provided free drinks for mosque worshipers

Religious Scientific Premise Dimensions of the Concept of Prospering the Takmir Mosque, Pelita Mosque in Samarinda

From the explanation of the verse above, it is very clear that the general description shows that the prosperity of the mosque is very noble worship and activity because only certain people are worthy of carrying out the prosperity of a mosque in Islam. Seeing the important roles of the position of the mosque mentioned above, and based on the interpretation of Surat At Taubah 18, the concept of prosperity has a scope that is built through the pillars of the prosperity dimension. These pillars in this study serve as religious scientific premises as a blueprint for this research methodology. The premises are:

1. Worship is a real picture of the faith (Akidah);
2. person's faith will make his life tied to the hereafter (Hereafter);

3. Salat and zakat are integral parts, which are not separated in managing the mosque (Integral);
4. Fulfilment of these responsibilities must be done with good management (Management).

B. Religious Primist Analysis of the Role of the Takmir of the Pelita Mosque Samarinda

The activities carried out by the Pelita Samarinda Mosque The Pelita Samarinda Grand Mosque reflect the religious scientific premises described earlier.

1. Creed

From the results of interviews with informants, the maintenance of faith is carried out by the Great Pelita Samarinda mosque by holding da'wah activities, recitation, and majelis taklim.

" We should also be proud that there are still many millennial generations whose hearts are linked to mosques. Such is the house of Allah that should be filled by congregations who want to be close to Allah SWT. to accommodate the activities of the ummah, as well as uniting them as an extraordinary Islamic force. "

From the informant, it was also conveyed that it would be wonderful if every mosque that was built was not only built for decoration, but was filled with mosques with congregations carrying out their worship activities. Karena blessing that radiates from the devotion of his people. The statement if associated with one of the histories of al-Dar al-Quthni of Anas bin Malik, It is stated that if Allah wants to punish a people, then He looks at the mosque experts, then He will suspend that punishment on that people (Nirwana, 2019).

This description shows that the takmir of the mosque has the scope of the concept of the creed which is related to the events that Allah will give to a people. That is, the faith is interpreted as a sign of the validity and correctness of the direction of worship which is only given to Allah SWT, so that it is even able to postpone the punishment that He will give.

The maintenance of the creed is carried out by the Takmir of the Pelita Mosque by organizing routine worship, namely:

- a. Tausiyah (religious lectures). The purpose of the tausiyah activity is to increase knowledge and increase the faith of the congregation. The implementation of tausiyah (religious lectures) activities, namely: 1) Every day after dawn prayers. Tausiyah is given by the permanent ustaz (from inside the city) and the guest ustaz (from outside the city) ; 2) Every day after maghrib prayer, tausiyah is carried out coupled with a video of religious lectures ;
- b. Recitation. The activities of recitation for women include activities to study the science of tajwid, study of fiqh, and translation. Recitation for women are held four times a month every Tuesday ;
- c. Learning Koran. Learning to read the Koran aims to help those who want to learn to read the Koran properly and correctly. Learning to read the Koran is divided into three groups, namely: a boy aged 5-12 years, remaja aged 12-22 years, dewasa (male -laki and women);
- d. Corpse Bathe Training. This training aims to provide personnel who can wash the body. Training activities for bathing the body are carried out by organizing training by themselves, or by participating in training by other parties, or by establishing pillars of death at the Pelita Mosque Samarinda ;
- e. Development of the IRMA (Muslim Mosque Youth Association) organization. This organization was formed on May 2, 2007, to prepare personnel who care about mosque activities from an early age. The activities contained in the IRMA organizational development, namely: mengikutsertakan on all activities of the Pelita Mosque (PBHI, UPZIS, Sacrifice, and mass circumcision) ; b learning the Koran, call to prayer competitions, training in Islamic arts (diba, habsyi), sports training, reporting or journalistic activities, leadership training, and public speaking training;
- f. Islamic Holidays. Pelita Great Mosque also arranges activities for PBHI (Commemoration of Islamic Holidays), which include: the activities of the Prophet Muhammad SAW's birthday, the activities of the month of Ramadan and Eid al-Fitr, breaking the fast with tarawih prayers, Tadarus Alquran, Nuzulul Al-Quran evening events, and iktikaf;
- g. Mass circumcision activities have been carried out since 2017 until now. Enthusiasts in mass circumcision activities at the Pelita Grand Mosque in Samarinda have always increased every year. The timing

of the mass circumcision activity at the Pelita Mosque is every year after a week of Eid. Pelita Mosque also gave gifts of Rp. 50,000, sarongs, and school equipment for each participant who participates in the mass circumcision at Pelita Grand Mosque.

2. Hereafter

Some of the Takmir of the Great Pelita Samarinda Mosque are those who have retired from working in the government. Relatively more free time in retirement, mosque takmirs are focused and can devote their full attention to managing the mosque. Regarding this, one of the informants said that:

" Even if we are not in retirement, God willing, we will still serve as takmir of this mosque, because this practice is what we will carry as provisions in the hereafter"

The provision in the hereafter referred to by the takmir of the mosque shows the hope that their work in managing the mosque will be a good practice that will weigh the scales of goodness in the hereafter. Further in this regard, the activities that have been implemented takmir mosque, not just at the mosque but also the best possible attempted implemented and in amalkan in everyday life, ie, both within the family, community, nation, and state. One of the proofs of this progress is the ceremonial achievement of one of the mosque takmirs who won the Sakinah Mawadah Warahmah Family Award which was held some time ago in Samarinda City.

From the above, the takmir of the mosque can be synthesized that a person's faith will make his life tied to the hereafter, the day of determination of sins and rewards so that his heart is not thrilled to enliven the mosque with worship activities.

3. Integral

The gifts of Allah bestowed upon extraordinarily large creatures. Although often not realized, this gift covers all aspects of life, from physical to non-physical, from material possessions to invisible pleasures such as sanity, common sense, health, to one's faith. Regarding the gift of wealth, Allah through Islamic teachings teaches humans not only to receive but also to give, not only to get but also to share. This is where the recommendation to give zakat, donate and give alms becomes relevant in religion.

Because of the importance of zakat, Islam has made it one of the main pillars in Islam. Every Muslim who is able is obliged to pay zakat as part of the implementation of the third pillar of Islam. That is, in the order of the pillars of Islam, zakat occupies the row of pillars after prayer, the worship that is most emphasized in Islam because it is a reflection of the most concrete practice of servitude to God. Unfortunately, the average level of awareness for zakat is often lower than that for praying (Luhur, 2017).

Unfortunately, the average level of awareness for zakat is often lower than that for praying of great concern to the Pelita Mosque Samarinda. At first, along with the denser settlements in the Sungai Pinang Dalam area, the Pelita Mosque then took the initiative to become a pioneer of zakat management. The hustle and bustle of social life in the area greatly influenced the initiative to establish the Pelita Grand Mosque Foundation. Through this foundation, legally forma l, the Mosque Samarinda Pelita officially ZISWAF management institutions. The main objective of this foundation is to help the people's economy, reduce poverty and poverty. This is congruent with the informant's statement below:

" The main thing about zakat is also because it teaches sharing and caring for others, and also as a form of gratitude for Allah's blessings, healing the heart from the love of the world, developing inner wealth, and purifying the soul from being stingy. It is imperfect to pray someone without zakat "

The illustration above shows that prayer and zakat are integral parts that cannot be separated. Mosque which became a symbol of worship s implementation a la t is also required to manage zakat funds received from the public as an attempt to equalize the community economy. Therefore, the mosque must be responsible for the fulfillment of these two services.

4. Management

Based on interviews with informants, the Mosque Samarinda Pelita gain the trust of the public in a way with the kind of management takmir, such as accountability and transparency. which was presented to the congregation, it must be proved to the congregation openly, transparently, and air-sustainability. Transparency and verification was delivered every week after prayers J race and will be delivered directly on the bulletin board every week. That way the community will automatically give confidence in the Pelita Mosque because the mosque management always provides evidence, not just a promise.

From the informants also obtained information that the efforts of takmir of the Pelita Mosque to increase public trust, applying managerial principles, namely:

- a. Management transparency. The transparency of management carried out by the Great Pelita Mosque is by always providing information or publishing it openly to the public and anyone who wants to know the income and expenditure of funds and the needs of the mosque, through printed media, online media, as well as live announcements every week after S tool J people ;
- b. Modernization of management, which in its management of the Pelita Mosque Samarinda applying information technology-based k computer and internet as well as SOP (Standard Operating Procedure) standard;
- c. Publication of the Mosque Pelita applied namely by creating its social media accounts such as account facebook, youtube channel and other mass media, which is used to publish every activity, program, information related to Masjid Agung Pelita, as well as both expenditure and income funds Masjid Agung Pelita;
- d. Management of funds and quality activities. Takmir of the Great Pelita Mosque prioritizes the quality and responsibility of takmir to the community in managing funds and managing activities.

These managerial principles, among others, are realized by:

- a. Determine and assign takmir duties contained in the section of the management of funds and businesses that are tasked with collecting and distributing mosque funds.
- b. Providing information to mosque congregations either directly after each prayer or in writing through a circular letter related to the entry and expenditure of mosques as well as what the mosque needs.
- c. The funds that have been collected will then be allocated into cash cash funds, daily operational funds, qurban funds, and development funds. The funds will be stored in a different account, where daily operational funds are stored in conventional bank accounts, while qurban and development funds are stored in Islamic bank accounts. And some funds will be managed and distributed to those in need. The final step is the takmir of the Great Pelita Mosque to make a report on the expenditure and income of mosque funds made by the mosque treasurer every week.

- d. The results of the application of these principles are reflected in the informant's statement, namely that public trust will arise if the mosque always provides evidence, not only promises, where the funds are managed in a transparent manner and by holding quality, quality, diverse, and educational activities every day.

The same thing was emphasized by the mosque congregation who stated that :

"The key to building a relationship and increasing public trust, namely, based on the continuity, quality, and quality of mosque activities"

Collecting funds for the cost of building a mosque is a big job and not easy. There are so many obstacles that usually confront takmir or mosque administrators. Starting from finding and selecting people who can be asked for help and donations, tracking the address, to the method in the most appropriate measurement system.

Responding to these challenges, the takmir of the Pelita Mosque is divided into separate fields and sections of the management. The management fields and sections aim to make each administrator more focused on their respective duties and roles, so that there is no overlap in carrying out their duties and also aims to carry out periodic checks (double check) so that the fund management system at the Great Pelita Mosque is more organized in an organized manner. efficient and effective.

C. Level of Trust and Community Support for Agung Pelita Mosque

Based on the results of direct interviews with mosque administrators and congregations, it was stated that the role of the community in the progress of the mosque to date has always supported every activity at the Great Pelita Mosque, and has always provided a positive response. Community support for the progress of the mosque is in the form of community participation in every activity and also assistance in the form of funds and goods for the Great Pelita Mosque.

The form of support from the community and the Samarinda City Government and the East Kalimantan Provincial Government for the Great Pelita Mosque is also very large. This support aims to empower the functions and prosper the mosque. Support from the community and the government is not only material but also non-material. Non-material support, for example, is always enthusiastic, participates in, and supports

every activity and program at the Pelita Grand Mosque. Meanwhile, material support can be seen from the amount of income from zakat, infaq, and alms funds which increases every year. Besides, both the city and provincial governments always provide financial assistance for each mosque construction, such as the elevation of the mosque tower, which is currently under construction, most of its funds come from the Samarinda City Government.

In addition to the government, a form of trust also emerged from the congregation, one of which was evident from the information that the mosque electricity bill was paid by an unknown congregation in the last three months (August-October 2020). This is certainly a sign of congregational trust in the Great Pelita Mosque Samarinda. The form of trust and support from the congregation of the Pelita Grand Mosque in Samarinda makes the managers and administrators able to maximize every activity to prosper the mosque. So that the mosque appears to function optimally, not only as a place of worship but as a center for the development of Islamic da'wah.

CONCLUSION

From the description above discussion, it can be concluded as follows:

1. The role of the takmir of Pelita Mosque in Samarinda in managing its activities is very much based on the scope of the spiritual dimension of the concept of prospering the mosque, namely, faith, the hereafter, the internalization of prayer and zakat, and management.
2. Dimensions spiritual demanded effort managerial in the prosperity of the mosque carried out by takmir Masjid Agung Pelita by using some of the principles of management, that is transparent in the management, modernization management, publications, as well as fund management and quality activities. Also, the takmir of the Great Pelita Mosque in managing mosque funds is divided into several fields and separate stewardship sections. The management fields and sections aim to make each administrator more focused on their respective duties and roles, so that there is no overlap in carrying out their duties and also aim to carry out periodic checks (double check) so that the fund management system at the Great Pelita Mosque is more organized in an organized manner. efficient and effective.

3. Efforts takmir Masjid Agung Pelita in increasing the trust of society, namely premises n continuously improves the quality and responsibility responsible committee, in terms account for what has been presented to the congregation by delivering a personalized report of income and expenditure of funds transparently. Besides, always hold quality, quality and sustainable activities every day. This can be proven that the management of funds carried out by the takmir of the Great Pelita Mosque has proven to be able to attract and increase the trust and enthusiasm of the community to always follow and support every mosque activity and program, and always help and fulfil every need of the mosque.

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