



UQO An Environmentally Friendly and Family-Centric Mosque Fundraising System

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Abstract

The mosque, for Muslims, essentially serves as the center for religious and social activities within the Muslim community. Islam encourages its followers to enrich and vitalize the mosque. However, in practice, many communities in Indonesia, especially in Java and Madura, conduct fundraising on the streets to build or renovate mosques. This leads to disruptions in traffic flow, diminishes the reputation of Islam, and poses risks to both individuals collecting funds and the public. Moreover, such activities violate the constitution and Islamic Sharia. This research aims to innovate and address the issue of mosque fundraising in an environmentally friendly manner, without disrupting public order, and in accordance with the constitution and Islamic Sharia. The study utilizes the Research and Development (R&D) methodology, employing the ADDIE model (Analysis, Design, Development or Production, Implementation or Delivery, and Evaluations) in the development process. The outcome of this research is the Umplung Mosque (UQO) innovation. UQO provides a solution for mosque fundraising for construction or renovation. UQO is crafted from recycled materials, specifically used milk cans, equipped with fundraising barcodes. By using UQO, mosque administrators can eliminate concerns regarding the cost and location of fundraising activities. In conclusion, UQO can be considered an environmentally friendly, family-based, and applicable mosque fundraising system.

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Introduction

Mosques for Muslims serve as centers of religious and social activities, as the Prophet Muhammad designated them for worship and community development. Mosques play a crucial role in enhancing and strengthening the social, economic, and political aspects of the community, serving as a means to improve relationships with Allah and fellow believers (Ibrahim, 2017). In recent times, there has been a noticeable trend in Indonesia, particularly in Java and Madura, where communities display excessive enthusiasm in building or renovating mosques, aiming for grand structures as symbols of religious devotion. The quantity of mosques in Indonesia could potentially be considered a measure of the quality of religious practices among Muslims in the country. However, this may not be accurate without positive activities to fill these constructed mosques. According to reports from Media Indonesia on April 1, 2023, Jusuf Kala, Chairman of the Indonesian Mosque Council (DMI), stated during a lecture at UGM on March 31, 2023, that the number of mosques in Indonesia has exceeded 800,000. This figure is significantly higher than the number of mosques in Saudi Arabia. East Java is the province with the highest number of mosques, and Madura has the most mosques within East Java.

Indonesian Muslims demonstrate a high level of enthusiasm and deep commitment to Islam, reflected in their enthusiastic activities in building or renovating mosques for worship. According to the Central Statistics Agency (BPS) of East Java in 2019, Madura alone has 4,545 mosques spread across four districts: 1,008 in Bangkalan Regency, 1,100 in Sampang Regency, 1,144 in Pamekasan Regency, and 293 in Sumenep Regency. (*BPS East Java Province*, n.d.)

In the process of constructing or renovating a mosque, substantial funding is inevitably required. This poses a challenge for mosques lacking proper management, both constitutionally in Indonesia and in accordance with Sharia law, such as conducting fundraising on public roads. The practice of soliciting donations in Madura can be observed along the main roads of Madura Island, both on the southern and northern routes, starting from Bangkalan Regency to Sumenep Regency. This phenomenon appears to have evolved into a cultural practice among the local community when undertaking mosque construction or renovation, even when the

mosque is not situated alongside a road. These activities involve the utilization of speakers, public address systems, and are complemented by mosque banners. In the practice of mosque fundraising, various obstacles are placed on the road, such as concrete blocks, benches, and other items. Mosque fundraising efforts may intensify during specific months, including the month of Ramadan. Mosque fundraisers not only engage in fundraising on public roads but also conduct activities in other public spaces, such as in front of gas stations (SPBU) and within other public transportation buses. This research seeks to address the challenges associated with environmentally friendly fundraising for mosques, aligning with constitutional and Sharia principles, and providing an applicable solution for mosques facing financial constraints for construction or renovation.

In the Madura region, fundraising activities for mosques along the highway can be found, starting from the Suramadu exit towards the Tangkel area and heading towards Tanah Merah. Based on data quoted from the Kompas.com website, there are at least 10 points of mosque charity fundraising along the Sampang-Bangkalan Regency road (Mui, 2023). In the Sampang area, along the Kedungdung Highway (Gunung Eleh) to Kusuma Bangsa Street, spanning 18 km, there are 6 points, indicating an average of fundraising every 3 km. The same phenomenon applies to Pamekasan Regency, where at least 8 points can be found along a 9.9 km stretch, with 4 fundraising points identified from Pakong Street to Larangan Badung, covering a distance of 5.6 km. A similar trend is observed in Sumenep Regency, with at least 4 points identified along the Kerem Highway in the Pragaan District up to the Pamekasan Gate, covering a distance of 25 km.

The same phenomenon regarding fundraising activities for mosques on the highway is not exclusive to Madura. Field observations in North Surabaya revealed numerous points of mosque charity fundraising along the roads. Additionally, in the Subang area of West Java, from Sukamandi to Pasar Pamanukan, there are 4 points identified. In Banjar Regency, South Kalimantan, specifically in the Lok Baintan area operating on the Northern Ring Road towards Marabahan and Barito Bridge, fundraising points were also observed. Indeed, the highest number of fundraising points is in the Madura region, particularly in the Bangkalan area, spanning from Blega

to Tangkel (towards Suramadu), with a total of 12 fundraising points on the highway (ASEP MUNAWARUDIN, 2019).

Raising funds through such means, when viewed from any perspective, is considered inappropriate as it diminishes the sanctity of Islam itself. Moreover, from an orderliness standpoint, it significantly disrupts road users (Wardi, 2012). Beyond causing disturbances to traffic flow, these activities also pose dangers to both the fundraisers and others. Examining the Indonesian constitution reveals that such practices contradict established regulations for legal fundraising for mosques, and this is further reinforced by Sharia law, which prohibits anything that disturbs or endangers oneself or others. Many Muslims, with the intention of doing good by contributing to mosque construction and renovation, unfortunately resort to inappropriate methods, such as fundraising on the highway. This can be observed in social activities that eventually become traditions without proper reconsideration from both constitutional and Sharia perspectives.

Based on the aforementioned background, this innovation research is conducted with the hope of addressing the issue of environmentally friendly mosque fundraising, without disrupting public order, and in accordance with the constitution of Indonesia and Sharia law aligned with the teachings of Islam, without demeaning Islam itself. This serves as a proposed solution for mosques facing financial shortages for construction or renovation. Therefore, it is crucial to conduct this innovative research as an effort to overcome issues related to fundraising on the highway.

Several previous researchers have conducted studies addressing mosque fundraising, such as the work of Asep Munawarudin (2019) titled "Pencarian Sumbangan Pembangunan Masjid Di Jalan Raya Dalam Pandangan Hukum Positif Dan Hukum Islam (Studi Kasus Pencarian Sumbangan Pembangunan Masjid Baitul Falah, Desa Kemanisan Kecamatan Curug Kota Serang." The findings of this study highlight the foundational issue of the legitimacy of fundraising for mosque construction on the highway. From the perspective of positive law, the fundraising activities conducted did not meet the established procedural standards regulated by authorities. Regarding Islamic law, the aspect of benefit (kemaslahatan) is prioritized as a primary consideration when dealing with cases of fundraising for mosques on the highway.

This implies that fundraising on the highway, which disturbs and endangers oneself or others, is considered inappropriate in Islamic law. (ASEP MUNAWARUDIN, 2019)

The research conducted by Prasetyo (2020) titled "Pengumpulan Sumbangan Masjid di Jalan Raya dalam Perspektif Hukum Positif (Studi Kasus Pengumpulan Sumbangan Masjid di Kecamatan Pragaan Kabupaten Sumenep)" aligns with similar findings. It revealed that the collection of funds for mosque construction on the highway was carried out without official permitting procedures but only through verbal communication with the local village head. Such a practice was found to be unacceptable in its implementation. (PRASETYO, 2020)

Additionally, conducted a study titled "Konstruksi Masyarakat Pencari Sumbangan di Jalan Raya (Studi Kasus Pencari Amal Masjid di Jalan Raya Kabupaten Pamekasan)." The study indicated that the social meaning behind seeking mosque donations on the highway is linked to the labeling of social activities in the name of religion, as well as the manifestation of societal distrust in mosque development management. (Holis, 2017)

Although previous studies have focused on revealing the licensing and legitimacy aspects of fundraising for mosques on the highway and analyzing the social structures involved in such actions, none have provided innovative solutions that are practical, affordable, environmentally friendly, and applicable to the wider community as an alternative to mosque fundraising. Therefore, this research is considered essential to break the pattern of mosque fundraising practices that are not aligned with the intended purpose of mosque construction, emphasizing community cooperation and solidarity among the residents surrounding the mosques being built. The research questions include: What is the phenomenon of mosque fundraising in Indonesia? What are the innovative forms of mosque fundraising that are environmentally friendly and align with the constitution and Sharia, applicable to all mosques in Indonesia?

Method

The research methodology employed in this study is Research and Development (R&D) with the aim of creating an environmentally friendly innovation product based on familial principles. This product is intended for mosque fundraising, aligning with applicable regulations or laws without compromising the primary

objective of mosque fundraising. The development model applied in this research is the *Analysis, Design, Development or Production, Implementation or Delivery dan Evaluations* ADDIE (Dick, W, Carey, L., & Carey, 2005).

In the Analysis phase, the development of mosque fundraising strategies previously implemented by the public was examined to identify issues with the existing strategies. It was found that the applied strategies could lead to problems with orderliness and might not align well with constitutional and Sharia regulations.

In the Design phase, new strategies were conceptualized to overcome the identified problems. The goal was to create fundraising strategies that are more acceptable to the public without violating constitutional and Sharia provisions. This conceptual development resulted in the creation of the Umplung Mosque (UQO) as an innovative fundraising product.

The Development phase aimed to materialize the previously designed concept by creating the UQO product. This phase also involved assessing public acceptance and examining the legal aspects for the common good, in line with Sharia objectives.

During the Implementation phase, the innovative product resulting from the development process was tested or applied in one mosque to gather feedback on its effectiveness and alignment with the fundraising objectives. However, due to time constraints, the implementation of this research has not been fully realized. Consequently, the findings are more oriented toward a product development plan to be used as a fundraising strategy.

In the Evaluation phase of the ADDIE model, assessments were made after obtaining feedback from the implementation phase. The product development plan was revised based on the feedback to achieve the objectives of developing the UQO innovation as an environmentally friendly, family-based fundraising strategy compliant with applicable laws, both constitutional and Sharia. It's important to note that full evaluation of the offered product is pending, as it has not yet been implemented to gather feedback for assessment and revision.

Result and Discussion

Muslim communities in Indonesia consider religious activities as a primary aspect of their work ethic, viewing them as something integral to their way of life.

Religious social activities have become deeply rooted in the social fabric of Indonesia. Additionally, people tend to believe that in religious matters, there is no need to rethink or overhaul established practices. This perspective has given rise to activities that carry a religious identity and are considered correct by certain groups. For instance, some mosque administrators who initiate programs for mosque construction or renovation may conduct fundraising activities by imitating successful mosques in the vicinity. However, they may neglect to consider the constitutional and Sharia validity that should serve as the foundation for fundraising efforts. Moreover, these activities may be carried out without assessing the potential negative impacts, such as fundraising on the streets causing traffic congestion, disrupting public order, or posing risks to oneself and others.

The search for funds or mosque fundraising, as an effort to enhance the prosperity of mosques, becomes a strong justification for any action taken as a manifestation of one's existence in the religious life of the administrators. The perception that a mosque looks good, magnificent, and beautiful as a place of worship reflects the quality of religious life in the surrounding community. This perception prompts people to do anything to enhance the beauty of the mosque. However, this view is misguided because the command to enhance the prosperity of the mosque is not about its physical structure but rather about filling it with positive activities. This is an effort to maintain the continuity of the religion and uphold the dignity of the faith since, from the beginning, mosques have been the focal point of religious activities for the Muslim community.

The mosque occupies a central position in the institutional synergy and motivational struggle of Islam on Earth. Since the early days of Islam, the Prophet and his companions have utilized mosques to cover all aspects of the Islamic community. This includes serving as a place of worship, a center for the development of the Muslim community, a hub for missionary activities, an educational center, a platform for the development of Islamic culture, and even as a bait al-mal institution for empowering the economic well-being of Muslims, playing a role in alleviating poverty. (Darinda et al., 2022). The Quran, however, instructs the Muslim community to enhance the prosperity of the mosque, not necessarily advocating for the construction of numerous

mosques continuously, as stated in Surah al-Taubah (9:17-18).

It appears that, besides seeking funds for mosque construction or renovation, there is another motive for individuals seeking funds, namely, the desire to receive remuneration from the development committee. There is a mechanism of cooperation between those seeking funds and the responsible parties who later provide compensation to the fundraisers based on the total income. According to an interview with one of the mosque fundraisers in Sampang, specifically in Sejati Village, Camplong District, they mentioned that the daily income from fundraising on the street ranges from Rp. 300-400 thousand, with deductions of Rp. 15-20 thousand for the agent's consumption such as coffee and food, as well as wages for each fundraiser. Another fundraiser in Pamekasan Regency stated that their daily income ranges from Rp. 800 thousand to 1 million, deducted for the consumption expenses of the charity agents on duty and the agreed-upon wages. In Subang, the daily fundraising can reach Rp. 400 thousand, with a 30% deduction for wages for the workers from the total earnings. According to local residents, the income can reach Rp. 1 million per day and even up to Rp. 2 million per day. (ASEP MUNAWARUDIN, 2019).

The reason they take to the streets is that it is the busiest alternative, even though the income is uncertain. This is what makes them enthusiastic as fundraisers because there is another motive besides helping the mosque, namely personal needs of the fundraisers. Fundraising of this kind is easily susceptible to misuse in practice because it is not solely for the benefit of the mosque. However, the approach taken in fundraising for the mosque in this way raises several issues. Firstly, it disrupts traffic flow, leading to congestion, which means it is not environmentally friendly as it disturbs public order. Secondly, there is the potential for accidents on the road, indicating that this fundraising practice poses hazards. Thirdly, there is an attempt to religiously influence social activities and even individual interests of the fundraisers due to a lack of comprehensive understanding of religion, as the ultimate goal of religion is to maintain order in life. Thus, fundraising for mosques on the streets has more weaknesses or dangers than benefits.

Therefore, an innovative form of mosque fundraising that is environmentally friendly and in accordance with the constitution and religion, applicable to all mosques

in Indonesia, has been found. This innovation is named UQO (Umplung Mosque), which serves as a solution to the fundraising issues for the establishment or renovation of mosques. UQO is made from recycled materials, specifically used milk cans with dimensions of 8.4 cm in height and a circular diameter of 7.4 cm. With the use of UQO, mosque administrators no longer need to worry about significant costs and space. UQO can be applied anywhere and anytime with ease. In conclusion, UQO is highly applicable.



Picture 1. Umplung Mosque (UQO)

Source: Private collection of the researcher, 2023

In its implementation, mosque administrators only need to engage in collecting used cans from the local community through a waste bank provided by the mosque administrators. These cans are cleaned and labeled with UQO stickers equipped with fundraising barcodes. Subsequently, mosque administrators distribute UQO to the local community. People can then contribute money to UQO as much as they are willing, without burdening them. Moreover, individuals can donate by scanning the barcode on the UQO sticker.

UQO undergoes monthly checks by mosque administrators, either offline or online. Offline checks are conducted in each district by mosque administrators who have been assigned in advance. Meanwhile, online checks involve verifying the mosque administrators' account balance connected to the UQO barcode. Once all funds are collected, a transparent report is generated to avoid any indications of fund misappropriation.



Picture 2. Flowchart of Implementation UQO

Sourcer: Private collection of the researcher, 2023

The spirit of the Muslim community in Indonesia to promote good and prevent evil (*amar ma'ruf nahi munkar*) appears to be stronger than avoiding wrongdoing. However, it is clear from the *Muttafaq 'alaih* hadiths that Prophet Muhammad calls on everyone to act in obedience according to their capabilities and to avoid prohibitions entirely. This forms the basis for Yusuf Qardawi's perspective, where leaving prohibitions is prioritized over fulfilling commands, as only good people refrain from prohibitions, whether they are righteous or disobedient.

Many individuals strive to do good without considering the negative impact of their well-intentioned actions. Consequently, actions that are perceived as good may turn otherwise due to improper means, such as fundraising for mosques on the streets. While the intention is to defend the faith, in reality, it may harm the very essence of the religion itself. Fundraising for mosques on the streets is deemed inappropriate when examined from both a constitutional and religious perspective. From a constitutional standpoint, such actions violate the Republic of Indonesia Law No. 9/1961 regarding the Collection of Money or Goods, Law No. 6/1974, specifically Article 10, Government Regulation No. 29/1980 concerning the Implementation of Donation Collection, and religiously, they contravene the decision of the Minister of Social Affairs No. 56/HUK/1996 regarding the collection of public donations. Moreover, the local government in Sampang Regency, through Regional Regulation No. 7/2015, prohibits fundraising practices on the streets, deeming them disruptive to public order. (ASEP MUNAWARUDIN, 2019).

The act of fundraising for mosques on the streets, when viewed from a religious perspective with an approach based on the sources of the Quran, principles of

jurisprudence (usul fiqh), and jurisprudential maxims (kaidah fiqh), is also considered contradictory. From the religious standpoint, the goal of religion is the welfare (kemashlahatan) of the community, while the practice of fundraising can lead to various negative risks such as disrupting the order of road users. Therefore, based on the principle of sadd adz-dzari'ah (blocking the means), such actions are prohibited to prevent harm. In the concept of usul, rejecting harm should take precedence over doing good.

There are various methods of fundraising for mosques in society managed by several zakat, infak, and sodaqoh management institutions, such as the National Amil Zakat Agency (BAZNAS), the Amil Zakat, Infak, and Sodaqoh Muhammadiyah Institution (LAZISMU), and the Amil Zakat, Infak, and Sodaqoh Nahdlatul 'Ulama Institution (LAZISNU/NU-Care LAZISNU). In addition to managing zakat, these institutions also handle infak and sodaqoh with programs for utilizing infak, such as placing cans/boxes for each NU or Muhammadiyah member, and infak programs from LAZISMU by placing infak boxes in stores. However, in practice, these institutions only focus on the members of religious organizations around them, which may be considered insufficient in reaching all layers of society.(Nusawungu et al., 2019) Based on various fundraising phenomena for mosques with numerous negative consequences, UQO emerges as a novel breakthrough that is expected to provide a solution for charity across the entire community. It also aims to assist mosque fundraisers so that they do not have to resort to the streets. The fundamental idea behind the UQO innovation is its system management, making it easier for charitable contributors (musaddiq) to give their charity or infak. The UQO program is designed to offer a solution to communities or mosque administrators facing the phenomenon of fundraisers taking to the streets. With this program, it becomes possible to encourage local communities to consistently contribute and enhance the social awareness of the people. As described in the background of the problem, the research focuses on the issue of fundraisers directly taking to the streets, disrupting traffic, and endangering their lives, as explained in the detailed phenomenon.

The distribution system of UQO involves delivering cans to the homes of residents around the mosque, or musaddiq (charitable contributors), followed by the

collection of donations by mosque administrators who have been assigned this task. Subsequently, through fund management, the process includes recording the amount of charity and creating financial reports, conducted at the end of each month, followed by the withdrawal of UQO. The management process concludes with the distribution of charity funds for mosque construction. Essentially, UQO embodies the philosophy that small acts of philanthropy, when accumulated over time, can lead to significant outcomes. This philosophy emphasizes the importance of consistency, perseverance, and patience in achieving long-term goals. In this context, UQO teaches us about the significance of consistency, dedication, and patience in attaining any desired objective. Although the results may not be immediately visible, with determination and strong patience, one can achieve remarkable changes and accomplishments while avoiding negative impacts.

With the program offered by UQO, it is expected to have a lasting impact on improving the practice of fundraising on the streets. Using a strategic move of social innovation, UQO offers a new solution to address social issues more effectively and efficiently. The implementation of the social innovation concept by UQO is essential to tackle various challenges and social issues faced by the community. "As part of the efforts to promote social innovation in society, UQO is open to collaborating with various parties to implement its program policies. UQO adopts an ecosystem, focusing on the collection and programming of almsgiving and other religious social funds within the community. The innovation offered by UQO is part of a continuous translation of the concepts of renewal (tajdid) and ijtihad to provide greater convenience for UQO in bringing about change in society. The innovation is undertaken to affirm and establish that UQO is a flexible, forward-thinking, initiative-driven, and innovative program. The role of UQO as part of the Islamic philanthropy movement is expected to project a more organized, systematic, impactful, and sustainable agenda, involving a commitment to strengthen the community's role in mosque development and prosperity.

Conclusion

Based on the research findings, it can be concluded that fundraising for mosques on the streets raises issues such as disrupting traffic, posing potential dangers

to oneself and others, and diminishing the dignity of religion. Furthermore, such activities violate the constitution of Indonesia and Sharia law based on the foundation of the Qur'an, *usul fiqh*, and *kaidah fiqh*. In response to these problems, the innovation of environmentally friendly and Sharia-compliant mosque fundraising named UQO (Umplung Mosque) was introduced. UQO is made from recycled cans with attached stickers and barcodes. UQO is distributed to every segment of society, allowing them to contribute as much as they wish, either by inserting money or scanning the barcode. UQO is cost-effective and practical, making it applicable to mosque administrators throughout Indonesia.

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