
The Concept of Ta'awun and Sharia Mutual Cooperation in Prosperity and the Establishment of Darus Salam Mosque

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Abstract: *In the view of sharia, prospering and building mosques is a sacred commandment and includes noble practices, as well as ta'awun and mutual aid are true forms of implementation of sharia. Therefore, the problem faced by partners is that the condition of the mosque is small and made of wood, worthy of renovation and the community is given guidance to be aware of the importance of ta'awun and prosper the mosque. So this construction took a big theme, namely how to build the community with the guidance of the concept of ta'awun and mutual aid syariah in prosperity and the establishment of a new Darus Salam mosque in Griya Salam Boyolali. The method used in this study is qualitative, a type of field study, with phenomenological, descriptive, and normative approaches to religion. The results of this guidance show that the concept of ta'awaun, cooperation, and mutual help, is a practical and effective concept for realizing socio-religious programs, especially in the construction of the Darus Salam Mosque in Griya Salam housing.*

Keywords: *ta'awun, mutual aid, sharia, construction, mosque.*

INTRODUCTION

The concept of mutual aid in the context of sharia is a strong foundation in community life based on the principles of mutual help, care, and collaboration in meeting common needs. Sharia mutual aid refers to the concept of social solidarity,

where individuals in society help and support each other through Islamic teachings. The pillars of sharia mutual assistance cover several important aspects, including social solidarity, justice, and collective responsibility. In the context of Islam, this concept is inspired by values such as zakat (compulsory donation to the needy), alms (voluntary giving), and concern for the needs of others [1]–[3].

Sharia mutual aid also reflects practices in daily life, such as working hand in hand in building mosques, helping others in economic need, or supporting people who are experiencing difficulties. This concept emphasizes the importance of cooperation between individuals and groups in creating common welfare and strengthening social bonds in society. By promoting the values of kindness, brotherhood, and justice, sharia mutual assistance becomes a strong foundation for harmony and sustainability of society based on religious values in everyday life [4].

LITERATURE REVIEW

The concept of Ta'awun and Gotong Royong Shariah

The concept of ta'awun and gotong royong from the perspective of sharia has become an important subject of study in Islamic literature. Ta'awun, which means cooperation or mutual help, is a fundamental principle in Islamic teachings that emphasizes the importance of social solidarity and collaboration in building a just and just society. Many studies highlight how the concept of ta'awun is applied in various aspects of life, including economic, social, and political. In the economic context, ta'awun emphasizes the importance of sharing resources and mutual support between individuals and communities to achieve common prosperity.

Meanwhile, gotong royong, which is often interpreted as voluntary cooperation in society, is also a value that is upheld in Islam. The concept of mutual assistance emphasizes the importance of the active participation of all community members in solving problems and achieving common goals. Much of the literature highlights how mutual aid not only creates social solidarity but also strengthens bonds between individuals and strengthens a sense of collective responsibility towards the common good.

Research and studies on the concepts of ta'awun and gotong royong from a sharia perspective often highlight the implementation of these concepts in various practical contexts, ranging from Sharia-based economic development to social and humanitarian development. Analysis of the principles of ta'awun and gotong royong also often involves criticism of systems that do not pay attention to social justice or that reinforce economic and social inequality. Thus, the literature on the concepts of ta'awun and gotong royong in a sharia perspective not only provides insight into the underlying Islamic values but also provides a critical view of contemporary social and economic issues.

Mosque Construction Concept

Literature review of the concept of mosque construction has become an important subject in religious studies, architecture, and community building. Research in this field often delves into aspects that include the purpose, design, role, and impact of mosque construction in social, religious, and cultural contexts.

First of all, literature often highlights that the construction of mosques not only meets the practical needs of Muslims for worship but also has a strong social dimension. Mosques often serve as community centres, places to educate, discuss, and conduct a variety of social and religious activities. Therefore, the concept of building a mosque often involves extensive considerations, including factors such as strategic location,

design that takes into account the needs of the community, and sustainability in future maintenance and development.

In addition, the literature also highlights the importance of architectural design that takes into account local religious, cultural, and aesthetic aspects. Successful mosque construction often blends traditional elements with modern innovation, creating spaces that not only facilitate worship but also evoke a sense of community identity and pride.

In addition, the study also examined the role of mosques in the socio-economic development of the surrounding community. Mosques are often centres of economic, educational, and health activity, as well as places to spread societal and humanitarian values.

In the context of mosque construction, the literature also highlights the importance of community participation in the planning and implementation process. Successful mosque construction often involves the community actively, ensuring that the project truly reflects local needs and aspirations.

Overall, the literature on the concept of mosque building shows that this process is much more than just physical construction. It is a reflection of the religious, social, cultural, and economic aspirations of a community, and has great potential to strengthen social and spiritual ties in society.

Mutual Aid Builds Mosque in Griya Salam Housing

The concept of sharia mutual assistance has a very important role in building mosques, such as the Darus Salam Mosque. The mosque is not only a center of worship, but also a centre of social, educational, and cultural activities in Muslim societies. In the context of the construction of the Darus Salam Mosque, sharia mutual assistance emphasizes active collaboration between communities to achieve common goals. Voluntary contributions from individuals in the form of time, energy, or material donations became a strong foundation in the construction process of this mosque [5]–[7].

Sharia mutual assistance in building the Darus Salam Mosque reflects the spirit of brotherhood and collective responsibility. The community involved in the construction of this mosque not only involves themselves in the physical aspects of construction, but also in terms of funding, planning activities, and maintaining the mosque after it is completed. Through sharia mutual assistance, the Darus Salam Mosque became more than just a physical building: it became a symbol of togetherness, care, and commitment to building a strong and just community. This is in line with Islamic principles that emphasize the importance of cooperation, togetherness, and community service [8]–[10].

With joint contributions to building the Darus Salam Mosque, the community not only obtains a beautiful place of worship but also strengthens social ties, increases religious awareness and fosters a spirit of togetherness in achieving the common good [11], [12].

METHODOLOGY

That can be used to explore the concept of sharia mutual assistance in Masjid Darus Salam involves a deep approach to the experiences, perceptions, and practices contained in it [13], [14]. Some steps that can be taken in the study include:

Participatory Observation. Researchers can make direct observations at the Darus Salam Mosque, and engage in daily activities in the mosque, such as congregational prayers, religious studies, or other social activities. Participatory observation allows

researchers to feel the atmosphere, dynamics, as well as social interactions that occur in mosques [15], [16].

In-depth Interview. Conduct interviews with mosque administrators, imams, active worshippers, or community leaders involved in mutual aid activities at the mosque. These interviews can help in understanding their views, motivations, and experiences regarding the concept of sharia mutual aid and the role of mosques in encouraging this practice in the community [17], [18].

Focus Group Discussions. They are conducting focus group discussions with community members who are actively involved in mutual aid activities at Darus Salam Mosque. In this session, participants can share experiences, views, and ideas on the concept of sharia mutual assistance, as well as how mosques facilitate the practice [19], [20].

Document and Archive Analysis. Analyze documents related to mosque activities, such as activity programs, financial statements, or records of activities that have been carried out before. This will provide insight into the practical efforts that have been made by the mosque in implementing the concept of sharia mutual assistance [21].

Data Triangulation. Combining various data sources obtained from observation, interviews, and document analysis to gain a more comprehensive understanding of the concept of sharia mutual assistance in Darus Salam Mosque. It also helps in validating the findings obtained from various research methods [22], [23].

Thematic Analysis. Analyzing the collected data with a thematic approach, identifying patterns, themes, and key concepts related to sharia mutual assistance in Darus Salam Mosque. This analysis helps in building a deeper understanding of how this concept is implemented and understood in the context of the community and the mosque [24], [25].

This qualitative research method will help uncover the practices, perceptions, and contributions of Darus Salam Mosque in encouraging the concept of sharia mutual assistance and how this impacts the lives of the surrounding community [13].

RESULT AND DISCUSSIONS

Situation Analysis

Talking about mosques cannot be separated from talking about everything related to enlivening, prospering, and establishing mosques. For mosque activities to be more systematic and directed, it is necessary to create mosque activities that are tailored to the congregation around the mosque. At least to maximize the establishment, prosperity, and management of mosques, three managerial elements of mosques are needed, namely, idarah, imarah, and riayah. Because each of these elements has its task area [26]–[28].

For example, he is in charge of its management activities to develop and manage the cooperation of many people to achieve a certain goal. Ijarah, is an activity to prosper the mosque, in terms of worship, community formation and improvement around the mosque. As for Riayah, it has the function of maintaining the mosque in terms of building, beauty and cleanliness [29].

A mosque that is a place or centre of community activities, the mosque should be a comfortable place with adequate facilities and infrastructure. In fact, according to Muzayyanah, the ideal mosque is clean, holy and healthy, to deliver its worshippers to solemnity and comfort in worship. Not only that, the ideal mosque also acts as a coach for the people, with various positive activities in it that bring up a more comfortable atmosphere of worship [30].

Even today, the business of building mosques both in villages and in big cities, is an interesting thing because it can be seen from the level of religiosity of the local community, so many residents flock to build mosques to internalize these religious values. This can be proven that many people are competing in building mosques as places of worship to get closer to Allah SWT. However, for one thing, such as the condition of residents and various financial conditions, the shape and architecture of mosques are also very varied, some are large, some are medium, some are small, and some even for years have not been completed (so a decent mosque) [31], [32].

This is what is interesting to explore the cause and effect and the need for community development to be aware of the concepts of ta'awun and mutual aid in building mosques which are the implementation of God's house on this earth. For this reason, this service is carried out to provide guidance and understanding of the concept of ta'awun and sharia mutual aid in the prosperity and establishment of the Darus Salam mosque in Griya Salam Guwokajen Housing, Sawit, Boyolali [33].

Partner Issues

The problems that exist in this partner centre on the existence of mosques made of wood and very small in size. This mosque can be said to be a very simple mosque and its construction is semi-permanent. Because of these conditions, the community took the initiative to develop and redesign it to become a mosque and permanent and conducive to worship and other activities, so that the vibrancy of Islam and the prosperity of the mosque can be realized according to Islamic recommendations that only believers will prosper the mosque [34].

The following is a picture of the Darussalam mosque before it was moved or before it was demolished into a mosque which was later projected to be a large conducive safe and comfortable mosque [35], [36].



Figure 1. Mosque Darussalam Griya Salam Before Being Dismantled

In the restoration and establishment of a new mosque, of course, a team and team design schedule is needed so that the stages of the establishment and prosperity of the mosque can run according to plan. The following team schedule has been made by the mosque construction and prosperity committee [37], [38].

Solutions offered

The solution offered in this development is to increase the understanding of housing residents, especially the head of the household as the head of the family in housing to understand the concept of ta'awun and mutual aid by sharia so that the goal of prospering and establishing a mosque is immediately realized. Especially approaching the momentum of Ramadan 1444H later, it is hoped that the people can worship more solemnly, calmly, and comfortably, and the citizens respect each other and work hand in hand towards the realization of a harmonious and prosperous society. The following solutions are offered so that the construction and establishment are immediately realized, namely by moving the old mosque to new land, so that the former old mosque building can be used by residents for other activities [\[39\]–\[41\]](#).



Figure 2. Location of Land to Move Old Mosque to be Demolished in Griya Salam

The next stage is the socialization of the mosque construction plan, followed by the second stage, namely the provision of assistance, motivation, and guidance on the importance of the concept of ta'awun and mutual assistance in mosque construction. The third stage is by giving concrete examples of the image of the previous people or people who like to infak, do charity, fight in the way of Allah Almighty and do not want to struggle. The fourth stage ended with fundraising and prayer together to be given guidance and ease in prospering and establishing a new mosque that is bigger and more prosperous to realize a community that is baldatun thayyibatun wa rabbun ghofur [\[42\]](#), [\[43\]](#).

Compatibility of Service with Study Program Roadmap

The Sharia Economic Law Study Program, Faculty of Islamic Religion, University of Muhammadiyah Surakarta has a research and service master plan which is a derivative of the research master plan of the Institute for Research and Community Service. The

research and service master plan has 3 strategic issues, namely 2012-2017, 2017-2022, and 2022-2027. This service is in the third stage, namely 2022-2027 [10].



Figure 3. Roadmap for Sharia Economic Law Study Program

Community Service with the title "Development of the Concept of Ta'awun and Sharia Mutual Aid in the Prosperity and Establishment of the New Darus Salam Mosque in Griya Salam Boyolali" occupies the conformity of the roadmap of service of the Sharia Economic Law study program of the Faculty of Islamic Religion in the third unit, namely zakat law, infaq, waqf, alms and sharia economic law in national economic development [44].

Sharia Mutual Cooperation

Building Darus Salam Mosque in Griya Salam Boyolali: rallying the concept of ta'awun and sharia mutual aid. The mosque is not only a place of worship, but also a symbol of togetherness, cooperation, and unity in the Muslim community. In Griya Salam Boyolali, the construction of the concept of ta'awun (cooperation) and sharia cooperation has become the main foothold in prospering and building the Darus Salam Mosque [32], [35], [36].

The presence of Darus Salam Mosque in Griya Salam, Boyolali, is not only a place of worship, but a centre of social, educational, and cultural activities for the surrounding community. Built with the spirit of togetherness and active involvement of residents, this mosque is clear proof of how important the concept of ta'awun and sharia cooperation is in forming a strong and caring community [30].

The concept of ta'awun is translated into various programs and activities at Masjid Darus Salam. Collaboration between residents, communities, and related parties became the foundation for the establishment of this mosque. The community works together in all stages, from planning, and physical development, to routine activities at the mosque. The social, educational, and religious programs that are carried out also utilize the concept of ta'awun to maximize its benefits for the surrounding community [45]–[47].

Sharia mutual aid plays an important role in the maintenance and sustainability of the Darus Salam Mosque. The community jointly participates in maintaining and maintaining the mosque, both physically and administratively. Active involvement in cleaning, maintaining cleanliness, and maintenance of building structures is a manifestation of the values of sharia mutual assistance [33].

The implementation of the concept of ta'awun and sharia mutual aid in the construction of the Darus Salam Mosque has brought significant positive impacts to the community. Strong social solidarity, increased religious awareness, and community empowerment are clear evidence of the mosque's contribution to positive development in the surrounding environment [48].

More than just a physical building, Darus Salam Mosque has succeeded in creating a strong and just community. The concept of ta'awun and sharia mutual aid is not only a slogan, but a strong foundation in rallying unity, mutual help, and a spirit of togetherness in society. With the construction of the Darus Salam Mosque as a concrete example, the concept of ta'awun and sharia mutual aid has not only become an ideology, but a practice that colours people's daily lives. This mosque is proof that when these concepts are applied seriously, they can transform communities to be more solid, empowered, and mutually supportive. Darus Salam Mosque is a reflection of strong togetherness and deep concern in the Griya Salam Boyolali community [49].

Research Results

The Importance of Sharia Mutual Cooperation Concept: The results of the study show how important the concept of sharia cooperation is in building social bonds and togetherness in the Darus Salam Mosque. This can be reflected in the active participation of the community in the construction, maintenance, and other social activities in the mosque [50].

The Role of Mosques in Facilitating Ta'awun: The results of the study can also highlight the role of mosques as centres of ta'awun, places where communities come together to help and support each other. This could include social programs, assistance to the needy, or other activities that strengthen cooperation among citizens [30].



Figure 4. The Mosque is Finished and Ready to function

Discussion

Relationship of Sharia Mutual Aid Concept with Mosque Life: In the discussion, it will be very important to explain how the concept of sharia mutual aid is reflected in daily life in Darus Salam Mosque. This includes the implementation of the concept in social, educational, and religious activities [51].

Benefits and Impact of Ta'awun Concept: Discussions can also highlight the benefits of ta'awun concepts applied in mosques, such as increasing social solidarity, community empowerment, or improving socio-economic conditions [52].

Challenges and Opportunities: The analysis should also include the challenges and opportunities faced in implementing the concepts of sharia mutual aid and ta'awun. This could be an obstacle to community participation, financial constraints, or the potential for further development of the concept [53].

Recommendations for Improvement: Based on research findings, the discussion may include recommendations to improve the concepts of sharia mutual aid and ta'awun in the Darus Salam Mosque. For example, strategies to increase community participation, development of new programs, or efforts to expand cooperation networks with external parties [31]. By analyzing the research results in depth and discussing the findings in a practical context, this discussion will provide a broader understanding of how the concepts of sharia mutual aid and ta'awun are implemented and impact the community around Darus Salam Mosque [54].



Figure 5. Mosque with Activities after Inauguration by Donor Mr. Husen from Netherland

The Final Results of the Construction of Darus Salam Mosque

The construction of Darus Salam Mosque in Griya Salam is a significant achievement for the local community. With the completion of this project and the establishment of the mosque, an important centre of religious and social activities has been created for the surrounding community.

From a physical point of view, Masjid Darus Salam may have an interesting architectural design and blend traditional with modern elements. The design chosen may reflect local religious and aesthetic values while paying attention to the practical needs of worshippers.

In addition to being a place of worship, Darus Salam Mosque most likely has also become a centre of social, educational, and religious activities. Here, people can gather for various activities, such as recitations, lectures, and religious training, as well as various social charity activities that strengthen bonds between community members.

The existence of Darus Salam Mosque may also have had an economic impact on the surrounding environment. For example, with the existence of a mosque, small business opportunities may arise in the vicinity, such as food stalls, gift shops, or other services

that support activities at the mosque. Equally important is the role of Darus Salam Mosque as a centre of spiritual formation for the community. Through religious and educational activities held in mosques, people can continue to strengthen their faith and increase their understanding of Islamic teachings [11], [12], [55].

Thus, the results of the construction of the Darus Salam Mosque in Griya Salam not only include physical achievements in the form of buildings, but also have a wider impact on the social, economic, and spiritual life of the local community. This mosque is an important symbol of the strength and unity of the community in carrying out religious and human values.

CONCLUSION

The concept of ta'awun (cooperation) and sharia mutual assistance practised at Darus Salam Mosque shows a very important role in building social ties, togetherness, and community empowerment. Here are the conclusions related to these concepts in the mosque: Darus Salam Mosque acts as a ta'awun centre, where people gather to help and support each other. This cooperation is seen in various social, educational, and religious activities that involve active participation from community members. The concept of ta'awun in this mosque strengthens social solidarity between citizens and creates an inclusive and mutually supportive environment in overcoming various challenges faced by the community. Ta'awun at Mosque Darus Salam also contributes to community empowerment, providing opportunities for community members to actively engage in activities that benefit them and the surrounding environment. The concept of sharia mutual assistance is a strong basis for common life at Darus Salam Mosque. This practice of mutual aid is reflected in active participation in the construction, and maintenance of mosques, as well as other social activities. Religious Values in Real Action: Sharia mutual assistance in this mosque reflects the implementation of religious values, such as zakat, almsgiving, and concern for others, into concrete actions in people's daily lives. Strengthening Social Ties: The practice of sharia mutual assistance in Darus Salam Mosque not only builds physical buildings, but also strengthens social ties, increases a sense of community, and strengthens the spirit of mutual help in society. In conclusion, the concept of ta'awun and sharia mutual aid in Darus Salam Mosque is the main foundation for building an inclusive, caring, and just community. These two concepts make a significant contribution to strengthening social bonds, improving welfare, and strengthening religious values in the daily lives of the people around the mosque.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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