

Revitalization of Mosque Role and Function Through Development of “Posdaya” in the View of Structuration Theory

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Abstract

Since the time of the Prophet Mosque was established to function as the center of community empowerment. The role of the mosque is very vast and infinite, but in its development, the function of the mosque increasingly minimalist and exclusive only to worship “*mahdlah*”. Some literature that talks about the mosque more to do with the physical building, architecture, management of mosques around each routine internal management. Utilization of the mosque as a cultural field has not fully empowering the people of synergies with the development of Muslim society in the interests of balance between this world and the hereafter. Arrogant impression of the mosque can be considered in some cases as indifference to unemployment, juvenile delinquency, public health, neglect of the poor congregation, maintenance of environmental and social pathologies. If the mosque is a charity providing assistance not only assisting the congregation's independence and be sustainable. A number of mosques in Indonesia has made efforts to empower the people, but the majority of mosques do not have the synergy and networking with various parties. Post family empowerment, hereinafter called “*Posdaya*”, which is performed based on the mosque is one strategy to restore the role and function of the mosque as early era of Islam that mosques could make the maximum contribution to religious social problem. Through social structuration theory, this strategy is expected to deliver every family can carry out its functions to the harmonious family, prosperous and independent.

Keywords: Mosque, revitalization, “*Posdaya*”, structuration.

Introduction

When presenting Annual Report of Religious Life in Indonesia 2012, the head of Indonesian Mosque Council, Jusuf Kalla, states that the comparison of mosque quantity and Muslim quantity is still too small because one mosque is for 700 Muslims while one church is for 274 Christians. In additions, for Catholics, one church is for 600 people. For Hindu, every 161 adherents have one temple (*Pura*) whereas every 700 *Budha* have one monastery (*Vihara*). However, he insists that Muslims should empower mosque not only for ritual activity but also for economic, education, social, and culture since the number of mosques in Indonesia is the largest in the world. Therefore, it will be potential if the functions are maximized.

The Indonesian ministry of religious affairs reveals the phenomenon of the decrease use of mosque for religious and social activities, including congregational prayers (*shalat jamaah*). The research shows that 89,9% of 800,000 mosques in Indonesia is currently devoid of religious activities. The Director of Zakat Empowerment, Rohadi Abdul Fattah, when launching the program of reciting Qur’an every Maghrib, says that “Today the Muslim community, especially young Muslims, prefer congregation in malls to congregational prayers in mosques”.

It is a matter of fact that the religious life of the Muslim community in Indonesia can be seen from the existence of mosque focusing on rituality and religion-based social activity. Mosque is a symbol of communal identity as a binder of social collective need expressed in various relationships in religious activity marks that social relationships morphed Muslims in the mosque. The function and role of the mosque is a miniature of the development of *Insaniyah* (human-human relation) and *Uluhiyyah* (human-God relation) values. However, today only certain mosques are developing the functions and roles.

In historical perspective, the mosque cannot be separated from the early history of Islam. The first mosque built by the Prophet Muhammad was the *Quba’* mosque, followed by the Prophet's Mosque in Medina (Shihab, 1996). Both mosques were built on the basis of piety. Every mosque should have a foundation and function to set pious Muslims. “Indeed, who serve the mosques of God are those who believe in Allah and the Last Day, and do prayers, practice regular charity, and are not afraid of other than Allah. So they're the ones who are expected to include among those who receive guidance”. Al-Qur’an Surah At-Taubah: 18. Expression of devotion is very complex and diverse in line with the duties of human beings as the vicegerent of Allah on earth. Thus, the mosque becomes the center of the movement of Muslims based on godly foundation.

Prophet's Mosque in Madinah has outlined a wide range of functions. At least there are nine roles that have been undertaken by the Prophet's Mosque: as a place of worship, a place of deliberation, education and propagation center, a court, a messenger welcome, empowerment of people, a place where the Prophet welcomed delegates or guests of the state and other religious leaders, wedding ceremony, and a set of war strategy.

Some functions of mosque connected to Islamic teachings implementation include *imaniyah* function to

get closer to Allah with true theology, *ubudiyah* function to implement the rules of religion, *mu'amalah* function to empower people in various aspects of life, *adab mu'asyarah* function to build harmonious life, and *akhlaq* function to encourage morality or good behavior for building a civilization (Sarwono, 2003)

When mosques in Indonesia now have shifted from historical roles in the context of social change towards an organizer of purely religious activities such as praying five times a day, there is stunting social roles of mosque. The number of mosques in Indonesia is estimated at 800,000. The number of mosques throughout Indonesia under Indonesian Mosque Ta'mir "Institute network of Nahdlatul Ulama" now reaches 125,000, but only a few mosques that have functioned mosques as a tool for empowering people. Some of the mosques have initiated the efforts to build synergies with the local community to empower local potentials. Currently, mosques tend to be organizers of religious rituality only. Though, the mosque has a central position in mobilizing the community on issues related to the development of the nation.

In the context of contemporary Muslim societies, it is clearly seen that there is a movement of "alienation and reduction" of existence and functions of mosques, either from mosque to community or from community to mosque. The alienation of community to mosques can be observed from the small quantity of visitors to do five daily prayers in congregation. The activities of the mosque are very monotonous just in the implementation of worship and other religious activities. Similarly, in terms of quality, there is a gap between what discussed in the mosque and factual dynamics outside the mosque (Mansur, 2010)

A number of mosques are identified as crisis mosques if the mosques is no longer functioning as mosques in the era of the Prophet. Mosque crisis may result in Muslim community crisis. The mosque is not only a worship center that is constant, sacred, and afterlife oriented, but also a cultural center that is dynamic, profane, and worldly oriented. Reconciling these two functions can avert crisis mosque as well as crisis Muslim community (Gazalba: 1989).

Kuntowijoyo expressed his concern in his book "*Muslim tanpa Masjid.*" (Kuntowijoyo, 2001). He criticized the view that the mosque is an inhibiting factor of development. The younger Muslims prefer to identify themselves with mosque and society. Therefore, it is required to build substantive integration that brings the Islamic sciences and social sciences together. On one side, people need mosques to express their taste of religiosity. On the other side, mosques require people to prosper them. So, it can realize a mutualistic symbiosis (Rifa'i and Fakhruroji, 2005).

To maximize the role and function of mosque, today mosque still has credibility to be a central agency for surrounding community. Mosque also becomes a cultural space that provides comfort ability guaranteed by the laws. To this point, mosque as a center of Muslim activity in carrying out their caliphate role on earth should be preserved.

Therefore, besides mosque as a place to get closer to God, mosque should be a place for *ijtihad* to explore science and develop skill, creativity and professionalism as well as a place for *jihad* against the enemies in the form of poverty, ignorance, dependency, and marginalization. Jihad in this context is interpreted as an effort to improve the life of poor marginalized groups through mosques (Sarwono, 2003).

Revitalizing the Role and Functions of the Mosque

As described above, it is difficult to change the mindset of society on the role and function of the mosque as a center for people empowerment. There are some challenges to revitalize the role and function of the mosque as follows.

1. The development of mosque has been more concentrated on the physical development as an artistic expression of religious culture or to expand building capacity. The spirit to build a mosque is a manifestation of the words of the Prophet: When Uthman ibn Affan wanted to build a mosque and community do not fully support, Uthman said, "I heard Allah's Apostle SAW said: Whoever build a mosque, God shall build him such a house in heaven". When the mosque has been built, the congregation (*jamaah*) has increased in quantity but is not in the quality of religious service.
2. The materials of sermon or lecture are mostly still about theological doctrines, not empowerment doctrines. Therefore, the improvement of the quality of religious messages should be prioritized.
3. Mosque fundraising methods in some areas are still not accountable and transparent besides mismanagement of mosque funds. Hence, mosque funds should be professionally managed and supported by government policies.
4. The mindset of mosque activists (*ta'mir*) in majority is still conservative. Funds are used only for consumptive charity, not for empowering the poor.
5. Some mosques which are supposed to be an open house of God often become a small kingdom ruled by certain parties that decrease participation of people. Mosque is alienated from society, as well as people are alienated from their mosque. In addition, "rich" mosques with surplus funds, human resources, and established management are usually more independent. However, their independence causes them to avoid the cooperations with other parties outside the mosque, such as governments and organizations that are

concerned with society empowerment. Ego sectoral empowerment of the people is a challenge that must be deconstructed by introducing mosque-based empowerment.

Thus, in this paper the writer tries to offer solutions to these problems through mosque-based community empowerment program of *Posdaya*.

Best Practice of Mosque-Based Community Empowerment System

Prospering mosque in Indonesia has a diversity of organizational structure and model of empowerment. Typology of mosque-based community development is affected by the environment in which the mosque is established. For example, mosques within educational institutions are different from those in the government offices. *Waqaf* based mosques are not similar to mutual aid society-based mosque.

In general, there are three mosque empowering systems in Indonesia. First, mosque empowering systems through government policy or regulation that is supported by local funds, such as Istiqlal Mosque, Al-Akbar Mosque Surabaya, *Shuhada'* Mosque Yogyakarta, and common mosques in the center of the province or district, officially used by state officials for *Idul Fitri* prayers or *Eid al-Adha*. Second, the system of self-empowerment by relying on the available resources, for example, Al-Azhar Mosque Jakarta, Al-Falah Mosque Surabaya, Sabilillah Mosque Malang, and Jogokariyan Mosque Yogyakarta. Third, empowerment system by establishing society movement forums synergized with the achievements of local government development indicators, the MDGs, the so-called Mosque-based Family Empowerment Post (*Posdaya*).

The writer tries to compare the best practice of mosque empowering systems through government policy in the district of Agam West Sumatra, the best practice of the system of self-empowerment in Jogokariyan Mosque in Yogyakarta and mosque-based development system: *Posdaya*, developed by the Islamic colleges in collaboration with the Foundation of Independent Welfare Fund.

The first best practice, as reported by (Elfindri and Munandar, 2009), is the government programs in Agam regency of West Sumatra Province which has mosque-based poverty reduction policies. The program feature is the use of *zakat*, *infaq*, *shadaqoh* for productive ventures of poor families. This program is structural, in which the key stakeholders (policy makers) play dominant role in making the regulation and execution along with the institutional structure of the mosque. The strength of empowerment model are as follows: First, the availability of a legal and definitive resource; Second, the management of the mosque runs like a bureaucracy; Third, putting the poor as the primary target key stakeholders.

The implementation of poverty alleviation programs through a mosque in the Agam district is done by using longitudinal-participatory action research in 2004-2005. Reflection on the results of this program spawned six tips of mosque-based empowerment in Agam as follows: First, to empower mosque should start from the survey-based study, the use of the data base, and a thorough analysis of social situation; Second, the availability of the board of experts who assist the planning, implementation and evaluation of programs; Third, empowerment activities through mosque; Fourth, establishing BMT in every districts or villages; Fifth, strong management support network among governmental unit; Sixth, the availability of funds from the regional budget and other funding sources (Elfindri and Munandar, 2009). How does the picture or scheme following.



The second best practice is Jogokariyan Mosque Yogyakarta. This mosque was established in 1967 in a very minimal religious life. Mosque empowerment movement was started by a group of worshipers who care about the mosque. This key stakeholders develop a multi-strategy movement to attract people to be active in the mosque. In its mission, Jogokaryan Mosque wants to be as a community activities center including rituality (*ubudiyah*), as a place of spiritual recreation, reference of various issues in society, and religious school. To realize this mission, Jogokariyan Mosque designs the programs as follows: First, popularize mosque in community; Second, building a good mosque management: professional, democratic, good administration, efficiency and transparency of the budget, and exploring the source of volutary funds; Third, developing the people potentiality for the mosque prosperity; Fourth, developing a collective *surmon* using welfare approaches; Fifth, educating young Muslims and building harmonious families through local Islamic educational institution (*majelis ta'lim*) and worship quality improment (Raharja, 2013).

Some interesting and unique programs of mosque Jogokariyan that successfully attract people participation are as follows: First, mapping propagation through social analysis as a comprehensive data; Second, data on potential business people for further encouragement; Third, the congregation prayer movement through the official invitation; Fourth, the financial management report of each month should be "zero" for giving people full service; Fifth, independent congregation movement, that is people charity that meets or exceeds the provisions that have been calculated based on the operational needs of the mosque every week. From the above

description, it is clear that the interesting point from Agam district is the commitment of officials and experts as well as the solidity mosque activists supported by budgetary policy while the interesting characteristics of Jogokariyan Mosque is democratization, institutional management of mosque, and maximal participation of people to prosper the mosque. So, the mosque becomes the center of religious and social activities for 24 hours. The third best practice the mosque-based *Posdaya* will be specifically described below.

Mosque-Based *Posdaya* as People Empowerment Strategy

The concept of *Posdaya* was first offered by the Welfare Fund Foundation (YDSM) or “*Damandiri*” directed by Haryono Suyono as Chairman of the Foundation. This foundation was established in 1995. *Posdaya* is an excellent program to empower communities for improving the Human Development Index (HDI). In the third millennium, *Posdaya* focuses not only on increasing HDI but also accelerating MDGs indicators, especially on the issue of poverty. *Posdaya* is developed by collaboration of “*Damandiri*” with various parties, such as governments, universities, institutions/social organizations, community groups, including the mosque as a religious institution that has a similar role to the vision of *Posdaya*.

Posdaya wants to strengthen the functions of family so that each family has an inner resilience in supporting development goals of Indonesia. If any family live in prosperity and independence, the people will be stronger and have a competitive edge in globalization era. Thus, *Posdaya* is a community institution that serves as a forum for friendship, advocacy, communication, education by and for families and communities (Suyono and Haryanto, 2009).

Mosque has potential as the real center of the movement. This indicator can be seen in the development of the role and function of the mosque in the era of the Prophet: First, the center of long-life education; Second, the cultural field for refreshing contribution to building social capital in civilization; Third, more accountable and transparent public fundraising; Fourth, the media for mobilizing people in its various forms; Fifth, communication-intensive means of establishing social relations in prayer time, so that the mosque becomes the center of human problem solving in various aspects of life including poverty alleviation.

Mosque-based *Posdaya* is a community movement forum that uses the mosque-based mutual assistance by utilizing social capital and the potential to realize a prosperous family for and by Muslim community. *Posdaya* is expected to rid the society of various forms of poverty, religious radicalism and defend Islam as a blessing for all (*rahmatan lil alamin*). Hence, the development perspective of Mosque-based *Posdaya* is to strengthen the role and function of the mosque in supporting social change and replace them in an effort to accelerate the achievement of indicators of Millennium Development Goals (Mufidah, 2011). These indicators consist of eight goals that should be realized by 2015.

The Indonesian government supports international commitment through the Presidential Instruction No. 3 Year 2010 on the Equitable Development Program: national development is directed at three concentrations including: First, the pro-people in the form of family-based poverty alleviation, community empowerment and micro and small enterprises; Second, justice for all including justice for children, women, labor, law, and the poor and marginalized; Third, achieving the millennium goals with eight MDGs, especially poverty alleviation (Suyono, 2011).

All MDG’s indicators are correlated with human development index and the mosque as a social institution is involved as part of organizing social activities in addition to the religious function. Mosque can also be morphed with public interest such as economic entrepreneurship, social, cultural, environmental, and appropriate technology-based needs. Experiences of mosque in community empowerment can support the growing movement of progressive understanding of religion to address the growing problems of humanity today. Mosque with historical potential and its local genius can be cast directly and facilitators in achieving the MDGs and improving the human development index.

The purpose of the establishment and development of the mosque-based *Posdaya* can put mosque as the time of the Prophet mosque functions as a center of social, economic, and cultural activities as well as community health centers and the interests of people. The development of Mosque-Based Thematic *Posdaya* for Community Service can meet the dimensions and function like in the Prophet era.

Community Service with Mosque Based Thematic *Posdaya* can design and reformulate models of empowerment. The function of students is not serving as public entity but becoming companions and partners. In addition, the student will not contribute financial support or build the infrastructure aspects at the mosque. This concept has always been emphasized on every briefing and reminded in the design of community service activities, especially for faculty who will accompany the students so that students can position themselves not as an employee but as a companion to society (Mufidah and Mahpur, 2012). Through *Posdaya*, a process of empowering families can collectively be accommodated in planned and managed, scalable, and systemic programs.

Posdaya does not provide the financial capital for the mosque development, but the program serves as a facilitator for mosque’s activists (*ta’mir*), people surrounding mosques, and stakeholders. *Posdaya* can be

empowering groups that have a strategic role in various forms of networking between philanthropic groups whether they come from outside the congregation or group of congregations that have participated in caring for family empowerment. *Posdaya* is directed to touch the empowerment processes of a wide range of levels of family and community groups, such as children, youth, parents, the elderly and disability groups with different levels of social status, economy, and culture. The group is managed and accommodated in a participatory manner so that they become empowered groups with different roles mutual synergy. In this context, the involvement of all stakeholders is essential in making a change.

Posdaya can be successful if stakeholders have the political and social commitments. Assisting communities around the mosque cannot be separated from their role. For it is in the context of advocacy *Posdaya* can be classified into 4 types: primary stakeholders, secondary, locks, and enemies or opponents (Kusumosubroto, 2012).

First, advocates receiver (primary stakeholder), is a major and reliable supporter, because they have a direct interest in receiving the benefits and solve the problem. In this case, they are the congregation members of *Posdaya* especially the poor who need empowerment; Second, partner (secondary stakeholders), including individuals, groups, organizations for advocacy efforts and contributions to the community. Including this group are social institutions concerned with the dissemination of information of mosque-based *Posdaya*. For example, experts, researchers, and volunteers that support such efforts; Third, the decision maker (key stakeholders), a group whose influence policy, planning through strategic programs to meet community needs. Through this key stakeholder *Posdaya* advocacy program can achieve meaningful and more strategic targets than other groups; Fourth, stakeholders enemy or opponent is a group or individual who refuse and stand against the mosque based *Posdaya* programs. Usually, they have a particular interest that can be considered as an obstacle or challenge for three previous stakeholders.

Based on the stakeholder grouping, *Posdaya* program requires appropriate stakeholder analysis to identify potential and influence to support program activities. Errors in recruiting stakeholders may result in less effective performance, not reached target, even lead to conflict and discord. Similarly, turning an enemy into stakeholder is an indicator of successful mosque-based *Posdaya*.

Participatory approaches and stakeholders synergies can alter cognitive structures of mosque and community mosque management activities that transform the role and function of the mosque which is managed for pure worship towards more responsive management. That need results in good mosque management as a center of empowerment that encourages the emergence of inspiring figures as the locomotive that drives social change and community participation.

The mosque-based *Posdaya* program has been developed in 16 Islamic Universities in East Java and some Islamic Higher Education Institutions in other provinces. Until the second year (2012), in East Java 640 *Posdaya* have been established and have successfully organized 5338 students and 547 lecturers to support the program. The activities are concentrated in five areas: religion, education, health, entrepreneurship, and environment empowerment, including networking with related parties.

The products of mosque-based *Posdaya* in general has developed in line with the needs and abilities of the congregation: First, in the field of religion, the rise of religious social discussion forums at all age levels, shifting material of lectures (*khuthbah*) from theological doctrine to empowerment doctrine; Second, in education, the establishment of early childhood education (PAUD) and new “*Quranic*” education (TPQ) and the increasing number of students with more improved quality of learning, the formation of the mosque library, the use of IT for education, access to scholarships for poor families, the increasing number of children who get scholarship, and primary level to higher education; Third, in health program, networking with health centers, midwives, field officers, changes in the understanding of family health/ reproductive and infant/toddler, the accessibility of poor families to get health care, facilitating the elderly, pregnant women and infants/toddlers to health center; Fourth, the field of entrepreneurship including mental strengthening entrepreneurship, especially for the poor and unemployed congregation, increasing interest of people to open a home-based small businesses, increasing participation of small businesses beginner to access loan capital in financial institutions and mosque-based Bank, growth of networking entrepreneurship and marketing products; Fifth, environmental and cooperation, for instance, planting productive trees around the mosque to support social movement, the increasing cooperation with various parties such as local governments, community leaders, and other community components.

Comparison of Three Best Practice of Mosque-based Community Empowerment Systems

Based on the above description, it is clear that the mosque-based *Posdaya* have different patterns and strategies with other mosque-based community empowerment. There are some different features among mosque empowerment in the Agam district, West Sumatra, Jogokariyan mosque Yogyakarta, and mosque-based *Posdaya*. For more detailed information is as follows of Matrix 1.

Matrix 1:
Comparison of Three Best Practice of Mosque-based Community Empowerment System

Mosque Empowerment Systems	Empowerment Strategy	Stakeholder Engagement	Networking	Source of funds
Agam District, Sumatera Barat	government policy implementation for mosque-based poverty alleviation	Key Stakeholder to main stakeholder	Sinergy of structure of governement and structure of mosque	Government budget, people
Jogokariyan Mosque, Yogyakarta	Mosque prosperity movement by worshipers	from key stakeholder to supporting stakeholder	Inter potential worshipers (independent mosque)	people
Mosque-based Posdaya	Independent social movement from, by, and from mosque-based society masyarakat, Students' community service, colleges/Universities	Reconciling 4 stakeholders (core, key supporters, opponents)	Synergy of all components, social structure and individual empowerment	people, financial institutions, Government budgets, CSR

Structuration Theory Perspective on Community Empowerment

Structuration theory developed by Giddens starts form his academic anxiety to previous thinkers who tend to use naturalistic interpretation that departs from philosophical positivist resulting in reduction on the development of social theory. According to the positivist paradigm, society is an expression of principle identity and the development of identity. Actor is reduced as a product of impersonal and determinative social power (Beilharz, 2005).

Based on the failure experience of traditional thinking when conceptualizing the nature of the structure and interrelationships of both impersonal and determinative social power, Giddens concludes that the reconstruction of social theory is vitally required. Reconstruction means to criticize the three schools of social theory: sociological imperatives, functionalism, and structuralism. However, these theories are not to be abandoned, but to find a solution to weakness. of the three. Giddens called this effort with the term "reconceptualization"(Beilharz, 2005).

Giddens also confirmed that human social life can be understood through relations between moving individuals, and distinguishing one context from another context. Contexts can form the setting for the action, in which the qualities of regular agency are established under the direction about what they do and what they say (Giddens and Turner, 2008).

Giddens' ideas about modernization can be seen in the book "Modernity and Self Identity" (1991) which focuses on the micro aspects or self identity. Selfhood is always dialectic with the institutions of modern society. Transformation in self-identity and globalization are the two poles of the dialectic of local and global conditions of modernity. Changes of intimate aspects of private life are directly related to the establishment of the most extensive social relations. For the first time in human history, "self" and "society" are interrelated in a global environment (Ritzer and Goodman, 2005).

According to Giddens, modernization leads to social change and extraordinary challenge as "an armored giant" or juggernaut. He asserted that the modern collective life is like an armored giant which to some extent can be controlled but to other extent can be out of control, causing him devastated.

Panzer giants will destroy those who oppose him even though on the regular road but he can sometimes turn to unimaginable directions. The way is not always unpleasant or useless. Sometimes it is really pleasant and can be adaptable. But as long as the modernity institution functions well, we will never be able to fully control both the direction and the speed of his way. We also will never feel safe because explored areas are full of danger (Ritzer and Goodman, 2005).

Giddens' statement indicates that modernization has greater strength in social change than to the availability of human resources as an agent of change. Giddens called modern society with risky society. Giddens see that powerless individuals in society must be empowered. In this respect, he opposes to the theory of amputations that departs from the structural-functional theory.

Structuration theory perspective can change the view of the dominance of modern roles such as the utilization of technologies that could potentially be done by the community. If it is not done, the armored giants will crush the left group. Thus the theory of structuration perspective is necessary to have the awareness to change him to build a consensus to prepare better human resources. High human resources can be a capital in realizing justice and social welfare.

Structuration theory focuses on changing modern society with anti-establishment characteristics.

Modernization itself can be seen as a double-edged sword: on one side, it can give benefit to human, but on the other side, it could destroy like armored giant. In this term, the marginalized and the poor are the most vulnerable groups.

Modernization also causes environmental risks such as institutional and global capital markets, the decline in importance of religion for the modern world also lead to alienation of experience (sequestration of experience) and personal meaningless due to the increasing role of abstract systems in daily life. As Giddens says, this is armored giant that may cause social discomfort, and threat of theological/moral distortion. According to Giddens, moral problem in modern society will be solved when social life goes beyond modernity and “re-moralization” will be a central issue in the late modern era (Ritzer and Goodman, 2005).

In building societies, Giddens criticizes theories of August Comte and Durkheim on the analogy of society with the human body. Each individual works systematically to realize social stability in society. Parson says, for example, if the body does not work well, it should be amputated because it will destroy the existing system. For Giddens, every individual in the community needs to be empowered to take advantage of his sub-consciousness. Community can continue to grow by involving all social elements because every member of society can contribute to social change and face modernization and its risks.

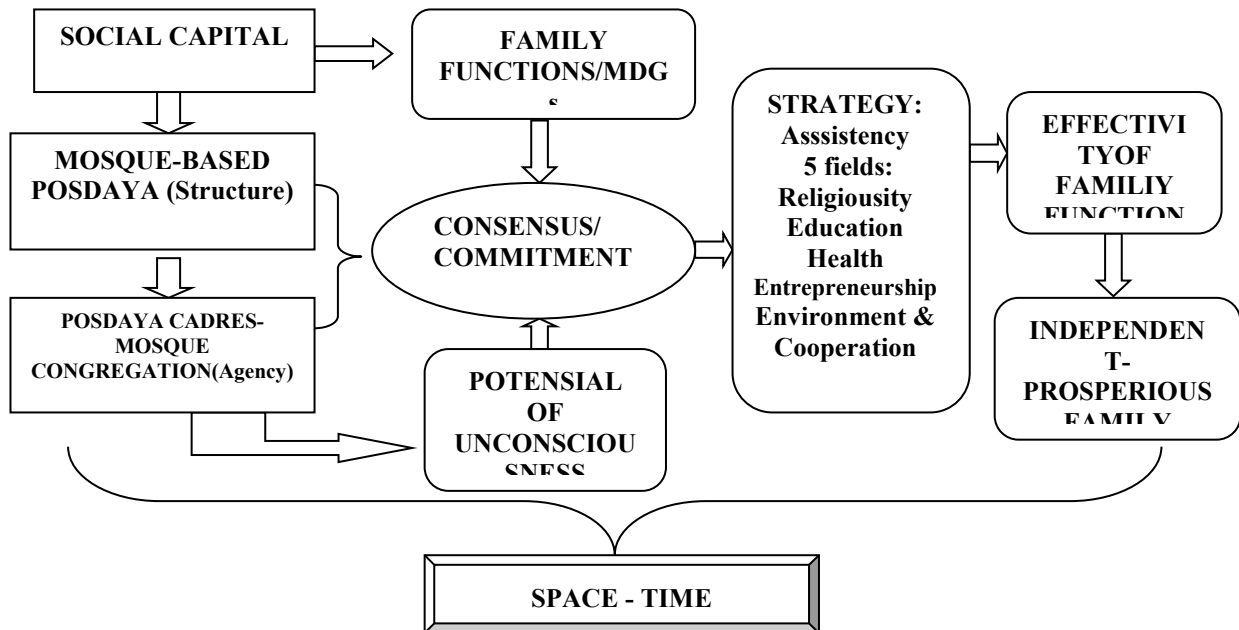
The basic assumption of structuration theory is that there is Naturalism which may raise the marginal, subordinate, proletariat society to create a consensus in the social structure. According to structuration theory, the relation of actors (agency) and structure is very close. The difference between the actors and the structure is also clear. However, is the difference in the form of dualism or duality? For Giddens, the actors and the structure is a duality and not a dualism relation, based on the idea that the constitution of agents and structures are not two sets of stand-alone ordinary phenomena (dualism), but it reflects the duality. Structural characteristics of the social system are medium and outcome of organized repetitive social practices, or moment of producing action which is also one of reproduction in the context of daily life (Ritzer and Goodman, 2005).

Implementation of Mosque-Based *Posdaya* in Perspective of Structuration Theory

The implementation process of mosque-based *Posdaya* in structuration theory perspective is as follows:

1. Social capital such as togetherness, mutual cooperation, sincerity, honesty, caring, consistency, and solidity, is used to explore the potential of families, especially poor families. Social capital is enriched with local wisdom used by the cadres of *Posdaya*, mosque activists (structure) to empower people (agency) and build consensus/commitment to enable the subconscious aspect to solve the fundamental problems of life in the community.
2. The relation of structure and agency of the mosque-based *Posdaya* stakeholders on the basis of emotional intimacy, awareness, and sense of solidity resulting in the joint responsibility of the family issues that need assistance, empowerment, and solutions.
3. Consensus built by the structure-agency is used in an attempt to change the views, attitudes and behaviors, so that the mosque is not only understood as a place of pure worship, but also as a center for empowering people. Consensus can be a force that changes the position of the powerless (helpless) into the powerful (power) over the entire community through the mosque-based *Posdaya*.
4. The changes are implemented in various ways: First, collecting family data to determine family map from the poor to the wealthy. This family map is important to build the awareness of the general situation of the community as a guide in formulating programs and empowerment; Second, assistancy of *Posdaya* cadres to explore the potential that is still untapped well due to unproper assistance; Third, paying specific attention to poor families as a result of cultural and structural effect; Fourth, facilitating and mediating the needs of *Posdaya* cadres with relevant parties to give them the access to the necessary resources.
5. The whole process was carried out in social practices all the time through mentoring of Community Service Institution at Islamic university, supported by the participation of students and lecturers. For more details, see the following scheme 1.

Scheme 1:
Chart of Implementation of Mosque-Based *Posdaya* in Perspective of Structuration Theory



The implications of structuration theory perspective in the implementation of the mosque-based *Posdaya*:

1. Independent prosperous society will be realized by avoiding the status quo that reflects social discrimination. Mosque and its visitors (*jamaah*) are the important pillar in building community. Mosque as a cultural or social field is open to change, regardless of any social status.
2. *Posdaya* as a forum of friendship that characterizes the movement of mutual cooperation through mosque-based *Posdaya* not let the congregation left behind as reflected in philosophical practice of prayers. If they are left, they are still accommodated a congregation *masbuq*. Poverty alleviation through mosque-based *Posdaya* gives priority to facilitate vulnerable groups in order not to destroy the system.
3. Democracy in development will not be realized without the equal presence of all components of society or there is no democracy without the presence of public participation. Therefore, the whole *Posdaya* cadres have contributed in various forms according to their potential and competence. The mosque is no longer a small kingdom ruled by an individual or a particular group but a house of God.
4. Awareness to transform itself into prosperity is done by utilizing the subconscious aspect of all stakeholders in the community to achieve a prosperous family. *Posdaya* is established and developed based on the needs, commitments and social capital so that they transform themselves without any pressure and get greater benefit.
5. Modernization requires cooperation and strong network. Collaboration between the congregation who have surplus resources with a minus resources is important. They do not experience inequality and underdevelopment to become victims of armored giant. The rich and the poor have contributed to development through family functions.
6. Religious leaders, community leaders, and government officials as key stakeholders become important elements to deconstruct the view of the role and function of the mosque as a center for the people empowerment and to change an inappropriate concept of charity that actually does not empower but to strengthen dependant mentality.
7. Participation of all *Posdaya* cadres in social practice that carries cooperation, mutual assistance in all space and time helped encourage the process of change from poor families towards independent prosperous family.
8. The values in the positive social practices that can compromise, adapt, and support local wisdom may refresh social capital.
9. Paying particular attention to marginalized groups to play their roles in strategic activities to avoid gap among existing groups. *Posdaya* spirit is to bring and empower the entire community of infants, children, adolescents, adults, elderly, and disability.

Impact-based of *Posdaya* Thematic Approach Mosque Through Structuration Theory.

Posdaya which is designed and carried out by using the prepared guidelines has a significant impact on social change. Some changes are as follows: *First*, the emergence of cadres accompanying mosque community in an

inspiring environment who can be a driving force of change, control of problem solving, and contributors of creative ideas are needed community; *Second*, the development of mosque-based social capital which is considered less productive can be more strong under the *Posdaya* cadres; *Third*, strengthening networks among congregations and among *Posdaya* or parties related to the empowerment of the community so that planned programs is more easily realized.

For students, mosque-based thematic *Posdaya* give some benefits because they learned with the community on the clear theme and direction. Their activities have collaborated with rural development programs to accelerate MDG's indicator. The students get experience of broader and diverse problem-solving. For lecturers, implementing community service with students will be more effective. Lecturers are not only control the performance of students but lecturers, students and community can learn together, analyze problems, find solutions and make decisions as well as execute the decision together. This life experience is very useful for lecturers to enrich the discussion in the classroom. Mosque-based *Posdaya* has been successful to attract various universities in Indonesia, officials, religious leaders and social institutions, social organizations and various groups that concern for community. This visit will not only impact on the visitors but also the spirit of the *Posdaya* cadres to be more confident to show their creativity and innovation for developing *Posdaya*.

Concluding Remarks

Mosque as a center for people empowerment has been understood by most of the Muslims, but the reality shows that the mosque is between a place of rituality and a place of people empowerment. If this dichotomy is not deconstructed, the mosque would lose the role and function to empower Muslims to have inner and outer well-being, in this world and the hereafter. The mosque is not isolated space for those who want to achieve a high degree of purity (*maqoman mahmudan*) and only for pure worship. It should play its role to empower society. Revitalization of the roles and functions of the mosque with various systems is really required. Empowerment through mosque-based *Posdaya* system with its features is an effort to make Muslim Indonesia successful to face the challenges of modernization and global competition.

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