

## ISLAMIC WEALTH MANAGEMENT IN MOSQUE FINANCIAL MANAGEMENT (CASE STUDY OF KAUMAN GREAT MOSQUE, YOGYAKARTA)

**Rizqi Anfanni Fahmi**

Faculty of Islamic Studies, Universitas Islam Indonesia, Kaliurang Street, Sleman, Yogyakarta, Indonesia

E-mail: [rizqi.anfanni@uii.ac.id](mailto:rizqi.anfanni@uii.ac.id)

**Ahmad Maslahatul Furqon**

Faculty of Islamic Studies, Universitas Islam Indonesia, Kaliurang Street, Sleman, Yogyakarta, Indonesia

E-mail: [ahmadmfurqan688@gmail.com](mailto:ahmadmfurqan688@gmail.com)

**Hishamuddin Ismail**

Faculty of Business, Multimedia University, Ayer Keroh Lama Street, 75450 Bukit Beruang, Melaka, Malaysia

Email: [hisham@mmu.edu.my](mailto:hisham@mmu.edu.my)

### ABSTRACT

A mosque is a sacred site of worship for Muslims. The mosque typically solicits contributions from the congregation to fund its activities. To be accountable for the congregations, therefore, the administrators of the mosques should practice sound financial administration. This study seeks to analyze Masjid Gedhe Kauman (Great Mosque Kauman), one of the oldest mosques in Yogyakarta, Indonesia, based on Islamic wealth management. It also has a wealth of historical significance due to Java's lengthy history of Islamization. It was situated around Kraton Palace, one of the ancient Javanese giant kingdoms. Islamic wealth management encompasses wealth creation, wealth accumulation, wealth protection, wealth purification, and wealth distribution. The data was collected by interviewing the mosque administrator, documenting the financial report, and observing the activities. The results indicate that the Kauman Great Mosque in Yogyakarta has not yet fully implemented the Islamic Wealth Management concept into its financial management. Wealth accumulation and wealth purification have not yet received sufficient attention from mosque administrators. Authority status, government policies, and ownership are the primary obstacles to developing mosque financial management. The majority of the funds for the Kauman Great Mosque in Yogyakarta originate from *infa* (alms). The fund prioritizes initiatives associated with mosques. The discovery also reveals a lack of transparency in financial management, as the congregation does not have access to the financial report despite the inactive fund exceeding one billion rupiah. The study proposes the implementation of contemporary financial management strategies in order to bolster self-reliance, foster the productive utilization of mosque assets, and prioritize the safeguarding of wealth.

**Keywords:** Mosque; Islamic Wealth Management; Financial Management

### ABSTRAK

Masjid merupakan tempat suci bagi umat Muslim untuk beribadah. Masjid biasanya mengumpulkan dana dari para jamaah untuk membiayai kegiatan masjid. Oleh karena itu, para pengurus masjid perlu memiliki manajemen keuangan yang baik untuk bertanggung jawab terhadap jamaah. Penelitian ini bertujuan untuk menganalisis Masjid Gedhe Kauman (Masjid Besar Kauman) di Yogyakarta, Indonesia, berdasarkan

Konsep Pengelolaan Kekayaan Islam, yang merupakan salah satu masjid tertua di Yogyakarta. Masjid ini juga memiliki nilai sejarah yang melimpah dalam sejarah perkembangan Islam di Jawa. Masjid Gedhe Kauman terletak di sekitar Kraton Yogyakarta, salah satu kerajaan Jawa yang besar di masa lampau. Konsep Pengelolaan Kekayaan Islam mencakup penciptaan kekayaan, akumulasi kekayaan, perlindungan kekayaan, penyucian kekayaan, dan distribusi kekayaan. Data untuk penelitian ini dikumpulkan melalui wawancara dengan pengurus masjid, dokumentasi laporan keuangan, dan observasi kegiatan. Hasil penelitian menunjukkan bahwa Masjid Gedhe Kauman Yogyakarta belum sepenuhnya menerapkan konsep Pengelolaan Kekayaan Islam dalam manajemen keuangannya. Akumulasi kekayaan dan penyucian kekayaan masih kurang mendapat perhatian dari pengurus masjid. Status otoritas, kebijakan pemerintah, dan kepemilikan menjadi hambatan utama dalam mengembangkan manajemen keuangan masjid. Sebagian besar dana Masjid Gedhe Kauman Yogyakarta diperoleh dari *infaq*. Dana tersebut diprioritaskan untuk kegiatan masjid. Temuan juga mengungkapkan bahwa manajemen keuangan kurang transparan karena laporan keuangan tidak diungkapkan kepada jamaah, sementara dana yang tidak terpakai mencapai miliaran rupiah. Studi ini mengusulkan penerapan strategi manajemen keuangan modern untuk meningkatkan kemandirian, mendorong penggunaan aset masjid yang produktif, dan memberikan prioritas pada perlindungan kekayaan.

**Kata Kunci:** Masjid; Manajemen Kekayaan Islami; Manajemen Keuangan.

## INTRODUCTION

Islamic teaching (Sharia) has five primary goals (*maqashid Sharia*), namely the protection of faith, life, intellect, heredity, and wealth. Islam has a particular intention for wealth management (Nasr, 2015). The wealth should be managed by complying with the rules of Sharia. The values that must be maintained are honesty, fairness, trust, and others (Nurlailah et al., 2014). Islam encourages wealth to be distributed equally, not centralized among a group of people (Ariff & Mohamad, 2017). Islamic Wealth Management is an important concept to avoid wealth freezing, ensure the circulation of wealth, eliminate people's adverse nature, strengthen the Muslim world's economy, and enable social justice (Kamri & Daud, 2011).

The management of mosque wealth has become important to pay attention to because the funds managed by the mosque are not small. For example, Bank Syariah Indonesia (BSI) has managed a mosque fund of Rp 540 billion until September 2021. According to BSI, the potential fund of mosques in Indonesia reaches Rp 500 trillion per year (Sari, 2021). Adnan (2016) showed that there was a mosque fund that was unemployed in Yogyakarta Special Region amounted to Rp 300 billion, a huge amount for the size of one province. The money gathered in the mosque did not lose much. For example, in Pare-Pare, South Sulawesi, in 2022, the *zakat* collected from mosques reached Rp 107 billion in 2018 mosques. (Niar, 2023). According to the Centre for Strategic Studies BAZNAS (2020), estimate of *zakat*, *infaq*, and *sadaqah* payments through non-*Zakat* Management Organization agencies (including mosques) reached more than Rp 58 trillion in 2019 and over Rp 61 trillion in 2020. This amount is larger than the ZIS funds collected by

*Zakat* Manager Organizations such as BAZNAS and LAZ. It indicates that mosques are the most popular institutions to donate to.

Kauman Great Mosque is a mosque with historical value in Yogyakarta. The mosque is part of the Mataram Palace in the Ngayogyakarta Hadiningrat Kingdom. Kauman Great Mosque has a cash balance amounting to two billion rupiahs. The aforementioned quantity signifies 25% of the total funds observed in the 167 mosques revealed by Fahmi (2017) and stands as the most substantial amount among the mosques located in Yogyakarta. Additionally, it was discovered that 60% of the mosques in Yogyakarta possess a surplus above Rp 10 million. Moreover, the Yogyakarta Sultanate owns the Kauman Great Mosque, whose land asset reaches up to 1,2% of all total land in Yogyakarta (Republika, 2012). It can be concluded that the Kauman Great Mosque is wealthier than other mosques in Yogyakarta. The concept of Islamic Wealth Management will be used to analyze how the mosque administrators utilize the mosque's wealth to optimize its financial management.

As an Islamic institution, a mosque should comply with Sharia rules, including its financial management. This study provides a different perspective on the financial management of the mosque. Studies on mosques financial management mostly found in Indonesia and Malaysia. For examples, prior studies on the mosque's financial management in Indonesia focus on accountability (Al Muddatstsir et al., 2018; Muchlis et al., 2019; Rahayu et al., 2017), fund management (Istan, 2022; Nindyaningtyas et al., 2018), reporting (Is'adi et al., 2017), and transparency (Ramadhan et al., 2018). Similar to studies in Indonesia, a study in Malaysia on mosque financial management predominantly focuses on internal controls (Masrek et al., 2014; Sanusi et al., 2015a) and financial reporting (Ali et al., 2012; Ariffin et al., 2019; Sarif et al., 2015; Shaharuddin & Sulaiman, 2015). A study in Sri Lanka found that the financial management of mosques is generally traditional and conservative (Jazeel, 2014). Accordingly, no study attempts to explore how to utilize the mosque's wealth.

Meanwhile, studies on Islamic wealth management are dynamic fields that encompass various dimensions, including wealth generation, accumulation, protection, purification, and distribution. Ismail et al. (2022) and Ashfaq et al. (2022) contribute to the understanding of Islamic wealth management by exploring its philosophical foundation and emphasizing the importance of redistributive instruments. Bakar et al. (2020) and Beik & Arsyianti (2021) shed light on the implementation and challenges of Islamic wealth instruments, while Ariff (2017b) presents a comprehensive framework for Islamic wealth management. The frameworks proposed

by Alam et al. (2017), Shanmugam & Zahari (2009), and Wouters (2013) provide additional perspectives on the process and stages involved in Islamic wealth management. Moreover, several studies focus on specific aspects of Islamic wealth management, such as inequality reduction (Beik, Zaenal, et al., 2021), debt management (Zakiya & Firdaus, 2022), retirement savings (Mahmud et al., 2019), hunger alleviation (Beik, Swandaru, et al., 2021), accounting involvement in microfinance (Mukhlisin & Laela, 2022), house financing (Azid et al., 2022), sustainable development (Nisar & Farooq, 2021), corporate waqf models (Darus et al., 2021), and MSME prosperity (Nurasyiah et al., 2022). There is a lack of studies that link Islamic Wealth Management with the financial management of nonprofit organizations, particularly mosques.

This study focuses on applying Islamic wealth management principles specifically to the financial management of a mosque. While prior studies have discussed the general concepts and frameworks of Islamic wealth management, there is a research gap regarding its application within the context of mosque financial management. The paper aims to address this gap by examining the implementation of Islamic wealth management principles within the Kauman Great Mosque, focusing on accountability, internal control practices, financial reporting, and the optimization of mosque funds for community welfare. By conducting a case study at a particular mosque, this paper provides a practical and context-specific analysis of how Islamic wealth management principles can be effectively applied to improve the financial management practices of mosques.

## **RESEARCH METHOD**

The conceptual framework of Islamic Wealth Management developed by (Ariff, 2017a) was used in this study. This framework is made up of five major components: wealth generation, money accumulation, wealth protection, wealth purification, and wealth distribution. These factors provide a thorough framework for comprehending wealth management within the context of Islamic beliefs. The first component, wealth generation/creation, highlights the significance of acquiring riches through legal and ethical means that adhere to Islamic teachings. To build wealth, Islamic finance encourages individuals and enterprises to engage in economic activities and entrepreneurship. This component emphasizes the importance of halal income and discourages participation in prohibited practices such as *riba* (interest) or speculative enterprises with little economic value.

The second component, wealth accumulation, is concerned with the prudent accumulation and growth of wealth. Islamic wealth management encourages smart financial

planning and investing techniques based on Islamic principles. It encourages people to diversify their investments and make informed decisions based on a risk-reward ratio. Islamic finance provides a variety of investment techniques and instruments, including Islamic bonds (*sukuk*), equity-based investments (*mudharabah and musharakah*), and real estate investments (*ijara and istisna*), to promote Sharia-compliant wealth generation.

The third component, wealth protection, underlines the significance of protecting wealth from potential dangers and uncertainties. Islamic wealth management emphasizes Islamic-compliant risk management solutions such as *takaful* (Islamic insurance) and *waqf* (endowment). *Takaful* is a cooperative insurance system founded on the concepts of mutual help and shared responsibility. *Waqf* is the practice of donating a portion of one's wealth or assets for charity purposes, to preserve and protect riches for the benefit of society.

The fourth element emphasizes wealth purification as an important concept whereby riches are returned and purified through mandatory *zakat* contributions. *Zakat* is an Islamic practice that involves individuals donating a percentage of their money to support those less fortunate and promote social welfare. Islamic wealth management advocates completing *zakat* obligations as well as engaging in voluntary acts of generosity (*sadaqah*) in order to cleanse one's finances and promote fair distribution.

Wealth distribution is a key focus area within Islamic wealth management that underscores equitable allocation throughout society. It upholds principles such as fairness and social responsibility when it comes to sharing resources among individuals. This includes encouraging spending decisions that benefit the larger community, such as philanthropy, investment in socially responsible ventures and support for microfinance initiatives.

To gather data for this study, a combination of primary and secondary sources was utilized. Primary data was obtained through interviews with the vice manager of the Kauman Great Mosque to gain firsthand insights into their financial management processes. According to several mosque administrators, the vice chairman holds the most prominent role in mosque management, serving as a highly representative figure. Secondary data was derived from 2017 and 2028 financial reports provided by the Kauman Great Mosque to further enhance understanding of their financial activities and performance. Unfortunately, the mosque only provided the reports from August 2017 to March 2018 due to an unexplained reason.

The methodological triangulation approach was adopted for data validation. To assure the authenticity and trustworthiness of the findings, different data collection methods were used.

In addition to the interviews and financial data, the researchers observed the mosque's operations. This gave them a better understanding of how wealth management ideas were implemented in the mosque's financial management processes.

The acquired data was then evaluated using the Miles and Huberman approach, which consists of three major steps: data condensation, data display, and conclusion drafting. The researchers categorized and summarized the collected data during the data condensation step to uncover major themes and trends. During the data display step, the condensed data was visually represented through tables, charts, or diagrams, allowing for a better comprehension of the findings. Finally, in the drawing conclusions phase, the researchers generated insights and conclusions from the collected data, emphasizing the mosque's use of Islamic wealth management concepts in its financial management.

Overall, the study's research methodology ensured a thorough and rigorous assessment of Islamic wealth management methods in the context of the Kauman Great Mosque. The use of primary and secondary data, methodological triangulation, and the Miles and Huberman model provided a solid framework for data collection, validation, and analysis, ultimately leading to a better understanding of how Islamic wealth management principles were applied in the mosque's financial management.

## **RESULT AND DISCUSSION**

The findings comprise five main points: wealth generation or creation, wealth accumulation, wealth protection, wealth purification, and wealth distribution.

### **Wealth Generation or Creation**

Kauman Great Mosque is owned by the Yogyakarta Sultanate, including the land and the building. As a result, the Sultanate should approve all of the mosque's policies. In general, mosques in Indonesia have income from sources of *infaq*. *Infaq* is one of the most accessible forms of community contribution (Adil et al., 2013). The source of income for the Kauman Great Mosque funds also comes from *zakat*, *infaq*, and *shadaqah* funds. Even *infaq* is the most dominant source of income in this mosque. *Infaq* and *sadaqah* Gedhe Mosque itself is divided into several types of *infaq*, namely Friday *infaq*, recitation *infaq*, *infaq*, bathroom, parking *infaq*, and Ramadan *infaq*.

Also, mosques accept payment of *zakat*, *infaq*, and *shadaqah*. However, the management of *Zakat* is not a unique *Zakat* Collector Unit (UPZ). People who want to distribute *zakat* maal are usually given it through the mosque administrators directly or put it into *infaq* boxes with

envelopes bearing notes on them. Meanwhile, the management of *zakat fitrah* was run by a committee outside the management of the Kauman Great Mosque.

The most significant source of income is routine *infaq*, which includes Friday *infaq*, recitation *infaq*, daily *infaq*, and others. Even the average *infaq* that goes into the cash of the Kauman Great Mosque reaches 70% of the other income sources. It also generated income from renting mosque buildings for events. It is strengthened by the statement of the mosque administrator that the majority of mosques in Indonesia cannot be separated from *infaq* and *sadaqah*. It is relevant to the study of Femi, Babajidemichael, & Abosede (2016). They found that another religious organization, the church, is still wholly reliant on the donors' gifts. Hence, efficient fundraising will increase the mosque's financial performance (Su, 2014).

On the other hand, other mosque revenues come from the use of bathroom retribution and parking fees. However, this income is still below 10% of the total income. According to the chairman of the mosque administrator, retribution is also part of *infaq*, because the people who use it are not obliged to pay. However, from the *marbot* (mosque official), the mosque continued to guard and wait in front of the *infaq* box. According to the financial statements obtained by researchers, there are other sources of income. The income is an incidental source of income, such as withdrawals from the accounts held in several banks and BMTs, information on the use of portals, and others.

**Table 1. Kauman Great Mosque Income**

Months	Amount
August 2017	Rp 120.278.700
September 2017	Rp 161.188.200
October 2017	Rp 121.863.100
November 2017	Rp 152.601.600
December 2017	Rp 241.715.700
January 2018	Rp 202.023.000
February 2018	Rp 262.934.300
March 2018	Rp 225.850.500
<b>Total Income</b>	<b>Rp 1.487.746.100</b>

Source: Monthly Financial Reports, Processed, 2018

According to Alam, Gupta, and Shanmugam (2017), wealth creation could be generated from business activity. Davis (2015) also revealed that business is the most significant source of wealth creation. However, this study shows that Kauman Great Mosque has no business activity to create wealth. Whereas its location is very strategic to run a business, the peddlers utilize the large yard of the mosque to sell their products. Most of their products are food and beverages.

Subsequently, in establishing the budget plan, the mosque administrator of the Kauman Great Mosque did not use any particular method. The Kauman Great Mosque in Yogyakarta has applied the annual Budget Plan. It is consistent with previous studies that the mosque in the city of Yogyakarta has implemented a budget that is prepared annually (Fahmi, 2017), but it is different from the study of Adnan (2013). He found that only a few mosques had prepared the budget plan. Another finding revealed a lack of budgetary control from the mosque administrator (Shaharuddin & Sulaiman, 2015).

Budget planning uses the benchmark budget and expenditures of the previous year. The mosque's annual budget is divided into two major parts, namely for seasonal activities such as Ramadan, recitation, and Khatmil Qur'an, as well as the second proportion for care. The proportion of activities is larger than the proportion of care.

It is referring to research on mosque accountability and finance, namely the emphasis on accountability, truth, justice, and honesty (Nurlailah, 2014). In this case, the administrators must uphold the values of accountability and transparency. It was considered by researchers to be less applicable to the Kauman Great Mosque in Yogyakarta. According to the results of the observations of researchers, worshipers and communities around the Kauman Great Mosque did not know in detail about the mosque's budget. The mosque administrator deliberately did not publish broadly the mosque's income and disbursements because of the truth-based relationship between the mosque administrator and the congregation (Nurlailah et al., 2014). It is in line with a study that found less attention from the mosque administrator regarding the internal control of fund income and disbursement (Mohamed et al., 2015) as well as a finding that showed low attention to accountability to the mosque congregation, which contradicts the primary goal of the mosque ((Siskawati et al., 2015). Accountability is not merely about the financial report but also the non-financial disclosure (Sanusi et al., 2015b). It is in contrast to the study by Ali et al. (2012) that all of the registered nonprofit organizations disclose their financial reports.

However, every Friday, in front of the Friday prayer congregation, the financial statements of the mosque administrator regarding income in one week and expenditure in the



previous week will be read. Not all of the congregations understand the concept of mosque management and avoid intervention from various parties.

To apply the principles of transparency and financial accountability to the community, mosques, as non-profit institutions that always have income from the community (Is'adi, 2015), need to make improvements in terms of administration. Including publications, financial statement accounts, and others (Nurlailah et al., 2014). In other words, the publication and transparency show the gratitude of the mosque to its congregation, who gave their wealth and did not expect a particular reply.

### **Wealth Accumulation**

According to Ariff (2017), wealth accumulation in mosques serves to meet the mosque's needs and those of the community around it. The management of the Kauman Great Mosque in Yogyakarta continues to only carry out outgoing distribution. The management has not been able to manage finances, the results of which will return to the entry of the mosque due to the limited space for management. The status of authority and ownership of the Kauman Great Mosque in Yogyakarta are basically under the Ministry of Tourism and Culture of Yogyakarta and the Ngayogyakarta Hadiningrat Sultanate. However, the management of the mosque is under the authority of the mosque administrator, Kauman Great Mosque, in Yogyakarta itself. Therefore, immovable assets and assets around the mosque belong to the Yogyakarta Tourism Office and Sultanate Service.

The mosque only has an area as large as the one inside the white wall. However, there are parking lots in front of the mosque, some of which enter the mosque, and some of them enter the tourism office. Daily parking for tourists, as well as other parking events such as Sekaten, Grebeg Maulud, and other parking *infaq*, will be the mosque's cash when it is on the white wall around the mosque. In contrast to previous research that stated that a large area of a mosque could be a parking lot, where the *infaq* is one of the mosque's revenues (Mukrodi, 2014).

The mosque administrator does not have exceptional land to manage. Associated with investment in immovable assets, sometimes the land in front of the mosque and the porch are used for events and community activities outside the mosque by the mosque administrator, such as weddings and recitals. Those who organized the activity paid cleaning fees and money for the mosque administrator/marbot employees only. The mosque administrator does not set a specific price for the activity. However, if the community that organizes it gives excessive funds, then the mosque does not reject it.

Also, Kauman Great Mosque, as a historical mosque, has not optimized its tourism potential. In OIC countries, the mosque is a common tourist destination as part of the national tourism campaign, such as France's Grand Mosque of Paris or the UAE's Sheikh Zayed Grand Mosque, as well as Malaysia, Qatar, Jordan, Tunisia, Turkey, and many more (Kessler, 2015). Yogyakarta is one of the tourist destinations in Indonesia. Kauman Great Mosque could be part of the Islamic heritage because of its historical value and its architecture. By the year 2017, 397.951 foreign tourists visited Yogyakarta (Yogyakarta Tourism Department Office, 2017). Referring to Henderson (2003), to be a tourist attraction, a mosque should be outstanding and unique. Kauman Great Mosque has all of these.

In addition to physical assets, the mosque has a vast number of financial assets. The cash fund reaches IDR 2 billion. It is above the average of the finding of Fahmi (2017) that found the average cash fund of the mosques in Yogyakarta to be IDR 45.866.365,00. Also, it is consistent with Hussin et al (2014) that showed idle funds of mosques in Perak State reach RM 8,5 million and have to broaden the funds to contribute to society.

Therefore, to enhance this asset, Shanmugam & Zahari (2009) suggest investing it in Islamic financial products. However, Kauman Great Mosque has no investment elsewhere. Islam forbids idle wealth. It should be invested in permissible products (Firdaus & Ismail, 2014). Kauman Great Mosque has the absence of financial distress because it is an old and big organization. The age and size of a nonprofit organization determine whether financial distress occurs or not (Strydom & Stephen, 2014). The findings are opposites to Jazeel (2014) which revealed the scarce resources of the mosque fund in Sri Lanka.

The limitations of these authorities became a separate obstacle for the administrators of the Kauman Great Mosque. Mosque administrators who already have visionary and modern ideas must clash with the management of mosques that are still rigid and traditional and bound. Kauman Great Mosque is still dependent on funds from the community and worshipers.

### **Wealth Protection**

Wealth protection is intended to anticipate risks that may happen in the future. (Firdaus & Ismail, 2014). In Islam, wealth is a gift from Allah SWT that must be protected. Islam has developed a system of wealth protection as a result, which is one of the five maqashid sharia, or protections of faith, reason, life, offspring, and wealth. Kauman Great Mosque is one of the mosques with a large *infaq* reception. The evidence can be seen in the various types of *infaq* arranged by the mosque administrator. Of course, mosque administrators need proper financial

protection and should not expect fraud. So, it is not surprising that mosque funds are enormous and stored in several separate banks. It is aimed at minimizing losses in the event of something undesirable, such as inflation and other bank losses.

In some of these banks, mosque funds are also stored, namely in Bank Muamalat and BMT Beringharjo Yogyakarta. As one of the mosques with a significant income, the mosque administrator also wants the management of mosque finance to be free of interest. It is the role of Islam to provide the free-interest savings product (A. G. Ismail, 2010).

In addition to using a separate bank, the financial protection of the Kauman Great Mosque is also done by saving money that has been calculated directly after Friday prayers. Not infrequently, the BMT Beringharjo party picked up their own money from the *infaq* at the Kauman Great Mosque in Yogyakarta. The mosque administrator's protection of the Kauman Great Mosque in Yogyakarta's finances and security also included the imposition of curfews and restrictions in the mosque area at night, CCTV monitoring in the mosque area, and the mosque administrator's presence in the mosque administrator's office.

The loss of funds that have been deposited in the bank is unlikely to occur. However, possible funds are *available* a week or after Friday. If there is a loss, the party responsible is the authority, namely the treasurer and the entire mosque administrator, to see how the money was lost. Honesty is required to be a mosque administrator. Try to settle any issues in a family-friendly manner first if some parties are misusing funds. However, it also cannot be avoided if it has exceeded certain limits and will be legally processed.

Financial fraud in Islam is a violation that is considered severe. Moreover, misappropriated funds are funds for mosque finance. In previous research, the Prophet Muhammad stated that combating robbery or mugging on the highway has been likened to jihad, where the prophet has declared someone killed in protecting his wealth a martyr. One form of prevention of fraud from the mosque administrator itself is by wisely conducting the mosque administrator recruitment by looking at the person of the mosque administrator or marbot candidate. Also, the implementation of a kind and clear financial report will have implications for increasing public trust in the management of related institutions (Andarsari, 2016). So, this is a required step to be taken by the mosque administrators.

Kauman Great Mosque is part of Islamic heritage, so the entire building should be well protected. Unfortunately, it has no financial or asset protection covered by Islamic insurance.

whereas Islamic insurance can play an important role in protecting the asset and minimizing the risk of a damaged asset (Shanmugam & Zahari, 2009).

### **Wealth Purification**

Wealth purification is a step to identify the allowance for the Kauman Great Mosque in Yogyakarta. This allowance is intended to find out whether the mosque funds use non-halal funds obtained from conventional banks or only use Islamic banks. The results of interviews with the mosque administrator show that the mosque administrator still uses conventional banks as a store of mosque funds. At present, there are no special steps to avoid bank interest. Conventional accounts are also still maintained, considering that not all donors and pilgrims who wish to donate have an Islamic bank account. It means that the mosque must serve the donors by making it easier for them to channel their funds through the bank accounts they have. This finding is consistent with Fahmi's (2017) finding that most mosque funds are saved in conventional banks.

Ariff (2017) proposed that conventional banking is one of the non-permissible business activities, so the conventional bank account should no longer be used in Islamic wealth management. To purify the wealth, the mosque administrators have started to move all of the cash funds into the Islamic bank account.

One of the problems that was considered very important by researchers was that the bank account used to save mosque funds was in the name of the mosque administrator's treasurer's account. According to the treasurer, this was done since the enactment of the management of the account in the name of a particular institution or agency requires the attachment of a certificate and special letter. The Ngayogyakarta Hadiningrat Sultanate was the owner of the mosque's certificate and special letter, however. However, now the management of opening an account in the name of a peculiar institution has been facilitated. The mosque administrator party took the initiative to change the account gradually, followed by changes in the use of conventional banks towards the use of Islamic banks.

A nonprofit organization such as a mosque, which has a vast income, is potentially committing financial fraud (Mohamed et al., 2014). Audits, as well as budget evaluations and internal controls, are required for a budget evaluation and reconstruction. Also, audits are needed to increase public trust in mosque management (Andarsari, 2016). The researcher has not found any auditing, either internal or external, by the management of the Kauman Great Mosque. Previous research also stated that the audit was limited to checking by the chairman of the mosque administrator and some treasurers of the mosque administrator. Besides, only around 3.8% held

external audits and 22.6% held internal audits at several mosques in the city of Yogyakarta (Fahmi, 2017). In addition to reporting to the chairman and treasurer, the finances of the Yogyakarta Kauman Great Mosque were also reported to BMT Beringharjo and Lazis Muhammadiyah Yogyakarta. In this case, the financial audit should not only be limited to financial reporting but also include the disclosure of overall financial and non-financial information.

The *zakat*, *infaq*, and *sadaqah* funds of the Kauman Great Mosque in Yogyakarta are managed separately, with funds for activities and care. In the management of *zakat* at the Great Kauman Mosque, there is also no special UPZ that coordinates with the Yogyakarta BAZNAS. Cooperation and coordination are only possible through BMT Beringharjo and Lazis Muhammadiyah Yogyakarta. Kauman Great Mosque also gives loan funds to travelers and the needy. The money comes from Qardh al-Hasan funds that the mosque provides to the less fortunate.

### **Wealth Distribution**

Kauman Great Mosque Yogyakarta has many activities every month. Expenditures for the Kauman Great Mosque are not only for activities but also for the maintenance of mosques. Mosque funds are issued for two things: first, for treatment (which is not under the Ministry of Tourism), such as bathrooms, *marbot* salaries, janitors, and inventory items. Moreover, the second is to fund activities carried out at the Kauman Great Mosque. The income and expenditure of mosques are not much different, leaving only a little for cash; the average is spent on financing activities such as routine recitation, the cost of transporting priests and sermons, *marbot* fees, and others. Table 2 shows the monthly expenditure of mosques from August 2017 to March 2018.

From the financial report, the amount of expenditure for the mosque has a positive relationship with the mosque's income. These activities are routinely carried out and require large amounts of funds, depending on the quality of the activity. Some months, like February and March 2018, spend more funds compared to the previous month. Also, the number of care funds increased during the month.

The expenditures can be categorized into two distinct sorts of expenses. Firstly, expenses for daily, monthly, and annual routine activities. One of the regular activities that individuals engage in as part of their daily routine is the organization of congregational prayers. The weekly routine encompasses engaging in Friday prayers, adhering to consistent submission of assignments, and participating in Quranic reading courses. Finally, the annual calendar of

activities encompasses a diverse range of events related to the observance of Ramadan as well as the ritualistic practice of animal sacrifice. The second category of expenditure encompasses miscellaneous costs, including funeral fees, ceremonies for taking oaths, support for travelers, and humanitarian relief provided in response to natural disasters.

The strategic location of the Kauman Great Mosque and the mosque, which have high historical value, make the Gedhe Mosque crowded with visitors every time. Activities carried out by mosque administrators are the result of synergy between social culture and religious instruments. These activities not only made the Kauman community more religious, but they were also able to educate the general public about Javanese culture, especially the Ngayogyakarta Hadhingrat Sultanate.

Judging from the many activities held by the mosque administrator of Kauman Great Mosque in Yogyakarta, the funds needed are certainly not small. Not infrequently, community *infaq* has not been able to cover great activities such as the Ramadan agenda, Grebeg Maulud, and Sekaten, as well as several other events. The mosque administrator's and youth mosques funding proposals often involve these activities. From some of the activities above, it is interesting for researchers that the amount of expenditures for the implementation of activities is still under the expenditures carried out for equipment and households.

There are some interesting findings. Firstly, the most significant expenditure of mosques is not for activities and education but other expenses, which on average reach 45% each month. Other expenses are expenditures that are remitted to bank accounts, BMTs, and incidental expenses. It means that the board of the Kauman Great Mosque has financial cash that is not a small amount. This amount is estimated by the average balance deposited in mosques in Yogyakarta in the amount of IDR 45,866,365 (Adnan, 2013), and IDR 42,159,151.00 (Fahmi, 2017). Meanwhile, expenditures for activities are only close to an average of 7% per month.

Expenditures for households and equipment reached 24%. It confirms a study related to mosque financial management in the city of Yogyakarta: the percentage of mosque expenditure for mosque physical care is the most significant expenditure (Fahmi, 2017). Even though, according to the mosque administrator, the mosque is not able to maintain and restore the physical construction of the mosque, the Kauman Great Mosque spends much money on small-scale care, such as purchasing electrical goods, maintaining bathrooms, carpets, and others. So, it is not surprising that household expenditures constitute much of the expenditure after spending on savings in bank accounts and BMTs.

**Table 2. Expenditure of Kauman Great Mosque**

Months	Amount
August 2017	Rp 129.911.350
September 2017	Rp 165.010.900
October 2017	Rp 112.267.600
November 2017	Rp 156.895.900
December 2017	Rp 173.787.400
January 2018	Rp 157.715.700
February 2018	Rp 231.616.100
March 2018	Rp 215.075.800
<b>Total Expenditure</b>	<b>Rp 1.342.280.750</b>

Source: Monthly Financial Reports, Processed, 2018

The next expenditure is HR employees and secretariats, each of which reaches an average of 8% each month. Then the expenditure on social welfare and assistance, on average, reaches 3% each month. Moreover, spending on public relations and security reached an average of 1.5% each. Expenditures for public relations and security are not available every month.

The second exciting thing is that expenditures for worship operations, which include the incentive of the priest, are the smallest expenditure, which only reaches 0.5%. Even if expenditures for worship are accumulated with an expenditure of activities reaching only 7.5% and still below expenditure for the employees' wages and the officers, this is an oddity if the transport for priests and sermons on the scale of the Kauman Great Mosque is minimal. Even from the report above, the expenditure is only available from December 2017 until March 2018. It means that in the previous month, there was no expenditure on this matter.

When compared between cash balances, expenses for households, employee HR, and activities and worship, the order is 45: 24: 8: 7.5. It is different from the interview regarding the proportion of mosque expenses. According to the interview, the proportion of mosque expenditures for activities is higher for maintenance, and the mosque's income funds will be predominantly exhausted. Meanwhile, the results of the financial statements above are more dominant in re-entering the bank account cash and BMT.

According to Ismail and Antonio (2012), Muslim scholar Ibnu Sina stated that expenditure could be divided into three types: consumptive, religious, and saving. Kauman Great Mosque fulfills all of these types. As Kauman Great Mosque is a religious organization, most

expenditures are allocated for worship activities. A little bit of one is for monthly operational needs such as electricity, security, and employee salary. Meanwhile, the rest of the monthly balance is being saved in the bank accounts.

## **CONCLUSION**

This paper aims to identify the financial management of Masjid Gedhe Kauman from the perspective of Islamic wealth management. It shows that the Kauman Great Mosque in Yogyakarta has not yet applied the Islamic Wealth Management concept to its financial management in its entirety. Wealth accumulation and wealth purification continue to be neglected by mosque administrators. Principal impediments to the development of mosque financial management are the status of authority, governmental policies, and ownership. Most of the Kauman Great Mosque in Yogyakarta's funds come from alms. The fund is prioritized for mosque-related endeavors. The finding also exposes that financial management lacks transparency, as the congregation does not have access to the financial report, even though the inactive fund exceeds one billion rupiah. This study contributes to modernizing the financial management of the mosque to make it more self-sufficient in terms of income generation, promoting the productive utilization of mosque assets, and focusing more on the mosque's wealth protection.

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