

BKM's Accountability Regarding Mosque Caretaker Wages That Do Not Conform to the Agreement: Imam Syafi'i's Perspective (Case Study of the Muslimin Mandala Mosque)

Erwin¹, Ahmad Zuhri²

^{1,2} Universitas Islam Negeri Sumatera Utara, Indonesia

E-mail: erwin0204213045@uinsu.ac.id

Keywords:

BKM, Wages, Marbot

Abstract

This study examines the accountability of the Mosque Prosperity Agency (BKM) of the Muslimin Mandala Mosque regarding the payment of wages to caretakers, which does not comply with the principles of transparency and justice in Islam. The problem arose following a change in mosque management in 2023, resulting in cuts or even complete omissions for no apparent reason. This study aims to analyze the BKM's wages and assess their appropriateness based on the perspective of Imam Shafii's jurisprudence. This study uses the field research method to directly explore the practice of managing mosque caretaker wages by the Mosque Prosperity Agency (BKM) at the Muslimin Mandala Mosque. The researcher used a living case study and statute approach. Data were obtained through direct interviews with caretakers, mosque administrators, and community leaders, as well as a review of mosque administrative documents. The findings indicate that there is no clear administrative system for providing wages to caretakers. Wages are given incidentally without any written agreement or certainty of the amount and time, and depend on the voluntary initiative of the administrators and congregation. According to Imam Shafii's fiqh (Islamic jurisprudence), this contradicts the principle of ijarah, which states that every work that produces benefits is entitled to fair and clear wages. The hadith of the Prophet Muhammad SAW recommends paying wages before the worker's sweat dries. Therefore, the BKM should develop a written wage system, establish work contracts, schedule regular payments, and implement transparent financial reporting. This study recommends the need to improve the mosque's financial management system to comply with sharia principles, maintain trust, and improve the welfare of caretakers as an important part of the mosque's continued function..

INTRODUCTION

Mosques are centers of worship and social activities for Muslims, serving not only as places of prayer but also as a means of community development, religious education, and community empowerment. To ensure the continuity of these activities, a sound management system is required, including financial and human resource aspects. A crucial component of mosque operations is the presence of a caretaker (marbot), an officer responsible for the cleanliness, security, and readiness of the mosque for daily worship activities. (Maisurah, 2023).

The Mandala Muslimin Mosque, located at Jalan Selam II No. 47, Medan City, was originally established as a prayer room in 1991 and later developed into an official mosque in 2001. Along with this development, the need for more structured mosque management also increased, including the management of the caretaker staff. Prior to 2021, the caretaker position at the Mandala Muslimin Mosque was held by Abdul Rahim from 2010 to 2021 with an honorarium of approximately Rp150,000 per month. The main duties of the caretaker at that time included cleaning the mosque, preparing prayer equipment, and assisting in organizing congregational activities.

In 2021, the position of caretaker was entrusted to Sabri, a student majoring in Islamic Propagation Management from Sidikalang. Sabri lives in a small house attached to the back of the mosque, making him fully responsible for the mosque's daily operations, from opening and closing the mosque, cleaning the prayer area, calling the congregation to prayer, and organizing prayer equipment. Upon his initial appointment, Sabri received a salary of Rp300,000 per month, plus assistance from the congregation in the form of food and basic necessities as a form of concern and appreciation for his dedication. The head of the Mosque Prosperity Agency (BKM) at the time, Rusdi Siregar, stated that the salary of the caretaker of the Muslimin Mandala Mosque was set at Rp300,000 per month net as a form of appreciation for the caretaker's dedication in maintaining and managing the mosque every day (Rusdi Siregar, 2025).

However, since the change in mosque management in 2023, the mosque's financial management has undergone changes. Attention to the welfare of the caretaker has diminished, as evidenced by Sabri's salary being cut to Rp 200,000 per month, or even the omission of regular payments in certain months. When Sabri questioned this, the management simply cited the mosque's unstable financial situation without providing transparent financial reports. Sabri also stated that although the expenditure book stated that salaries were paid in full, in practice, payments were often late or did not match the stipulated amount (Sabri, 2025).

This phenomenon demonstrates the weak accountability and responsibility of the Mosque Welfare Agency (BKM) in managing congregational funds. Most people often experience unexpected events when meeting their needs, such as loss and damage. This loss and uncertainty can lead to the emergence of certain rights, such as economic uncertainty (compensation). (Annisa Sativa, 2024) In Islam, the issue of income and work falls within the realm of Muamalah, namely the aspect of Islamic law that regulates human relations with other humans in the world, such as economics. (Ahmad Zuhri, 2025) According to Islamic law, providing wages to workers is not merely an administrative obligation but also part of the Islamic mandate. The concept of ijarah in Islamic jurisprudence, as explained by Taqiyuddin An Nabhan, requires that wages (ujrah) be determined clearly, fairly, and in accordance with the type of work and working hours. Islam prohibits ambiguity (gharar) in employment contracts, as this can be detrimental to one of the parties. (Ayun Fitriyah, 2023). Rasulullah SAW said in a hadith narrated by Ibn Majah which reads;

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَ عَرْقُهُ (رواه ابن ماجة)

It means:"From Ibn Umar RA, he said: Said Rasulullah SAW: Give your workers wages before their sweat dries" (HR. Ibnu Majah)

The above hadith demonstrates that Islam stipulates that when employing workers, there must be standards for wages. The obligation to provide wages must adhere to the value of justice, which means consistently maintaining a fair compensation policy that commensurates wages and salaries commensurate with the results of the work, regardless of whether the work is physical or non-physical (ideal/thoughtful). Unfortunately, in practice, many mosque administrators or the Mosque Welfare Agency (BKM) have not fully implemented these principles. Wages given to caretakers are often not commensurate with the workload, and in some cases, they are not paid routinely or without clear reasons. This indicates a weakness in the mosque's financial accountability and transparency system. In fact, mosque funds primarily come from the

congregation through donations, alms, and donations, which should be managed with trust and high responsibility.(Rahmayani, 2020).

Mosque financial accountability, including the payment of caretaker wages, is a crucial issue that requires review from a management and Islamic jurisprudence perspective. If not managed properly, this will not only lead to dissatisfaction among mosque staff but can also undermine the congregation's trust in the mosque management. Therefore, it is crucial to examine how the BKM (Citizens' Coordination Board) can better carry out its accountability function in accordance with Islamic values of justice.(Nanda, 2024) This study also aims to ensure that mosques are not only clean and comfortable places of worship, but also professional and fair institutions in managing the trust of the congregation.

According to Alfin Hasan, BKM's accountability, including in terms of marbot wages, must be carried out transparently and accountably, because mosque funds come from the congregation and are a trust that must be accounted for.(Hasan, 2024) When the financial reporting system is unclear, it can lead to slander, damage the congregation's trust, and violate the principle of justice in Islam.(Melisa, 2023). According to Melisa, unfair wage practices for mosque caretakers can be categorized as a form of social injustice that contradicts the basic principles of ijarah in Islam. This study uses the theory of the ijarah contract from the perspective of Imam Shaf'i, who explains that wages are a right that must be given to workers after an employment agreement has been reached. In this context, mosque caretakers work based on a service agreement, so the mosque management (BKM) is obliged to fulfill their rights clearly and regularly. The ambiguity of wages violates the principles of justice and trustworthiness in ijarah transactions. (Achmad, 2022) This theory is the basis for the objective of this research, namely analyzing the BKM's accountability for the welfare of the caretakers of the Muslimin Mandala Mosque.

METHOD

This research is a juridical-empirical research.(Moleong, 2017). Juridical-empirical research is research that examines positive or normative law while examining its implementation in social practices in society. In other words, this research not only examines legislation, fiqh literature, and other legal documents, but also directly examines how the law is applied in real life. This approach allows researchers to understand the gap between legal theory and practice and to assess the relevance and effectiveness of legal rules.

This research uses a sociological approach that refers to the form *Living Case Study*. Living Case Study is a research approach that emphasizes direct observation of social phenomena that occur in real society. This approach allows researchers to obtain an in-depth picture of the practices, interactions, and social customs that influence the application of law, without separating the social context from the normative aspects. In this study, the Living Case Study approach is used to examine the practice of paying mosque caretakers wages, particularly in the working relationship between the caretakers and the management of the Mosque Welfare Agency (BKM). This is to determine whether the practice is in accordance with the principles of justice, willingness (taradhi), and trust. In addition, this study also uses a conceptual approach.(Peter Mahmud, 2010).

The conceptual approach is a way of examining and analyzing phenomena based on normative frameworks and relevant theories, in this case the concept of the ijarah contract according to Imam Syafi'i. This approach is used to assess the suitability of the practice of providing caretaker wages with the principles of sharia, justice, and muamalah ethics, so that empirical findings can be systematically linked to normative legal provisions. Data collection was

conducted through interviews and direct observation of the mosque caretaker, the Head of the BKM of the Muslimin Mandala Mosque, and local community leaders, in order to obtain a comprehensive empirical picture. Secondary data were obtained from muamalah fiqh literature, labor-related laws and regulations, and Imam Syafi'i's views on the ijarah contract. All data were analyzed qualitatively by grouping, interpreting, and linking empirical findings with normative provisions, so that conclusions can be drawn regarding the suitability of the practice of providing caretaker wages with the principles of justice, trustworthiness, and Islamic sharia.

RESULTS AND DISCUSSION

A. Definition of Accountability

In general, accountability is a principle in criminal law that determines whether a person can be held legally responsible for an unlawful act they have committed. Responsibility is an obligation borne by a legal subject, including bearing the consequences.(Gem Light, 2023)The primary focus is on the relationship between the prohibited act and the perpetrator, as well as the presence or absence of an element of fault, such as intent or negligence. Without accountability, the perpetrator cannot be subject to criminal sanctions even if proven to have committed a crime.(Fridawati, 2024)According to Maulana, accountability is a legal obligation imposed on a person or party to answer for and bear the consequences of an act committed, especially if the act results in harm, a violation of the law, or a negative impact on another party. In a legal context, accountability requires a clear relationship between the perpetrator and the legal act they committed, so that sanctions can be imposed if proven to violate legal norms.(Maulana, 2024).

B. Understanding the Mosque Welfare Agency (BKM) and Marbot

Mosque Welfare Agency(BKM) is a combination of the words "badan," meaning an organization or institution, and "prosperity," derived from the word "makmur," meaning prosperous or full of positive activities. So, linguistically, the Mosque Prosperity Agency (BKM) is an institution tasked with ensuring the prosperity of mosques. Terminologically, BKM is an organization or board formed to manage, organize, and develop activities at mosques so that their function as centers of worship, education, social affairs, and culture for Muslims can function optimally.(Romadhon, 2021)According to Ilham Akbar, the Mosque Prosperity Agency (BKM) is an Islamic organization involved in implementing Islamic activities. Its activities include acting as a mediator for mosque construction, implementing Islamic activities, organizing Islamic discussions, and organizing public religious studies, as well as other Islamic activities.(Akbar, 2017).

The term "marbot" comes from the word "marbuuth," which means "tied" or "bound," describing a person's attachment to the mosque. This term reflects the role of the marbot, who is specifically responsible for various daily activities in the mosque, such as maintaining cleanliness, preparing the prayer area, calling the call to prayer, and assisting with other religious activities. This work is not only technical, but also reflects spiritual devotion because marbots are generally very close to the mosque, many even live in or around the mosque area. Historically, this profession has existed since the time of the Prophet Muhammad (peace be upon him). One example is Ummu Mahjan, an elderly woman who sincerely devoted herself to maintaining the mosque during the time of the Prophet Muhammad (peace be upon him). This demonstrates that the role of marbot has deep roots in Islamic history.(Abdul Aziz, 2020).

C. The Accountability of the Mosque Welfare Agency (BKM) of the Muslimin Mandala Mosque in Managing Marbot Wages is Lacking Clarity

Managing a mosque as a religious institution with a strategic role in the lives of Muslims demands transparent and accountable management, including in the payment of wages to caretakers. At the Muslimin Mandala Mosque, the practice of paying caretakers remains unclear, both in terms of nominal amounts, payment systems, and administrative records. Caretakers, who play a crucial role in maintaining the mosque's cleanliness, readiness for worship, and security, often receive unstructured wages, often without any agreed-upon standards. This situation raises accountability issues for the Mosque Welfare Agency (BKM), the primary administrator who is supposed to guarantee the rights of religious workers. In the context of Islamic jurisprudence (fiqh muamalah), particularly according to the Shaf'i school of thought, the wage system should be clear and agreed upon from the outset to prevent injustice or exploitation.

As the results of the interview with Sabri as the caretaker of the Mandala Muslimin Mosque explained that (Sabri (Marbot of the Muslimin Mandala Mosque), 2025);

"He has dedicated himself to guarding Allah's house for more than five years. Every day, before the dawn call to prayer (dawn prayer) sounds, he is at the mosque cleaning the floor, turning on the lights, making sure the loudspeakers are working, and even preparing prayer mats for the first row. However, behind this devotion, Sabri endures a rarely heard anxiety: uncertain wages, often none at all. He has never signed a contract, nor is he certain if there is a special budget for the caretaker. "I only receive it if there is income through the charity box or the administrator's initiative. But if not, I will continue working as usual," he said. "So far, the management of the wages he receives has not had a clear system or provisions. The wages are only given voluntarily by the congregation or on the initiative of some administrators, without any fixed amount, time, or budget source. In practice, he does not receive wages regularly every month, but only occasionally, especially during major activities such as religious studies or holidays. He stated that the BKM has never officially made an agreement or open discussion regarding the rights of the marbot, including the form of an employment contract or the mosque's financial responsibility towards him. According to him, the BKM has also not yet established a special administrative system related to financial management to pay the marbot's salary. This makes the continuation of his duties as a marbot very dependent on the goodwill of the administrators and the surrounding community. He continues to carry out his duties such as opening and closing the mosque, maintaining cleanliness, turning on the loudspeakers, and making the call to prayer, even though there is no guarantee of a fixed salary every month. In this situation, Sabri feels that although he feels morally responsible for his duties, from an institutional perspective, there is no real form of accountability from the BKM for his welfare."

Based on the interview results above, it can be concluded that there is no clear form of accountability from the Mosque Welfare Agency (BKM) for the welfare of the caretakers. In more than five years of service, Sabri has never received clarity regarding his rights, including wages. There is no employment contract, no certainty about the amount or timing of wages, and no financial administration system that regulates the caretaker's salary on a fixed basis. The form of accountability that is visible so far is only in the form of voluntary donations from the congregation or mosque administrators, and even then without a definite schedule or amount. This shows that the BKM's responsibility is still informal and has not been implemented systematically, either in terms of budget planning, granting rights, or job protection for the caretakers who have contributed to the daily maintenance and care of the mosque. The forms of accountability that are visible from the BKM only include: (1) voluntary donations from some administrators, (2) incidental assistance during major events, and (3) moral recognition of the caretaker's role, but this

has not been realized in formal policies or a structured financial system. This makes Sabri's duties as a caretaker dependent entirely on social concern, rather than on a definite institutional system.

In line with the statement of Mr. Adam Malik Rambe, S.Pd.I, as a community leader around the Mandala Muslim Mosque, he explained that(Community Leader, 2025);

"The BKM's weak accountability to the mosque caretakers. He believes the role of caretakers is crucial in maintaining the continuity of mosque activities, but institutional recognition for this role has not been maximized. He explained that the BKM's accountability has been informal, such as providing incidental assistance from congregational donations or during major events, but has never been incorporated into a fixed budget system. Negligence in wage payments occurs due to several factors, including the absence of regulations or internal BKM policies that clearly regulate the rights of caretakers, a lack of awareness among administrators about the importance of the continuity of caretakers' duties, and weak mosque financial management that prioritizes ceremonial activities over the welfare of daily staff. In fact, according to Adam Malik, the promised wages are often not paid as agreed, both in terms of amount and timing. Wages are often late and uncertain, indicating that the BKM does not yet have a clear and professional accountability system for the caretakers' welfare."

The results of an interview with Ustadz Zakaria Damanik as an active congregation member and mosque observer explained that(Zakaria Damanik (Active Congregation), 2025):

"Marbots often receive wages that do not match the initial agreement, both in terms of the time of payment and the nominal amount. In fact, there are often long delays in payment, making marbots feel unappreciated for their services and responsibilities in maintaining the cleanliness, security, and daily operations of the mosque. According to him, the Mosque Welfare Agency (BKM) should demonstrate a more transparent and professional form of accountability, such as by establishing a clear and written wage administration system, agreeing to work contracts with marbots, and establishing a regular and consistent payment schedule. Furthermore, the BKM also needs to be transparent with the congregation regarding mosque finances to avoid prejudice or distrust from the community. Other forms of accountability could also include internal BKM performance evaluations and regular financial reporting. Ustadz Zakaria Damanik emphasized that inaccurate payment of wages is not only a form of administrative negligence, but can also impact the work morale and well-being of marbots who serve daily for the prosperity of the mosque. He hopes that in the future this management will be improved so that the rights of marbots can be fulfilled properly and humanely."

Based on the interview results above, it can be concluded that the Mosque Prosperity Agency (BKM)'s accountability for the caretaker's wages at the Muslimin Mandala Mosque remains weak and unsystematic. Caretakers often receive wages that do not align with the initial agreement, both in terms of amount and timing. This occurs due to the lack of written regulations, weak awareness among administrators of the important role of caretakers, and minimal professional budget management. The forms of accountability that the BKM should undertake include:

- 1) Develop a clear and written wage administration system
- 2) Make an official work contract with the caretaker
- 3) Establish a regular and timely wage payment schedule
- 4) Prepare a fixed budget for the welfare of the caretaker
- 5) Conduct regular financial reporting to the congregation
- 6) Conducting internal performance evaluations of BKM administrators.

The lack of implementation of this form of accountability has a direct impact on low respect for the mosque caretakers and a decrease in their enthusiasm in managing mosque activities consistently. The accountability of the Mosque Welfare Agency (BKM) of the Muslimin Mandala Mosque in managing the caretaker's wages still lacks clarity and professionalism. This is evident in the lack of a written administration system, formal work agreements, and certainty regarding the amount and timing of wages. This situation makes accountability informal and dependent on the generosity of some administrators or donations from the congregation. This finding aligns with Abdul Aziz's research, which shows that many mosques have not yet complied with the requirements for a proper caretaker wage system. In his research, Abdul Aziz also noted differing views among religious leaders, with some viewing the wages as a form of welfare that caretakers deserve, while others merely interpret them as a token of gratitude, not a right that must be granted.

Furthermore, the results of this study are also in line with the findings of Ayun Fitriyah, who highlighted the practice of paying wages to caretakers through a rice field work system. According to her, this collaboration can technically be adjusted to the provisions of the al-ijarah al-a'mal contract, but in practice it tends to be positioned more as a form of mutual assistance or charity due to the caretakers' dedication to the mosque. This situation also illustrates that the management of caretaker wages has not received serious attention and is not yet considered part of a standard institutional system. Therefore, concrete steps are needed from the BKM in formulating a fair, transparent, and sustainable wage policy so that caretakers are not only valued symbolically, but also structurally within mosque management.

The following is the income and expenditure data for the Muslimin Mandala Mosque from April to June 2025:

Muslimin Mandala Mosque Income and Expenditure Data Table (April-June 2025)

No	Month	Description	Entry (Rp)	Exit (Rp)	Balance (Rp)
1	April	Alms Friday 4/4/25	400,000	-	400,000
2	April	Alms Friday 11/4/25	500,000	-	900,000
3	April	Donation Friday 18/4/25	370,000	-	1,270,000
4	April	Alms Friday 25/4/25	650,000	-	1,920,000
5	April	Marbot Salary	-	300,000	1,620,000
6	April	Electricity	-	50,000	1,570,000
7	April	Water	-	30,000	1,540,000
8	April	Equipment	-	40,000	1,500,000
9	April	Cleanliness	-	30,000	1,470,000
10	May	Alms Friday 2/5/25	430,000	-	1,900,000
11	May	Alms Friday 9/5/25	610,000	-	2,510,000
12	May	Donation Friday 16/5/25	370,000	-	2,880,000
13	May	Alms Friday 23/5/2025	450,000	-	3,330,000
14	May	Alms Friday 30/5/25	520,000	-	3,850,000
15	May	Marbot Salary	-	300,000	3,550,000
16	May	Electricity	-	50,000	3,500,000
17	May	Water	-	30,000	3,470,000
18	May	Equipment	-	40,000	3,430,000
19	May	Cleanliness	-	30,000	3,400,000

No	Month	Description	Entry (Rp)	Exit (Rp)	Balance (Rp)
20	June	Alms Friday 6/6/25	650,000	-	4,050,000
21	June	Alms Friday 13/6/25	370,000	-	4,420,000
22	June	Donation Friday 20/6/25	480,000	-	4,900,000
23	June	Alms Friday 27/6/25	500,000	-	5,400,000
24	June	Marbot Salary	-	300,000	5,100,000
25	June	Electricity	-	50,000	5,050,000
26	June	Water	-	30,000	5,020,000
27	June	Equipment	-	40,000	4,980,000
28	June	Cleanliness	-	30,000	4,950,000

Source: Financial Report Data of the Mandala Muslimin Mosque, 2025

The table also records routine expenses, including the mosque caretaker's salary of Rp300,000 per month, as well as electricity, water, equipment, and cleaning costs. Administratively, the caretaker's salary is consistently recorded in the mosque's financial reports. However, this finding does not fully align with interviews with caretakers, which indicated that in practice, wage payments are often not received regularly or do not correspond to the recorded amounts.

D. Imam Shafi'i's Fiqh View on the Practice of Paying Wages to Mosque Caretakers Which is Unclear and Not in Accordance with the Principles of Transparency and Justice in Mosque Financial Management

Linguistically, the word wage comes from the Arabic word "ujrah" (عِزْرَة) which means reward, payment, or compensation for work or services provided. The definition of wages includes several forms of payment including money, goods, or other facilities. (Rahmad Efendi, 2022). Meanwhile, in terms of terms, wages are a sum of compensation given to someone as a form of appreciation for the energy, time, and expertise that has been devoted in carrying out a certain task or job, including in religious activities such as preaching. In the context of preaching, although the main goal of the preacher is to convey Islamic knowledge and values as a form of worship, the provision of wages is seen as a form of appreciation or assistance for the living needs of the preachers, as long as it does not make preaching a commodity or the main means of earning money. According to the terminology of Imam Syafi'i's fiqh in the Book of al-Umm:

عَهْدٌ عَلَى مَنْفَعَةٍ مَفْصُودٌ مَعْلُومَةٌ مُبَاحَةٌ قَابِلَةٌ لِلْبَدْلِ وَالْإِبَاحةٌ بِعَوْضٍ مَعْلُومٍ

It means: "A contract for a benefit that contains a specific purpose and is permissible, as well as accepting a replacement or permissibility with a specific replacement." (Asy-Syafi'i, 2014)

Wages or ujrah is included in the category of ijarah contracts, namely rental or service contracts. Ijarah is an agreement to transfer the right to use goods or services for a certain period of time in return for a fee which is not followed by a transfer of ownership rights to the goods being rented. (Muhammad Zali, 2023). In the view of this school, wages are a legitimate right for someone who has provided services or labor in a job, as long as the contract is clear and agreed upon by both parties. Shafi'i scholars emphasize that any work that provides benefits permitted by sharia, such as teaching, preaching, or other work, may be compensated or paid, as long as it does not conflict with sharia principles such as clarity of the contract, the willingness of both parties, and the benefits being lawful. (Khoirul, 2023). Imam Nawawi, a major figure in the Shafi'i school of thought, also emphasized that taking wages from teaching the Koran or religious knowledge is

permissible if it is done professionally and aims to maintain the life of the preacher or teacher. This is also intended so that preachers and ulama do not depend on mercy for their lives, but can remain independent while preaching. Thus, according to the Shafi'i school of thought, giving wages is not a form of selling religious knowledge, but rather a form of compensation for services that is legal and justified according to Sharia.

According to the Islamic jurisprudence of Imam Shafi'i, paying wages or compensation for work within the scope of worship, such as being a caretaker or muezzin, is essentially permissible as long as the work provides benefits and maslahah to the congregation. Taking wages for work related to worship, especially if the task requires time, energy, and certain responsibilities that are not light, such as maintaining the cleanliness of the mosque, calling the call to prayer, opening and closing the mosque, and managing worship facilities. However, if the payment of wages is done unclearly, irregularly, or not in accordance with the initial agreement, especially without transparent and accountable financial records, then this practice is contrary to the principle of justice in Islam. The Prophet Muhammad said in a hadith narrated by Ibn Majah which reads;

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَفَ عَرْقُهُ (رَوَاهُ ابْنُ مَاجَهْ)

Meaning: "From Ibn Umar RA, he said: Rasulullah SAW said: Give your workers wages before their sweat dries" (HR. Ibnu Majah)

The hadith emphasizes the importance of punctuality and clarity in the payment of wages to every worker, including mosque caretakers. The Prophet Muhammad (peace be upon him) commanded that wages be paid before the worker's sweat dries, as a symbol of respect for their hard work and trust. Therefore, if wages are paid to caretakers without clarity of duties, transparent funding sources, and without a fair agreement, it goes against the spirit of justice and responsibility taught in Islam. Mosque finances belong to the community, and therefore must be managed transparently and in accordance with Islamic law. Responding to the above hadith, one of the leading Egyptian scholars, Sheikh Abdallah bin Shidiq al-Ghumari said;

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَوْا عَلَى حَيِّ مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُوْهُمْ، فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ لَدُغَ سَيِّدُ الْأَنْوَافِ، فَقَالُوا: هَلْ مَعَكُمْ مِنْ دَوَاءٍ أَوْ رَاقِ؟ فَقَالُوا: إِنَّكُمْ لَمْ تَقْرُوْنَا، وَلَا تَفْعَلُ حَقَّ تَجْعَلُونَا لَنَا جُعْلًا، فَجَعَلُوا لَهُمْ قَطْبِيًّا مِنَ الشَّاءِ، فَجَعَلَ يَقْرَأُ بِأَمْ الْقُرْآنِ، وَيَجْمَعُ بُزَاقَهُ وَيَتْفَلُ، فَبَرَأَ فَأَتَوْا بِالشَّاءِ، فَقَالُوا: لَا تَأْخُذُهُ حَتَّى نَسْأَلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلُوهُ فَضَحِّكَ وَقَالَ: «وَمَا أَدْرَاكُ أَهَا رُقْيَةُ، حُذُوْهَا وَاضْرِبُوا لِي بِسَهْمٍ» (رَوَاهُ الْبُخَارِيُّ)

It means: Taking wages for reading the Qur'an is permissible, because the Prophet allowed his companions to take a goat in exchange for reciting the mantra of Surah Al-Fatiyah and he took a share (of the goat) with them, then he globalized the law by saying: 'Indeed, the most deserving of your wages is (reading) the book of Allah'. This is the strongest evidence that indicates the globalization of the law (permissible). (HR Bukhari)

The meaning of Sheikh Abdallah bin Siddiq al-Ghumari's explanation above shows that taking wages from reading or teaching the Qur'an is permissible according to the syar'i, because it has been exemplified directly by the friends and approved by the Prophet. In fact, the Prophet himself took part in the wages, which shows that giving wages for acts of worship that are

beneficial to the people is permissible as long as it does not conflict with the principle of sincerity and is not used as a tool for religious commercialization. This is a strong basis that religious work that helps society, such as calling to prayer, being a priest, or teaching, may be rewarded if it is carried out fairly and transparently. However, when this principle is applied in the practice of giving wages to mosque marbots, problems often arise if the wage system is not clear: there are no details of tasks, there is no agreement on the value of wages, and the funds used are not managed openly.(Ali Zainal Abidin, 2025) This contradicts the spirit of justice and transparency in managing the community's assets, which is upheld in Islam. If the wages of the mosque caretakers are not in accordance with their mandate and there is uncertainty in the mosque's finances, this practice has the potential to violate Islamic law, even though the work of the caretakers is noble. Therefore, it is crucial that all payments to mosque staff, including the caretakers, are made fairly, transparently, and based on deliberation, to avoid slander and remain in accordance with Islamic teachings.

Imam Shafi'i's view emphasizes the importance of a clear contract (aqad) in every form of transaction, including the provision of wages. In the Shafi'i school, it is permissible to provide wages to mosque caretakers as part of a valid ijarah contract, as long as the work provides benefits and is agreed upon by both parties. However, the wages must be provided clearly, transparently, and in accordance with the initial agreement. If the wages are given without clarity, without agreement, or not in proportion, then the contract is considered invalid. *gharar* (vague) and prohibited by Islamic law. Therefore, mosque administrators are required to establish a wage system for caretakers in writing, fairly, and based on the principle of trust and responsibility for managing the congregation's finances. Imam Nawawi, one of the great scholars of the Shafi'i school, stated in *Al-Majmu' Syarh Al-Muhadzab* (Nawawi & Yahya bin Syaraf, 2015):

عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَحَقَّ مَا أَحْدَثْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ
(رواوه البخاري)

Meaning: *Ibn 'Abbas* that the Messenger of Allah said, *radliyallahu anhuma*, said, "Indeed, the most worthy reward for you is teaching the *Qur'an*." (HR Imam Bukhari) *ari*.

Sheikh Ibn Baz and Sheikh Uthaymeen also stated that it is permissible to take wages for religious work if the intention is sincere for the sake of Allah. Not receiving wages would lead competent individuals to abandon this noble task. However, they emphasized the importance of trust, clarity of agreements, and not treating religious work as a business venture, especially when it involves community funds, such as mosque finances.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْطُوا الْأَجِرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَفَ عَرْقُهُ (رواه ابن ماجه)

Meaning: "From Abdullah bin Umar *radliyallahu anhuma* said, Rasulullah shallallahu alaihi wasallam said, "Give your workers wages before their sweat dries." (HR Ibn Majah).

The above hadith is used by Salafi scholars as the basis for fulfilling workers' rights as a sharia obligation that must be fulfilled immediately, without delay, and without causing harm. Scholars such as Sheikh Bin Baz and Al-Lajnah Ad-Daimah emphasize that this hadith reflects Islamic work ethics, including for mosque officials such as mosque caretakers. If a caretaker has carried out his duties in maintaining cleanliness, security, and the function of worship in the mosque, he is entitled to a fair, clear wage, and undelayed payment. Paying wages in a non-

transparent manner, or without agreement, is considered a form of betrayal of the community's trust. In the view of Imam Shafi'i, the practice of paying wages to mosque caretakers is valid according to Islamic jurisprudence if there is a clear contract, an agreed-upon wage, and the implementation of the task is known to both parties. However, if the wages are given haphazardly, for example without a clear source of funds, without transparent financial reports, or given as a form of mercy without work standards, it contradicts the principles of Islamic justice. Imam Shafi'i highly upheld openness and fairness in *ijarah* (service rental) transactions, including in religious matters such as mosque services.(Rosyidah, 2023)Therefore, the practice of paying the caretaker's salary must be based on accountability, not just good intentions, to ensure that mosque funds remain a well-protected trust.

CONCLUSION

Based on research results and field findings, it can be concluded that the accountability of the Mosque Welfare Agency (BKM) of the Muslimin Mandala Mosque regarding the payment of marbot wages is still very weak, unsystematic, and does not meet the principles of justice and transparency in mosque financial management. Marbot, who have important responsibilities in maintaining the cleanliness, readiness for worship, and security of the mosque, have not received their rights properly due to the lack of a written administrative system, official work contracts, or a fixed budget for their welfare. The practice of paying wages is only incidental and dependent on the initiative of the management or donations from the congregation, causing uncertainty and reducing the work morale of the marbot. This condition shows that the responsibilities of the BKM are still informal and not carried out professionally, even though the marbot's duties are routine and vital to the continuity of worship in the mosque. From the perspective of Imam Shafi'i's fiqh and the hadith of the Prophet Muhammad SAW, the practice of paying wages such as unclear and non-transparent is contrary to the principle of *ijarah* (a legitimate service rental contract). Islam emphasizes the importance of clear contracts, wage agreements, and timely payments, as emphasized in the hadith: "Give wages before their sweat dries." Therefore, mosque administrators are required to establish a fair, transparent, and written wage system for caretakers to ensure they do not violate their mandate and potentially exploit religious workers. This study recommends that the BKM (Central Mosque Advisory Board) implement more professional and accountable financial policies to guarantee the rights of caretakers, as a form of appreciation for their dedication and to uphold the dignity of the mosque as a place of worship for the community.

REFERENCE

Aziz Abdul. (2020). Religious Figures' Views on Mosque Caretaker Wages (Case Study in Aiq Darek Village, Batukliang District). Mataram: Student Thesis of Mataram State Islamic University.

Achmad, W. (2022). The Role of Ijarah Contracts in Sharia Business. *Journal of Islamic Law and Economics*, 3.

Fadhillah, T., & Zuhri, A. (2025). Content Creator Income from Online Gambling Advertisements: Yusuf Qharadawi's Perspective. *Al-Sulthaniyah*, 704-710.

Akbar, I. (2017). The Role of Community Empowerment Agencies (BKM) in Social Welfare Development. *Journal of Community Institutions*, 83.

Abidin Ali Zainal. (2025, June 18). The Law of Receiving Wages for Reading the Qur'an. Retrieved from <https://islam.nu.or.id>.

Hanandita DT, & Sativa, A. (2024). Liability for Delay in Disbursement of Insurance Claims at Join Life Insurance Bumi Putera 1912. Bonum Commune Business Law Journal, 154-165.

Asy-Syafi'i. (2014). Translation of Al-Misbah Volume 1. Jakarta: Pustaka Azzam.

Fitriyah Ayun. (2023). Analysis of Islamic Law on Wages of Mosque Caretakers Using the Rice Field Cultivation System (Case Study of Baitul Makmur Mosque, Mrisen Village, Wonosalam District, Demak Regency). Semarang: Thesis of Walisongo State Islamic University, Semarang.

Indah, K., & Permata, C. (2023). Responsibility of Brick Business Actors for Environmental Improvement from the Perspective of MUI Fatwa No. 22 of 2011 (Study of Jambur Village, Padang Matinggi, Mandailing Natal Regency). Unes Law Review Journal, 2051.

Fridawati, T. (2024). The Development of Criminal Responsibility Theory in Indonesia: A Literature Review of Criminal Law Literature. JIMMI: Multidisciplinary Student Scientific Journal, 318.

Hasan, A. (2024). Accountability of Mosque Financial Management in Binjai City, Case Study in Mosque (Al-Arif, Sabilal Muhtadin, Nurul Huda, Al-Istiqamah. Scientific Journal of Economics, Accounting, and Taxation (JIEAP),, 28.

Khoirul, R. (2023). Preacher's Wages from the Perspective of Islamic Law (A Critique of Abdul Qadir Jawas' Thoughts). Islamic Circle, 33-34.

Maisurah, N. (2023). The Role of the Darussalam Jamik Mosque Welfare Agency, Syiah Kuala District, Banda Aceh City in Increasing Community Religious Awareness. Banda Aceh: Ar-Raniry State Islamic University.

Maulana. (2024). Legal Consequences and Responsibilities of Notaries for Deeds Containing Elements of Abuse of Circumstances. SENTRI: Scientific Research Journal, 2-19.

Melisa. (2023). A Review of Islamic Law on the Practice of Marbot Wages Using the Can Counting and Money System. Lampung: Raden Intan State Islamic University Thesis.

Moleong, (2017). Qualitative Research Methods. Bandung: PT. Remaja.

Hasanah, U., Hidayat, R & Zali., M. (2023). Application of Ijarah Contract in Multi-Service Financing from an Islamic Law Perspective. Journal of Science and Social Research, 302.

Nanda, G. (2024). Analysis of Financial Management in Increasing Mosque Prosperity (Study of Qris Bsi Nurul Iman Mosque Bengkulu). . Tabarru' Journal: Islamic Banking and Finance, 847.

Nawawi, & Yahya bin Syaraf. (2015). Translation of Al-Majmu' Syarh Al-Muhadzdzb. Volume 15. Beirut: Dar Al-Fikr.

Mahmud Peter, M. (2010). Legal Research. Jakarta: Kencana.

Sari, IP, Efendi, R. (2022). Settlement of Wage Payment of Cafe Employees Bankruptcy Imam Syafi'i Perspective (Case Study of Child Cafe, Medan Area). Journal of Equity of Law and Governance, 90-110.

Rahmayani, DD (2020). Mosque Caretakers in Pekanbaru (A Study of Students' Rational Actions as Mosque Caretakers in Tampan District). *Jurnal JOM FISIP*, 217.

Romadhon, S. (2021). Strategy of the Mosque Prosperity Agency (Bkm) in Prospering the Al-Ikhlas Mosque, Jalan Beringin Gang Aren, Percut Sei Tuan District, Deli Serdang Regency. Medan: Thesis, State Islamic University of North Sumatra.

Rosyidah, NU (2023). Wages for Mosque Imams in the Perspective of Islamic Law (Case Study at the Jami' Al-Maghfur Wal Istiqomah Mosque, Kuncir Village, Wonosalam District, Demak Regency). Salatiga: Salatiga Thesis.

Siregar Rusdi (Chairman of the Mosque Welfare Agency). (2025, June 18). Salary of the Marbot of the Muslimin Mandala Mosque. (Erwin, Interviewer)

Sabri. (2025, June 17). Payment of Salaries to the Caretaker of the Muslimin Mandala Mosque. (Erwin, Interviewer)

Community Leader. (2025, June 17). BKM's Accountability to Marbot. (Erwin, Interviewer)

Damanik Zakaria (Active Congregation Member). (2025, June 18). Marbot Wages Not As Initially Agreed. (Erwin, Interviewer)