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# ANALYSIS OF SPACE USE AROUND THE MOSQUE AS AN ECONOMIC SPACE IN SYAIKHONA KHOLIL MOSQUE MADURA

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## ABSTRAK

Masjid merupakan tempat beribadah bagi umat muslim. Selain sebagai tempat ibadah, penelitian menunjukkan bahwa peran masjid sejatinya tidak terbatas pada persoalan spiritual saja. Masjid juga memiliki peran dalam pengembangan pendidikan, sosial, dan ekonomi. Namun demikian, bagaimana peran tersebut berhubungan dengan tatanan ruang yang dihasilkan masih belum diketahui. Aktivitas yang membentuk ruang perlu di analisa agar dapat diketahui apakah pola tatanan yang tercipta sudah sesuai dengan kebutuhan. Penelitian ini bertujuan untuk mengetahui bagaimana penggunaan ruang di masjid Syaikhona Kholil Bangkalan Madura. Masjid yang terdapat makam ulama Indonesia ini selalu ramai dikunjungi oleh peziarah dari dalam maupun luar daerah Madura. Banyaknya peziarah yang datang menciptakan aktivitas ekonomi yang mendukung kebutuhan pengunjung seperti makanan dan buah tangan. Melalui pendekatan kualitatif, data primer dikumpulkan dengan observasi lapangan, pemetaan area ekonomi sekitar masjid, dan wawancara. Hasil penelitian menunjukkan bahwa aktivitas sosial ekonomi yang telah lebih dahulu ada menentukan ruang yang tercipta di masjid Syaikhona Kholil. Keberadaan ruang ekonomi yang mendukung kemakmuran masjid tidak hanya berupa area jual beli seperti toko, kios, dan warung, melainkan juga area parkir yang luas. Makam Syaikhona Kholil mempengaruhi perkembangan ekonomi di sekitar masjid, mengubah tatanan ruang di sekitarnya, dan meningkatkan taraf hidup masyarakat.

**Kata Kunci:** masjid, aktivitas ekonomi, penggunaan ruang

## ABSTRACT

*The mosque is a center of worship for Muslims. Besides a place to pray, research has shown that the role of the mosque is not merely in spiritual concern. Mosques also have the role of education, social and economic development. However, the relationship between the role of the mosque and the space use is yet unknown. The activity that creates space use should be analyzed to see whether created space meets the needs or not. This research aims to explore the space use of Syaikhona Kholil mosques in Bangkalan Madura. It has a unique layout with the tomb of the Indonesian ulama inside. Thus, the mosque is always crowded as a pilgrimage destination. The existence of this religious activity eventually led to economic activity to support the needs of the pilgrims, both religious needs and daily needs. Based on a qualitative approach, the primary data was collected through field observation, mapping of economic activities surrounding the mosque, and interviews. The result of the research shows that the activity of social and economic determined the space used at the Syaikhona Kholil mosque. The economic space that are supporting the enlivenment of the mosque is not only shophouses, kiosks, and paddlers but also a large parking area. The tomb of KH Syaikhona Kholil affects the development of economic activities in the vicinity, changes the space used around it, and improves the lives of communities.*

**Keywords:** mosque, economic activity, space use

## INTRODUCTION

Masjid or mosque means a place to worship Allah SWT. Masjid is a sacred area where Muslims can prostrate and pray to The Almighty. But the role of the mosque was not terminated as a place for doing rituals, or a social-political dimension of the Muslim community. Instead, it becomes a symbol of belonging and identity (Abdel-Hady, 2010). Mosques should not only be built as places of worship but as a place for all Muslim muamalah activities. The role of the masjid is not only spiritually but also socially and economically.

Indonesia is a country with the largest Muslim population in the world. Muslim population amounted to 86,9% of the total population of Indonesia in 2021 (Bayu, 2022). As a country with the most Muslim residents, Indonesia has many masjids built and spread across the islands. Several mosques in Indonesia were built close to the maqam of Islamic figures. One of them is Syaikhona Muhammad Kholil who taught Islam in Bangkalan, Madura Island, Indonesia. Located at the urban perimeter, this mosque was initially built as a school for Muslim children. Then it developed into a place with social and economic roles.

Dewan Masjid Indonesia (DMI / Board of Mosques Indonesia) stated that in the future, mosque must be independent and has multi-function that prospered the surrounding community by having business activities based on the local potential (Hamdani, 2016). The management of mosques in Indonesia is done by the community. They are not managed by the government like in Saudi, Iran, Kuwait, Malaysia, etc. Thus, it is more democratic and suitable for Muslims in Indonesia.

## LITERATURE REVIEW

Since the time of the Prophet Muhammad PBUH, Masjid was functioned as an area to pray, learn, teach, donate, discuss, and perform economic activities. One of the Muslim principles is *Habluminallah* and *Habluminannas*. Mosques accommodate how humans relate to God (*Habluminallah*) and how humans maintain a good relationship with other humans (*Habluminannas*).

Mosques as the center of civilization have a significant role in developing social activity, building the intellectual capability of the ummah, improving economic welfare, and becoming a room to find the solution to actual problems (Ridwanullah & Herdiana, 2018). The study (Riwajanti, Muwidha, & Candrawati, 2017) shows that mosque has an ideal role in community economic development. It also has the potential to play a significant role in the economic development of the ummah. Another research also found that the mosque can be one important component of community empowerment, including in the economic field (Wulandari, 2017).

There are four components of empowerment based on mosques in urban areas (Muslim, Karsidi, Wijaya, & Joebagio, 2014). First, economic empowerment input, including mosque-based financial institutions, mosque management, beneficiaries, and cooperation. Second, the economic empowerment process begins with building spirituality, developing entrepreneurship experience, and capacity building to power building conducted respectively. Third, the output of economic empowerment contained human building, business building, environmental building, and institutional building. Fourth, the empowerment outcome is the congregation of economic power.

## The Role of Mosque

Abdel-Hady in his paper titled *The Masjid, Yesterday and today* share his thought about the role of the mosque. He said the mosque is a central role in cultural and social life. It acted as a focal point of all activities based on the significance bestowed upon it by way of the Prophet Muhammad in his lifetime. The distinctiveness of the mosque is connected immediately to the worldview of Islam. It is seen as a way of life rather than as a simple set of rituals to be performed. Because Islam accommodates a complete and comprehensive way of life, the mosque, with its positive and constructive activities, is at the heart of the community. Later on, he suggests that the mosque serves the role of a spiritual, educational, social, governmental, administrative, and preventative institution as explained below.

As a Spiritual and Religious Institution, the mosque serves the ummah. In the mosque, worshipers are to feel satisfaction, attain tranquility, acquire mercy and devotion, and release daily worries. People are encouraged

to interact with one another on the base of love, equality, cooperation, and by seeking Allah SWT pleasure. Every worshiper tries to eliminate the selfishness that isolates them from others and to reach a level of harmony with society.

As an Educational Institution, the masjid turned into a center in which different educational activities took place. Mosque was the first organized school for men, women, and children in Arab history. Masjid is a place where Muslims learn and educate themselves on both Islamic teachings as well as general knowledge of current issues that are relevant to their lives. The very first teachers were commissioned by the Prophet to teach for free.

As an Administrative Institution, during the time of the Prophet, the mosque was the place where all political, judicial, and social decisions were made. It was a center for gathering for the needy, for discussions of important matters with partners through consultation and exchanging of views and thoughts, for meetings with envoys and tribal delegations, for signing agreements, and for judging disputing events.

Mosque also serves as a Preventative Institution. A person who purifies himself cleanses himself, and then performs five daily prayers for his Creator in the congregation, and who attempts to follow God's commands, feel close with God, and seek forgiveness, must feel relieved from the burden of sins. These actions, in turn, will protect society from all kinds of evil practices (Abdel-Hady, 2010). This is also the reason why people perform ziarah or pilgrims.

Mosques were not oriented only as places of worship but have more to offer than that (Irham, 2018). Besides a place of worship, the mosque can function as place of education (Khairuni & Widyanto, 2018), a place of health facility (Khoiri, 2020), and economic empowerment (Ramadhan, Hasanah, & Hakim, 2019). That research proves that mosques can be optimized in their function, and not only be used as a place of worship.

### **Economic Role of Mosque**

Some previous research shows that mosque has an economic role. The research found that economic empowerment in the mosque at Pontianak can reduce poverty near the area (Ruslan, 2012). Meanwhile, another research state about the potential of the Mosque at Kota Banjarbaru to reduce poverty through economic empowerment

(Erziaty, 2015). Mosque economic empowerment is very important because it can give a positive opportunity for weak and poor people (Dalmeri, 2014). Mosques in Malang even give loans to Muslim traders to empower them and make them safer financially (Ramadhan, Hasanah, & Hakim, 2019). (Rizki & Zulaikha, 2022) Rizki in her research found that mosques in Jogokariyan even have a role in recovering the community's economy during the Covid-19 pandemic. With various programs, mosques can help provide loans, education about entrepreneurship, and free shopping vouchers for the poor to stimulate sales of traders. Miftah (Faridl, 1995) in his book state that in economic empowerment of the mosque should at least follow six steps: (1) through giving motivation, (2) performance awareness, (3) capital assistance, (4) assistance infrastructure or facilities, (5) assistance, and (6) Institutional.

Based on the Fatwa of the Majelis Ulama Indonesia / Guidance of Indonesia Mufti Council (MUI, 2013), regarding the utilization of the mosque area for social activities for economic value, state that;

1. Mosques can be used for activities outside of worship.
2. Utilization of the mosque area for *muamalah* purposes, such as educational facilities, meeting rooms, and children's play areas, both social and economic in nature is allowed, with conditions:
  - a) These activities are not prohibited by syar'i
  - b) Always take care of the mosque
  - c) Do not interfere with worship activities.
3. Utilizing part of the mosque area for economic purposes, It is legal to rent a hall for a wedding reception as long as it is intended for the benefit of the mosque's prosperity.
4. Can make a multi-storey mosque building, the upper part is intended for worship, while the lower part is intended for rent or vice versa. With the issuance of this Fatwa, Majelis Ulama Indonesia (MUI) urges the public to carry out *muamalah* activities in places where they can get closer to Allah SWT, such as in the mosque hall, or the Islamic Center.

There are several advantages when the economic potential of the mosque is developed. First, it will help the government in reducing poverty. Second, it can reduce the government's dependence on foreign loans for poverty alleviation programs. Third, it can be used to build the economic independence of the people.

## METHODS

A descriptive research design using a qualitative approach through a case study was applied with direct observation, mapping, and interviews. The case study can be particularly enlightening to uncover settings or circumstances comprehensively and holistically by using a variety of data collection and analysis tactics (Groat & Wang, 2002). Data collection was conducted under two conditions: economic activity during Ramadan section and after Ramadan. Direct observation was carried out to identify the activity of pilgrimage and the economic activity around the mosque. The surveyor began by looking and walking around and identifying the economic activity according to two criteria-type of the stall and type of merchant. Mapping was applied to capture the economic activity of the street vendor and consumer including the type of economic space and crowd conditions during Ramadan and after Ramadan. Observations were made to identify the economic space formed because of religious activities at the mosque and the crowd that occur. The result of direct observation and mapping would be analyzed to reveal the pattern of a stall and merchant type and find the crowds that occur during and after Ramadan.

Syaikhona Kholil Mosque in Bangkalan, Madura was chosen, because there is the tomb of KH Syaikhona Kholil which is crowded with pilgrims. The existence of this pilgrimage activity makes the mosque a religious tourism destination. This also affects the formation of economic space in the area around the mosque. Because many residents carry out buying and selling activities to meet the needs of pilgrims, both religious and daily needs.

## RESULT AND DISCUSSIONS

In most Islamic religious life, mosques play an important role as an activity hub for the daily life of Muslims. The mosque is not only a place of prayer, but also a center for education, religious studies, and other socio-economic functions.

The Syaikhona Kholil Mosque, located in the Martajasah Village, Bangkalan, is one of the mosques that also became a religious tourism area for the Indonesian Muslim community. Grave pilgrimage activities (*ziarah*) that are usually carried out at the tombs of saints, scholars, and Muslim heroes are taken in here because of the Muslims of KH. Muhammad Kholil's tomb. These activities have a positive impact on the economic development of the community around the mosque because they will synergistically create jobs for Bangkalan residents and the Martajasah Village community in particular.

This is marked by the emergence of economic spaces formed from the entrepreneurial activities of local residents who provide the needs of pilgrims, such as culinary, textiles, service provision, souvenirs typical of the area, and so on. The phenomenon that occurs is an increase in pilgrimage activities other than Ramadan because pilgrims choose to carry out these activities outside the month of Ramadan.

### Economic Space around the Syaikhona Kholil Mosque

The economic scope of place is a meeting place between sellers and buyers or a place of commerce. Based on observations, it is known that there is land use as an economic space by the community around the mosque. As shown in Figure 1, the formed economic space can be classified as follows:

1. Shophouse on the north side of the parking lot
2. Shophouse on the east side of the parking lot
3. Stall on the west side of the parking lot
4. Paddlers on the road and some on the sidewalks



**Figure 1.** The location and type of trade around the mosque

Source: Researcher, 2022

Based on observations, the shophouses and kiosks are located in the northern part of the Syaikhona Kholil Mosque, inside the parking lot. The category of the permanent merchant is spread out in the north and east areas of the parking lot where several traders sell in the form of shophouses. While in the west area of the parking lot, several traders sell at kiosks with the addition of tents with smaller dimensions than shophouses.



**Figure 2.** The types and dimensions of the selling space of the traders around the mosque

Source: Researcher, 2022

For street vendors, they tend to use roads and sidewalks in the Syaikhona Kholil Mosque area. Several traders used carts and some used tents. The various types of economic space that are formed have different quantities which are classified as shown in Table 1.

**Table 1.** The amount and type of stalls and merchant type around Syaikhona Kholil Mosque

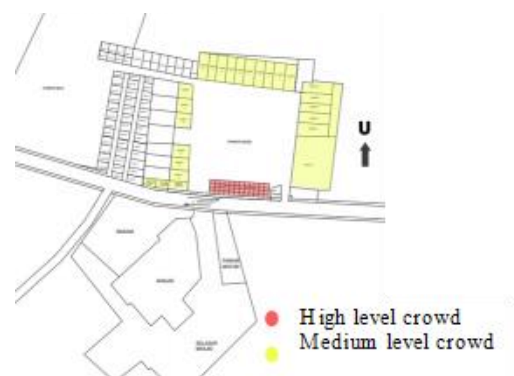
	Stall type			Merchandise type	
	Shop House	Kiosk	Paddler	Food and beverage	Non-Food and Beverage
North	10	-	-	8	2
West	6	47	8	8	45
South	3	-	24	13	14
East	6	-	-	6	-

Source: Researcher, 2022

### Analysis of Economic Activity around Syaikhona Kholil Mosque

Based on observation, several merchants consist of shophouses, kiosks, stalls, and some trade booths located in the parking lot of Syaikhona Kholil mosque. According to traders who rent kiosks in the Syaikhona Kholil Mosque area, during Ramadan, their income decreased by 75% compared to other months because of preference from pilgrims to make pilgrimages other than Ramadan.

It is known that pilgrims are quieter during the Ramadan season. During Ramadan, the potential for crowds occurs when breaking the fast and after tarawih prayers. The crowd level in the economic space around the mosque as shown in Figure 4 is located along the road.



**Figure 4.** The crowd level in the economic space around the mosque

Source: Researcher, 2022

After Ramadan, the number of visitors to the Syaikhona Kholil Mosque area increased significantly because pilgrims prefer to carry out pilgrimage activities at times other than Ramadan. Mr. Jaya the staff of the mosque said that seven days after Ramadan is when people start to visit Syaikhona Kholil Mosque.



**Figure 5.** The condition of economic space around the mosque after Ramadan  
Source: Researcher, 2022

Regarding the existence of these economic activities, the mosque management needs to do several things, such as permits to sell around the mosque and provide facilities for traders. The rental fees charged to traders are as follows:

1. Kiosk : IDR 300.000 per month
2. Shophouse : IDR 15.000.000 per year

There are cleaning and security retribution fee of IDR 100,000 per month divided into 3 kiosks and it also applies to the paddler. It can be concluded that the existence of the Syaikhona Kholil Mosque area supports the economy around it.

### **The Relationship of Syaikhona Kholil Mosque on the Presence of Surrounding Economic Space**

Syaikhona Kholil Mosque was initially a tomb where Syaikhona Muhammad Kholil was buried in 1925. To reminisce his thought, many of the pilgrimages start to visit and pray near the tomb. A small tomb-mosque interacts with many visitors as Suramadu Bridge finishes its building and connects Madura island easily.

The mosque management start to initiate renovation in 2005. They began with land acquisition surrounding the mosque for parking facilities and tenants. The land changing year by year can be shown in Figure 6.



**Figure 6.** The land alteration from the Year 2008-2021  
Source: Google Earth Image, 2023

A mosque is a strategic place for the development and empowerment of Muslims, one of which is through the economic sector. Syaikhona Kholil Mosque in Bangkalan, Madura has the potential for economic empowerment of the people and has been used optimally. It is shown by the condition of the Syaikhona Kholil Mosque which is used by the surrounding community as an area to make money by trading. This is happened since the Syaikhona Kholil mosque in Bangkalan Madura considering a religious tourism area that is often visited by many visitors.

Empowerment of the economic sector around the Syaikhona Kholil Mosque is carried out by making the congregation of the mosque an integrated economic chain as consumers, producers, and owners in economic activities. Thus, the presence of the Syaikhona Kholil Mosque can be a medium to empower the people's economy for the congregation of the mosque, so that its existence is useful and needed by the community around the mosque.

### **CONCLUSION**

The Syaikhona Kholil Mosque in Bangkalan, Madura has developed a mosque-based community economic empowerment. Economic activity developed around the mosque due to the tomb of KH. Muhammad Kholil and it is crowded with pilgrims until now.

The success of this mosque-based community economic empowerment is a productive program for mosque management with the community in empowering economic

activities that are well organized so that they can benefit the community around the Syaikhona Kholil Mosque in Bangkalan because it can improve the economic level of the surrounding residents. Mosques become a religious tourism area. This is an advantage to Syaikhona Kholil Mosque.

From observations and interviews, it is known that religious activities at the Syaikhona Kholil mosque in Bangkalan, Madura have influenced the existence of economic space in the surrounding area. Many pilgrims come and affect the economic activity around the mosque. It also changed the space use of the mosque as many visitors came and needed economic space to fulfill their needs. The activity of social and economic determined the space used at the Syaikhona Kholil mosque. The economic space that are supporting the enlivenment of the mosque is not only shophouses, kiosks, and paddlers but also a large parking area. The tomb of KH Syaikhona Kholil affects the development of economic activities in the vicinity, changes the space used around it, and improves the lives of communities.

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