

THE ROLE OF MOSQUES IN COMMUNITY ECONOMIC RECOVERY DURING THE COVID-19 PANDEMIC

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ABSTRACT

Introduction: The mosque has many roles and functions, one of which is economic empowerment. As a place for economic empowerment, mosques must play a role in the economic recovery of people who have experienced adversity during the Covid-19 pandemic. This study aims to find out how is the role of mosques in the community's economy during the Covid-19 pandemic.

Methods: The research used a qualitative method with a case study approach.

Results: The results of the study show that the Jogokariyan Mosque has succeeded in recovering the community's economy during the pandemic with various programs. These programs are given to the poor in the form of basic necessities and given to MSME actors by holding people's markets; mosques help market participants by providing *Al-Qardh* loans, providing education about entrepreneurship, and providing free shopping vouchers for the poor and mosque congregations to stimulate sales of people's market participants.

Conclusion and suggestion: Mosque administrators must work better in managing their mosques so that mosques can maximize their roles and functions and not only be used as places of worship. The role and function of the mosque can solve all the problems of the congregation.

INTRODUCTION

Mosques have many functions. Mosques should not only function as places of worship, but are places for all Muslim mu'amalah activities. During these activities, the aim is to be pious and glorify the name of Allah SWT as the word of Allah SWT in the Qur'an Surah An-Nur verse 36.

فِي بُيُوتٍ أَدَانَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۖ

In the houses which God has commanded to be glorified and to be called in therein by His name. In it always glorify Him in the morning and evening.

Mosques were not built and functioned only as places of worship, but have more to offer than that (Irham, 2019). In addition to places of worship, mosques can function as places of education (Khoiruni and Widyanto, 2018), places of health (Khoiri, 2020), da'wah (Mardhotillah et al., 2020), and economic empowerment (Faizaturrahman, 2018; Irham, 2019; Ramdhan et al., 2019) . Research on the functions of a mosque proves that the mosque can be maximized in its function, and not only be used as a place of worship.

Since the beginning of 2020, Indonesia and the world have been hit by the Corona Virus Disease 2019 pandemic, known as Covid-19. This virus attacks the human respiratory system. Some common symptoms include fever, dyspepsia, pain, dry cough, and shortness of breath. Covid-19 is deadly enough to cause respiratory failure and multi-organ dysfunction. This virus is more deadly for the elderly and those with complicated conditions. The World Health Organization (WHO) declared the coronavirus a global pandemic on March 11, 2020 (Roziqin et al., 2021).

According to Puspitasari and Indrarini (2021), the current Covid-19 pandemic that has hit Indonesia and the world has changed social, cultural, economic, and religious activities. The Covid-19 pandemic has had a negative impact on the community's economy such as layoffs, decreased tourism, price increases, and losses for micro, small and medium entrepreneurs (Yamali and Putri, 2020).

According to data from the Indonesian Central Statistics Agency, in 2021 Indonesia had a projected population of 272 million people (BPS, 2021) and according to Databoks 231.06 million Indonesians are Muslim (Databoks, 2021). From the results of a survey conducted by Lazizmu, the majority are Muslim. Donating through mosques can be seen from the results of a survey conducted in 2021 where 61.5% of respondents channeled their zakat through mosques. This is according to research conducted by Kasri and Ramli (2019) where the majority of Indonesian Muslim communities channel their donations to mosques.

The large Muslim population in Indonesia causes the rapid construction of mosques. The number of mosques and mushalla in Indonesia, based on data obtained from SIMAS data from the Ministry of Religion of the Republic of Indonesia in February 2022, was 632,970 mosques and prayer rooms, consisting of 287,306 mosques and

345,664 mushalla (SIMAS, 2022). The mosque as a religious and community center is responsible for empowering and fostering the community (Irham, 2019), including alleviating problems caused by the current Covid-19 pandemic.

The large number of mosques and Muslim residents in Indonesia is a big potential for Indonesia in solving the problems faced by the current Covid-19 pandemic. A mosque's role and function is not only as a place of worship if its function is optimized, especially in economic empowerment, and can be a solution for community businesses that have deteriorated since the Covid-19 pandemic.

One of the mosques that can carry out its function as a place of economic empowerment is the Jogokariyan Mosque. The Jogokariyan Mosque takes a role in the economic recovery of the community during the Covid-19 pandemic. The Jogokariyan Mosque is not only active in assisting the poor but also able to create a people's market program to recover the economy of MSME actors who are experiencing difficulties during the Covid-19 pandemic. In contrast to other studies that only discuss the role and function of mosques, this study focuses on the role of mosques in recovering the community's economy during the Covid-19 pandemic. Therefore, this study attempts to describe the role and function of the Jogokariyan Mosque in restoring the community's economy during the Covid-19 pandemic.

LITERATURE REVIEW

The Covid-19 Pandemic and the Indonesian Economy

In March 2022, according to data taken from the World Health Organization (WHO), Covid-19 has killed 5.97 million people in the world (WHO, 2022). Covid-19 has not only claimed the lives of many people around the world but has also disrupted the global economy. The economic slowdown has become a significant consequence for several countries around the world (Hudaefi and Beik, 2020).

Due to the COVID-19 pandemic, businesses, workers, and business owners around the world are experiencing economic shocks. This is because Covid-19 has created instability in the demand for goods and services around the world, which even affects exports and imports related to the international economy (Ikram, 2021). During a pandemic, the most affected industry is the tourism industry because travel restrictions imposed by the government will lead to a reduction in domestic and international travel. Therefore, the travel and accommodation sector is described as the sector that was first damaged by the pandemic (Ozbay et al., 2021).

Covid-19, which initially appeared in China, made China's trade negative so that it had an impact on the system and the flow of world trade. This of course also has an impact on Indonesia, because China is one of Indonesia's largest trading partners, not only

bringing positive impacts on the export and import sectors but also on the trade sector which is the second largest contributor to taxes in Indonesia (Nasution et al., 2020).

In Indonesia, the Covid-19 pandemic has caused a slump in various sectors, and has also damaged the MSME sector, resulting in damage to supply chains, factory closures, decreased production, and lack of demand. During the Covid-19 pandemic, the industries that were able to survive were those related to basic needs such as clean water, electricity, health, agriculture, and plantations. Meanwhile, the industries that experienced a negative impact were the tourism, transportation, and manufacturing sectors (Rosita, 2020).

Definition of Mosque

Etymologically, the mosque is an *isim makan* or a word that indicates a place in Arabic, namely *masjidun* which is taken from the word "*sajada-yasjudu-sujudan*" which means a place of prostration in order to worship Allah SWT or to perform prayers (Sucipto, 2014). In daily activities, the mosque is defined as only a place of prayer; this is considered not entirely wrong because the word mosque comes from Arabic which refers to objects that indicate a place, literally a mosque is a place to prostrate. Prostration has the meaning of placing the forehead, the palms of the hands, the knees, and the two feet on Allah's earth. In *syar'i* the meaning is prayer, which is a *mahdhah* worship, namely worship that has been determined by Allah, the number of rak'ahs and the method of implementation (Sarwono, 2014).

However, if the mosque is defined as only a place of worship, this is not true because Allah has made the entire universe a mosque for prostration to Him to pray and worship Him. The mosque as a place of worship is the main function of the mosque, but it should not monopolize the other roles and functions. In *syar'i*, the mosque has a broader meaning, not only as a place to pray, but used as a gathering place for Muslims to worship or perform congregational prayers and various other worships that draw them closer to Allah SWT (Gazalba, 1964).

From the above definition, it can be concluded that the mosque is a place of worship to prostrate to Allah SWT and various other kinds of worship. However, the mosque as a place of worship as its main function should not monopolize other functions, namely as a place for mu'amalah as long as the mu'amalah activity is used to get closer and be devoted to Allah SWT.

The Role and Function of the Mosque

If we refer to Al-Hadith and Al-Qur'an about the function of the mosque, we can find many roles and functions (Sucipto, 2014). These are, in essence, influenced by various forces. From only serving as a place of worship, a new movement has developed to optimize the role and function of the mosque, not only a place of worship but also as a center for mu'amalat and a cultural center (Harahap, 1993).

Starting from the time of the Prophet Muhammad when the mosque experienced a very optimal role and function to the time when they were sometimes used as a place of worship only, it can be concluded that the mosque has the following roles and functions:

1. Place of worship

The function of the mosque as a place of worship for both *fardu* worship, which is tied to the pillars of Islam, as well as sunnah worship such as *l'tikaf*, reading the Qur'an, and remembrance are closely related to mosques. From the relationship between mosques and worship, it can be said that the mosque is the center of Islamic worship (Gazalba, 1964).

2. Social function

In the mosque, at the time of praying, the teachings of equality, unity, and brotherhood of mankind are taught and practiced. Culture and its problems have always changed and developed from the time of the Prophet until now, but a mosque that teaches its congregations unity through prayer will certainly make it easier to solve existing social problems (Gazalba, 1964).

3. Politics

Prophet Muhammad as the Messenger of Allah acts as Allah's caliph for mankind. As the leader of his people, the Prophet established power through him structuring and managing social and economic life in an Islamic way centered on the mosque. In this position, the Prophet acted as a political leader (Gazalba, 1964).

4. Economy

The role of the mosque in the economy is not in the real form of the economy such as production, distribution, and consumption. In the economy, mosques have a function as working capital, labor, teaching how to buy and sell, and others (Gazalba, 1964). Islam gives freedom to play the best possible role in religion, including in the economy (Afzalurrahman, 1997).

5. Education

In the mosque, apart from delivering the sermons, the Prophet was also asked about beliefs and norms and etiquette inside and outside the mosque. During his lifetime the Prophet sat in the mosque surrounded by *halaqah* to study. And from the mosque, the Prophet sent teachers to teach the Qur'an to the Arabs at that time (Gazalba, 1964).

6. Da'wah

During the history of the development of the Prophet's da'wah, especially in the Medina period, the existence of the mosque was not only used as a center for special or special places of worship such as prayer. Functionally, at the time of the Prophet

Muhammad, the mosque was used as a center for the spread of Islam with pure Islamic values carried out peacefully without violence (Kurniawan, 2020).

7. Health

During the time of the Prophet Muhammad SAW, the mosque had a maximum role and function so that it could be a center of strength for Muslims, including a role in health activities. At the time of the Prophet Muhammad SAW, the mosque functioned as a health center to treat Muslim fighters who were injured during the war (Sarifudin et al., 2020).

The Role of the Mosque as a Place of Economic Empowerment

According to Suryanto (2016), empowerment is a concept or way for people to be able to control and be independent in their lives with the concepts of participation, independence, equity, and networking. According to Suryanto (2016), economic empowerment is strengthening the community to have production factors, obtain information, get adequate wages, and gain good knowledge and skills from its aspects or policy aspects from policymakers.

Community economic empowerment activities must include several improvements, as follows (Suryanto, 2016):

1. Improve and facilitate access to business capital.
2. Increase access to human resource development.
3. Increase access to facilities and infrastructure that directly support community economic growth.

Mosque-based economic empowerment is interpreted as the mosque movement as a central force centered on the participation of the congregation and mosque administrators in a place so as to become a driving force for empowerment activities that can increase independence, welfare and improve the quality of life for the better (Ridwanullah and Herdiana, 2018).

RESEARCH METHODS

Exploring the role of mosques in the economic recovery of the community during the Covid-19 pandemic, the case study of the Jogokariyan Mosque in Yogyakarta is qualitative research. Qualitative research is research that aims to understand the phenomenon of what is experienced by the object of research such as perception, behavior, motivation, and action, holistically, then interpreted with scientific methods (Moleong, 2018). This study aims to find out the role of Jogokariyan Mosque in the community's economy recovery during the Covid-19 pandemic.

To facilitate this research, the researcher took the following approach:

1. Case study

Case studies are an appropriate research strategy when the main research questions are related to the "how" and "why," when the researcher has little opportunity to control the events being investigated, and when the focus of the research lies on contemporary phenomena (Yin, 2019).

2. Literature research

Literature research is carried out to strengthen the ideas in this research, and to evaluate the results of field research. Library research is based on books, journals, and other previous research to find the basis of the existing findings.

With a limited research target, if it is dug deep and well, unlimited data will be found (Bungin, 2013). To get good and sufficient data in this study, researchers used data collection techniques as follows:

a. Participatory observation

In this study, researchers observed and were directly involved in the object of research, namely the role of mosques in the community's economy recovery during the Covid-19 pandemic.

b. Interview

The researcher conducted interviews with the administrators of the Jogokariyan Mosque and the congregation who were involved in implementing the role of the mosque in the community's economy recovery during the Covid-19 pandemic.

In this study, in order to obtain reliable data, the researchers triangulated the data with source triangulation, namely by interviewing three Jogokariyan Mosque administrators and five people's market participants. The researcher also compared the data obtained from interviews with data obtained from observations.

RESULT AND ANALYSIS

Jogokariyan Mosque Profile

Jogokariyan Mosque is a mosque located on Jogokaryan Street No.36, Mantrijeron, Mantrijeron, Yogyakarta City, Special Region of Yogyakarta. In contrast to the majority of other mosques, which are only used as places of worship, Jogokariyan Mosque has very good management so that this mosque becomes a reference for other mosque administrators in managing their mosque.

The Jogokariyan Mosque is often used as a place for study tours for the administrators of other mosques and outside the city of Jogjakarta and also a place of research in mosque management in various studies. Due to the good management of the Jogokariyan Mosque, in 2016, it was awarded a certificate of appreciation by the Ministry of Religion as a National-level Pilot Large Mosque.

During the Covid-19 pandemic that hit Indonesia, the mosque remained consistent in guarding the economy of its congregation. This can be seen by the mosque holding several programs in the recovery of its community economy during the Covid-19 pandemic. The Jogokariyan Mosque holds a program for the poor and also MSMEs so that their business can continue to run during the Covid-19 pandemic.

Basic Concepts of Jogokariyan Mosque Management

According to the administrators of the Jogokariyan Mosque, in the management of the mosque, it is necessary to have four main concepts so that the role and function of the mosque can be carried out properly and efficiently. The four basic concepts are:

1. Mapping

To make it easier for mosques to carry out their roles, they must do a mapping. At the Jogokariyan Mosque, mapping is done by drawing a map of the Jogokariyan village area which consists of four RW. The map is described complete with the location of the residents' houses.

In mapping the congregation of mosques, the data that must be collected in the mapping concerns the condition of the community, namely: are they able to pray or not, poor or not, have paid zakat or not, can read the Qur'an or not, have sacrificed or not and other important data.



Figure 1 Peta Jama'ah Masjid Jogokariyan

At the Jogokariyan Mosque, mapping is carried out every four years and is done by visiting residents' houses one by one, and adding observations through the daily interactions of mosque administrators with residents while in the mosque.

2. Service

The Jogokariyan Mosque always instills in its administrators the idea that the mosque administrator is a servant of the congregation, not the ruler of the mosque. The mosque administrator must care about his mosque and always be ready to serve

his congregation. The administrator must make the community happy to be in, interact, and have activities in the mosque, by serving their needs and interests.

The economic services carried out by the Jogokariyan Mosque include: providing rice compensation, subsidy for sahur during the fasting month, repairing the congregation's houses, free clinics for congregations, delivering qurban meat to homes for both *shohibul qurban* and for residents who have no sacrifice.

3. Empowerment

So that its role can be carried out properly, the Jogokariyan Mosque always empowers its congregation. The mosque always appreciates the congregation's existence and directs the potential of its congregation. The mosque always involves all levels of its congregation to participate in prospering and carrying out the role of the mosque so that the mosque is not only a place of worship.

4. Coaching

Mosque congregations must continue to be fostered in their aqidah, understanding of Islam, worship, and morality through various recitations, activities held at mosques, and interaction with mosque administrators. Mosques must carry out coaching to increase the bond between the congregation and the mosque and the bond between fellow mosque congregations. The mosque must foster the community so that the mosque is used as the axis or center of community activities.

The Role of the Jogokariyan Mosque in Community Economic Recovery during the Covid-19 Pandemic

As explained above, mosques have many roles and functions. One of those is as a place of economic empowerment. To carry out this function, the Jogokariyan Mosque tries to take a role in recovering the congregation and community economy around the mosque during the Covid-19 pandemic. In carrying out its role, the Jogokariyan Mosque made several programs so that its role in the recovery of the community economy runs well.

The programs carried out by the Jogokariyan Mosque can be divided into two categories, namely assistance programs for the poor and programs for MSME actors by providing people's markets. The two programs can be explained as follows:

1. Programs for the poor

Before assisting MSME actors, the mosque ensures that the needs of the poor are met. Therefore, the mosque made a special program for the poor. This program is specifically for the poor who are considered not to have the ability to make more efforts to improve their economy. Therefore, the mosque must create a program that helps directly for the sustainability of the life of its poor congregation.

In this case, in order to facilitate data collection on poor congregations who need direct assistance, the Jogokariyan Mosque has mapped its congregations every four

years. With the congregations mapping as described above, the mosque will have no difficulty in registering people who need direct assistance, and the assistance provided can be right on target and can be carried out effectively and efficiently.

The programs for the poor that are carried out by the Jogokariyan Mosque are as follows:

a. Rice ATM

Rice ATM or Rice Automated Pavilion. This rice ATM program is a gift of rice for the poor. The rice ATM can be accessed by Jogokariyan Mosque congregations every day. In this rice ATM program, according to Welly, as the administrator of the Jogokariyan Mosque, the mosque has provided approximately four tons of rice every month for the poor and needy. Currently, there are 425 rice ATM recipients registered at the Jogokariyan Mosque.

For access to ATM rice collection, the mosque schedules rice collection 15 minutes before the call to prayer and a maximum of one hour after the fardhu prayer. With this schedule, the recipients of the rice ATM assistance will be called to perform congregational prayers. This is done so that the poor are not only helped economically but are also invited to improve their spirituality by praying in the congregation.

b. Monthly basic food assistance

In addition to the rice ATM, the Jogokariyan Mosque provides monthly basic food assistance in the form of 5 KG of rice, oil, side dishes, and other basic necessities; the Jogokariyan Mosque provides these basic necessities once a month. In its implementation, the mosque conducts recitations every month and, at each recitation, basic necessities are given. According to Welly, as the administrator of the Jogokariyan Mosque, with the provision of basic necessities and the existence of a rice ATM, the needs of the poor can be met every day.

c. Free shopping voucher assistance

In addition to the two programs above, during the Covid-19 pandemic, the Jogokariyan Mosque also provided poor people and congregations with shopping vouchers that can be used for shopping at the people's market and will be explained in the people's market program. The vouchers given by the Jogokariyan Mosque were initially given five times a day for 10 days, with a nominal value of Rp. 5,000. After evaluation and further study, the shopping vouchers are now only given once a day every time a people's market is held, namely Saturdays and Sundays, with a nominal value of Rp. 10,000.

2. Hold a people's market

Not much different from the poor who have difficulty recovering their economy, MSMEs are also experiencing obstacles during the Covid-19 pandemic in Indonesia.

Even though they are able to try to meet the needs of daily life, entrepreneurs experience obstacles in continuing their business. The problems faced by MSME actors at the Jogokariyan Mosque are the lack of business capital and the lack of buyer interest during the Covid-19 pandemic.

To solve the congregation's business problems, the Jogokariyan Mosque holds a people's market around the mosque every Saturday and Sunday after subuh prayers. The people's market of the Jogokariyan Mosque has the motto "**Dari masjid rakyat bangkit, segera merdeka dari belunggu COVID**". With the existence of this people's market, it is hoped that it will be able to overcome the problems of the congregations MSMEs.

The role of the mosque in the economy is not in the real form of the economy such as production, distribution, and consumption. In the economy, the mosque has a function as working capital, labor, teaching how to buy and sell, and others. Therefore, in carrying out its role, the Jogokariyan Mosque holds a people's market as a facilitator for MSMEs to run their businesses.

In holding the people's market program, the Jogokariyan Mosque not only provides a place to sell, but carries out additional programs so that the problems faced by the sellers can be resolved properly. The program can be explained as follows:

a. Providing education about entrepreneurship

Providing education about entrepreneurship is considered necessary by the mosque if holding a people's market. This needs to be done so that sellers can get maximum results while participating in people's markets and selling activities can be in accordance with Islamic teachings and can still survive and thrive during the Covid-19 pandemic that is hitting Indonesia and the world today.

Providing education about entrepreneurship is carried out by the administrators of the Jogokariyan Mosque through monthly *ngaji bisnis*. In this *ngaji bisnis* program, people's market participants are given knowledge about entrepreneurship to develop their businesses. In the *ngaji bisnis*, the people's market participants are given knowledge about how to calculate HPP, SWOT analysis, and other knowledge about entrepreneurship. In addition to *ngaji bisnis* after the subuh congregational prayer, and before holding the people's market, sometimes the administrators of the Jogokariyan Mosque also give a short lecture about entrepreneurship that is good and right according to Islam.

In addition to the *ngaji bisnis*, the mosque also provides education about entrepreneurship with a business trip program. This program is carried out by visiting other MSMEs both in and outside Jogja, the latest carried out by the administrators of the

Jogkariyan Mosque being a business trip to Bandung during which the participants were invited to visit the fashion, culinary, and technology sectors. With this business trip, market participants can get inspiration, motivation, and education in developing their business.

b. *Al-Qard* capital loan

Running a business requires capital. This capital can be used to start a business or expand an existing business. Capital is one of the main problems faced by people's market participants; therefore, the Jogokariyan Mosque makes business capital loans for people's market participants.

In contrast to other lenders who increase the loan amount when repaying it, the Jogokariyan Mosque provides *Al-Qard* loans to market participants. According to the DSN MUI Fatwa No. 19/DSN-MUI/IV/2001 concerning *Al-Qardh*, *Al-Qardh* is a loan given to a customer (*Muqtaridh*) who needs it. *Al-Qardh* customers are required to return the principal amount received at a mutually agreed time. The capital loan provided by the mosque is worth two to five million rupiah for people's market participants who need it. People's market participants are only asked to return the money they borrowed at the beginning without any addition

Without an additional loan value for business capital, this reduces the burden on people's market participants. This business capital loan makes it easier for participants to start a business or those who want to develop their business for the better. This business capital is used by some market participants to buy raw materials or carts to make it easier for sellers to move their goods to those who live far from the mosque environment. This is because most of the participants in the people's market are those who have just opened a business and have not had the preparation in doing business, so the mosque provides business capital loans and education about entrepreneurship.

c. Providing free stalls for sellers

In addition to providing *Al-Qard* capital loans, the Jogokariyan Mosque provides free stalls and also does not charge fees for MSMEs participating in the people's market; participants are also not charged cleaning fees or other administrative costs. Participants are only asked to be responsible for the cleanliness of the surrounding trading area.

The absence of fees for participating in the people's market will certainly reduce the burden on the people's market participants. Without this fee, all participant benefits can be enjoyed by participants without the need to incur additional costs from their business results.

d. Providing free shopping vouchers for congregants

In addition to business capital, the problem faced by the MSMEs of the Jogokariyan Mosque congregation is the lack of buyer interest in buying their merchandise. This is influenced by the worsening of the community's economy during the Covid-19 pandemic, resulting in people's purchasing power being low. To solve this problem, the mosque made a program of providing free shopping vouchers for the poor and the congregation of the Jogokariyan Mosque.

As previously explained, the voucher given to the poor and the congregation of the Jogokariyan Mosque is Rp. 10,000. The voucher can be used for shopping at the Jogokariyan Mosque people's market. The existence of this shopping voucher program not only helps the poor to meet their needs but also stimulates the sales of people's market participants. Vouchers used by the poor and the congregation of the Jogokariyan Mosque to shop at the booths of the people's market participants can be exchanged for money by traders to the administrators of the Jogokariyan Mosque after the people's market event is over every day.

In the holding of the people's market, the mosque provides approximately 3500 vouchers every week for two days, namely Saturday and Sunday when the people's market is held. With the number of vouchers, the mosque spent approximately Rp. 35,000,000 every week. This was done to stimulate the sales of the people's market participants at the Jogokariyan Mosque. Although there were cost constraints at the beginning of its implementation over time and with the good implementation of the people's market program, it provoked donors to donate to the mosque. To date, the Jogokariyan Mosque can provide 3500 vouchers every week.

The free voucher program succeeded in stimulating the sales of the people's market participants in selling their wares. This was proven by Mrs. Evi, a seller of beef soup, one of the participants in the people's market, according to whom the existence of shopping vouchers for the poor and the congregation of the Jogokariyan Mosque managed to increase sales of their merchandise. Mrs. Evi, who previously tried to sell at a time when Covid-19 cases were rampant in Indonesia, was only able to sell 10 portions of her merchandise. After participating in the people's market program and the shopping voucher program, Mrs. Evi can sell 100 to 125 portions per day. Until now, the average income of MSME actors in the people's market is one million per day with an average income of four million per month and a net income of approximately two million per month.

In addition to the provision of necessities and holding a people's market, the Jogokariyan Mosque also assists its congregation who suffer from Covid-19. The assistance was given to the Covid-19 Pandita who were self-isolating at home, in the form of Rp. 500,000 and necessities for daily needs. In handling Covid-19, the mosque also provides free oxygen assistance to its worshipers who need oxygen during the rise of Covid-19 cases in Indonesia. Until now, the Jogokariyan Mosque still provides free oxygen for its congregations in need.

The Success of the Jogokariyan Mosque as a Place of Economic Empowerment

As previously explained, the mosque wants to carry out its role as a place for community economic empowerment. The community economic empowerment activities must include several improvements, namely:

1. Improve and facilitate access to business capital.
2. Increase access to human resource development.
3. Increase access to facilities and infrastructure to directly support community economic growth (Suryanto, 2016).

The improvements above have been successfully carried out by the Jogokariyan Mosque which has succeeded in increasing and facilitating access to capital for people's market participants by providing *Al-Qard* capital loans to all people's market participants. The Jogokariyan Mosque is also able to improve the quality of human resources by conducting educational programs for all market participants. Lastly, the mosque is also able to increase the production of people's market participants by providing loans to grow their business and increase the distribution of participants by running a free shopping voucher program to stimulate sales of people's market participants.

CONCLUSION

Mosques have many roles and functions, if the mosque management can maximize these. One of the functions of mosques that can be carried out during the Covid-19 pandemic is to make mosques a place of economic empowerment. Mosques can play a role in the recovery of the community's economy which has deteriorated during the Covid-19 pandemic.

One of the mosques that have succeeded in carrying out its role in the recovery of the community's economy during the Covid-19 pandemic is the Jogokariyan Mosque. The Jogokariyan Mosque is considered successful in carrying out its role in the recovery of the community's economy by holding various programs, both programs for the poor and programs for MSME actors whose businesses are impacted by Covid-19.

The program carried out by the Jogokariyan Mosque in carrying out its role in the economic recovery of the community during the Covid-19 pandemic is to help the underprivileged in the form of rice ATMs, monthly basic food assistance, and weekly

shopping vouchers. The program carried out by the Jogokariyan Mosque to recover the MSME economy is holding a people's market.

In organizing the people's market program, the mosque not only provides a place to trade, but also provides education about entrepreneurship, provides *Al-Qardh* loans, provides free stalls for participants, and provides free shopping vouchers to the poor and mosque congregations to stimulate sales of people's market participants.

The Jogokariyan Mosque has also succeeded in carrying out its role as a place of economic empowerment. This is evidenced by its success in increasing and facilitating access to capital for market participants by providing *Al-Qard* loans to all market participants. The Jogokariyan Mosque has also improved the quality of human resources by conducting educational programs for all market participants. The mosque is also able to increase the production of people's market participants by providing loans to grow their business, and is also able to increase the distribution of participants by holding a free shopping voucher program to stimulate sales of people's market participants.

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