The nexus of management model and social transformation: A case study of da'wah strategy at the Jogokariyan mosque

Arsam Arsam[1], Nik Majid[2], Asep Amaludin[3]

[1,3]Universitas Islam Negeri Prof KH Saifuddin Zuhri, Indonesia
[2]Universiti Sains Islam Malaysia, Malaysia
Email: arsam@uinsaizu.ac.id

Abstract

Purpose – This study aims to analyze the da'wah strategy implemented by the Jogokariyan Mosque management in driving social transformation within the community of Mantrijeron, Yogyakarta.

Method – Using a qualitative approach with a case study design, the research explores the Mosque's da'wah strategy in depth through interviews, participatory observation, and documentation studies.

Result – These findings reveal that the success of the Mosque lies in synergizing modern management with da'wah through a comprehensive strategy that integrates three main approaches: sentimental, rational, and sensory-based. This approach is built upon three core pillars: transparent financial management using a 'zero-balance' principle, community economic empowerment through business capital programs and food assistance, and the restoration of the Mosque's function as a diverse community activity center.

Implication – The study implies that Mosques can serve as effective and sustainable catalysts for socioeconomic development. The research result demonstrates that religious institutions can be relevant and solution-oriented agents of change in the modern era.

Originality/Value – This research addresses a gap in the existing literature regarding the Mosque's role as an agent of holistic change, especially given the persistent structural challenges, such as poverty and destructive social behaviors, prevalent in the area. Its originality lies in the integrated.

Arsam, A., Majid, N., & Amaludin, A

JID | 250

Abstrak

Tujuan - Penelitian ini bertujuan untuk menganalisis strategi dakwah yang diterapkan oleh pengurus Masjid Jogokariyan dalam mendorong transformasi sosial di lingkungan masyarakat Mantrijeron, Yogyakarta.

Metode - Menggunakan pendekatan kualitatif dengan desain studi kasus, penelitian ini mengeksplorasi strategi dakwah Masjid secara mendalam melalui wawancara, observasi partisipatif, dan studi dokumentasi.

Hasil - Temuan ini mengungkapkan bahwa keberhasilan Masjid adalah mensinergikan antara manajemen modern dan dakwah dan strategi dakwah komprehensif yang mengintegrasikan tiga pendekatan utama: sentimental, rasional, dan berbasis sensorik. Pendekatan ini dibangun di atas tiga pilar inti: pengelolaan keuangan yang transparan dengan prinsip 'zero-balance', pemberdayaan ekonomi masyarakat melalui program modal usaha dan bantuan pangan, serta restorasi fungsi Masjid sebagai pusat kegiatan masyarakat yang beragam

Implikasi - Studi ini menyiratkan bahwa Masjid dapat berfungsi sebagai katalis yang efektif dan berkelanjutan untuk pembangunan sosial-ekonomi. Hasil penelitian menunjukkan bahwa lembaga keagamaan dapat menjadi agen perubahan yang relevan dan berorientasi pada solusi di era modern.

Orisinalitas/Nilai - Penelitian ini membahas kesenjangan dalam literatur yang ada mengenai peran Masjid sebagai agen perubahan holistik, terutama mengingat tantangan struktural yang terus-menerus seperti kemiskinan dan perilaku sosial yang merusak yang lazim di daerah tersebut. Orisinalitasnya terletak pada yang terintegrasi.

Introduction

Indonesia represents one of the most significant global centers of Mosque proliferation, with the number of Mosques surpassing that of most other Muslim-majority countries. According to official data from the Ministry of Religious Affairs Mosque Information System, Indonesia accommodates an extensive network of worship facilities, comprising 228,021 Mosques and 244,109 prayer rooms. Remarkably, specifically in Yogyakarta Province, the number of Mosques reaches approximately 7,800, reflecting the dense spatial distribution of Islamic places of worship across the region. This number demonstrates that nearly every hamlet hosts at least one Mosque (Thoha et al., 2023; Ahmed, A. 2019; Kiel, M. 2020). The widespread distribution of Mosques across the region positions them as institutions with substantial capacity for community empowerment. When effectively optimized, this capacity enables Islam to actively contribute solutions to the social challenges faced by the ummah (Wang, Y. 2024; Muzaqqi & Sari, 2023).

According to the Kamus Besar Bahasa Indonesia (year?), a Mosque is a building operated as a place of worship for Muslims, and fenced buildings are intended explicitly for worshipping God, primarily for performing prayers. Etymologically, the word "mosque" comes from the Arabic *"sajada-yasjudu,"* which means to prostrate oneself or worship. Mas'udi added that Mosques are perceived as the house of God, where people establish a spiritual relationship with God (*hablu minallah*) as well as a means of strengthening relationships between people (hablu minannas) in the spirit of brotherhood (*ukhuwwah*) (Saputra & Mulyadita, 2025). Quraish Shihab explained that linguistically, a Mosque means a place of prostration or prayer. However, the word's root also contains the meaning of submission and obedience, so the Mosque is essentially a space for all activities that reflect obedience to Allah. Therefore, its function is not limited to ritual worship, but encompasses all activities of Muslims that are worthy of obeying God (Pajarianto, H., Pribad, I., & Sari, P., 2022; Ali, M., 2020).

The early history of Islam shows that Mosques have a much broader function. During the time of the Prophet Muhammad and the al-Khulafa ar-Rasyidin, Mosques became a religious and social center. In the Mosque, the Prophet explained revelations, gave *fatwas*, taught Islamic teachings, resolved disputes, taught deliberation, devised military strategies, and received delegates from various Arab regions (Allahham, A. 2025; Mirdad et al., 2023). Ali Mustafa emphasized that Mosques during the time of the Prophet had five main functions: places of worship, educational centers, deliberative forums, places to treat the sick, and dormitories. The Mosques also serve as a center for culture and scientific development.

Since its inception, the Mosque has been a ritual space and a center of people's activities, supporting the realization of civil society. However, the empirical reality in Indonesia shows a narrowing of function. Mosques are often observed to operate primarily as symbols of social prestige, marked by lavish architectural development yet limited in functional activity. In many cases, congregational spaces reach peak attendance only during Friday prayers or the month of Ramadan, while daily obligatory prayers remain sparsely attended. Limited educational facilities and empowerment programs are rarely implemented, and the economic potential of the people through zakat, infaq, and waqf has not been utilized productively.

In many contexts, the financial management of Mosques remains narrowly focused on routine operations and physical infrastructure development, while initiatives aimed at community empowerment receive minimal attention. Such a (Valladares, L. 2021). Limited resource allocation undermines the Mosque's broader social mandate, compromising its ability to function as a dynamic institution fostering social cohesion and economic advancement. As a result, the Mosque remains underutilized as a transformative center for the holistic development of the Muslim community (Harutyunyan, 2025; Usman & Iskandar, 2020).

The phenomena mentioned above have become a major concern and a serious issue that must be addressed and resolved. Jogokaryan mosque has emerged as one of the pioneers in mosque management or mosque governance. The management board (takmir) of Jogokaryan mosque is a religious institution that has successfully integrated modern management principles with Islamic preaching (the *Nexus Management Model*) to promote social transformation.

In the contemporary era, religious institutions play a pivotal role not only as centers of worship but also as agents of social transformation (Beyers, J., 2021; Eteng, M. E., 2024; Ramharter, E., 2020). Among them, mosques occupy a unique position in shaping the moral, social, and economic dynamics of Muslim communities. The Jogokariyan Mosque in Yogyakarta, Indonesia, stands out as a prominent example of how effective management models can synergize with religious missions to create sustainable community empowerment.

The Mosque's da'wah strategy, rooted in inclusive engagement and transparent governance, demonstrates that religious organizations can transcend conventional boundaries of ritual practice to become catalysts for socioeconomic change (Sirait, R.,2024). Its approach integrates modern management principles—such as planning, organizing, leadership, and control—with Islamic values, resulting in a model that bridges spirituality and practicality.

This phenomenon invites an academic inquiry into how management models can serve as instruments of social transformation. By examining the Jogokariyan Mosque as a case study, this research explores the interconnection between organizational structure, leadership dynamics, and the transformative impact of da'wah activities on local communities. Understanding this nexus contributes to the broader discourse on Islamic management, community development, and the role of faith-based institutions in the modern world.

Research Methods

This study employs a qualitative approach with a case study design (Priya, A., 2020; Nassaji, H., 2020). The selection of this method is based on the research's purpose, which aims to gain a deep understanding of the *da'wah* strategy of the Jogokariyan Mosque's Takmir in encouraging social transformation within the community. The qualitative approach enables researchers to explore meanings, values, and experiences that quantitative data cannot capture (Mulisa, F., 2022; Pilcher, N., & Cortazzi, M., 2024). The case study design was chosen to provide a comprehensive framework for examining the phenomenon in a specific real-life context, specifically Mosque-based da'wah practices in the Jogokariyan environment of Yogyakarta.

The subjects of this research are the management (*Takmir*) of the Jogokariyan Mosque and worshippers who are directly involved in da'wah activities and community empowerment programs. The informants are selected purposively by considering their position, involvement, and

experience in social transformation. The primary informants include the head of Takmir, social program administrators, community leaders, and several representative members of the congregation. To enrich perspective, snowball sampling techniques are operated so the initial informant can recommend other relevant participants.

The research data were collected through three primary techniques: semi-structured in-depth interviews, participatory observations, and documentation studies. The sampling technique used was purposive sampling, with informant selection based on their relevance and direct involvement in the Mosque's management and community empowerment activities. The criteria for informants included: mosque administrators who possess comprehensive knowledge of mosque management, managers of the mosque-assisted MSMEs (UMKM Binaan) who have successfully implemented economic empowerment programs, and active members of the mosque congregation who directly experience and participate in the da'wah and social activities. Based on these criteria, the selected informants were M. Jahir (Council of Shura), Agus Abadiyanto (Head of the Mosque Management Board), Gita Welly Ariadi (Office of Development and Training), and Syaiful Arifin (mosque congregant). Participatory observation was conducted to directly observe the dynamics of da'wah activities, organizational administration, and community interaction within the Jogokariyan Mosque environment. Documentation studies were carried out by examining internal archives, program reports, mosque publications, and relevant media coverage. This research was conducted over a period of three months, encompassing data collection, data reduction, analysis, and conclusion (Wang et al., 2025).

To ensure the validity and reliability of the findings, data triangulation was conducted by comparing the results of interviews, observations, and documentation. This process aimed to cross-check information, confirm consistency, and minimize subjective bias from any single source. The triangulation procedure was carried out in November 2022 by revisiting key informants to clarify interview statements, re-observing several community and da'wah activities at the Jogokariyan Mosque, and reviewing updated internal reports and public publications issued by the Mosque. Through this systematic triangulation process, the research strengthened the accuracy of the data interpretation. It ensured that the conclusions drawn were grounded in empirical evidence and reflective of the actual social dynamics within the mosque community.

Data analysis is carried out thematically through data reduction, data presentation, and a conclusion drawn. In the reduction stage, the data obtained from interviews, observations, and documentation are sorted and categorized based on research themes, such as da'wah strategies, empowerment models, and social impact. The data is then presented in the form of a thematic matrix to facilitate the identification of patterns, relationships, and differences. Conclusions are drawn through an inductive process by considering the socio-cultural context of the Jogokariyan community.

To ensure the validity of the data, this study uses triangulation techniques. Source triangulation is carried out by comparing information from various informants, utilizing triangulation methods through the comparison of interviews, observations, and documentation, and employing time triangulation by collecting data across different periods. Additionally, the member checking process will be carried out by asking the informant to confirm the analysis results, ensuring that the researcher's interpretation aligns with their experience.

Ethically, this study adheres to principles of confidentiality and participant consent. Informants are informed of the research objectives and their roles, and they are asked for approval before the interview. The identities of informants are also kept confidential to protect their privacy. Thus, the study is expected to produce academically valid and ethically accountable findings. At the

presentation stage, the researcher organized the data systematically to ensure clarity and comprehensibility, employing a descriptive-analytical approach. The final stage involved verification and conclusion, during which the researcher examined the collected data comprehensively to identify its underlying meaning and essence.

Results and Discussion

The Profile Mosque Jogokaryan

Against this backdrop of underutilized potential, a pressing imperative emerges to reimagine the Mosque as an active agent of social transformation, a role exemplified by the Jogokariyan Mosque in Yogyakarta. Situated on Jalan Jogokariyan No. 36 in the Mantrijeron District of Yogyakarta City, this Mosque oversees a da'wah area that encompasses four community associations, 18 neighborhood units, 977 households, and approximately 2,973 residents. Unlike many Mosques that remain limited to ritual functions, Jogokariyan Mosque has strategically positioned itself as a center for holistic community development. Through innovative resource management and inclusive programs, the Mosque actively contributes to diverse aspects of community life, encompassing spiritual guidance, economic empowerment, educational initiatives, and social welfare. This model demonstrates how, with deliberate planning and a people-centered approach, Mosques can move beyond symbolic religiosity to become catalysts of sustainable social change.

The transformation of the Jogokariyan Mosque is particularly noteworthy when viewed against its modest beginnings. In its early phase, the Mosque possessed limited facilities, and religious activities were primarily confined to routine congregational prayers and weekly recitations. Attendance was sparse, resident participation remained minimal, and the surrounding religious and social life showed little vibrancy. The local community was predominantly composed of lower- to middle-income households, many of whom relied on informal employment and lacked a robust internal economic system. Financial management of the Mosque followed traditional patterns, with little orientation toward citizen empowerment or long-term development. At the same time, the Mosque had not yet assumed a unifying social role; instead, the community was characterized by noticeable social fragmentation, strained interpersonal relations, and persistent challenges such as poverty, youth delinquency, and inadequate access to education.

The Jogokariyan Mosque demonstrates that a mosque is not merely a place for ritual worship, but a genuine agent of social change. With the right strategy, a mosque can become a catalyst for the community's development in various aspects of life, including spiritual, economic, educational, and social welfare. The Mosque not only serves as a place of worship but also plays a central role in the social, economic, and spiritual development of the surrounding community. Jogokariyan Mosque is known not only as a place of worship but also as a center for community empowerment and religious tourism. The Mosque revitalizes the historical social function of mosques in Islam, serving not only as a place of worship but also as a center for education, social services, and even public community engagement.

However, previously, the Jogokariyan Mosque was very simple, with minimal facilities. The surrounding community was not very active religiously; religious life around the Mosque was still dormant, residents were less involved in mosque activities, and there were not many programs connecting the Mosque with the community.

Additionally, there was no professional management; mosque management was conducted traditionally, focusing solely on routine worship activities, such as congregational prayers and weekly recitations. Mosque income depended solely on donations and alms from the congregation, without strategic planning or economic empowerment programs. The Mosque was only seen as a place of worship, not as a social, educational, or economic center. There was a lack of outreach to inactive residents, and no programs to approach those who rarely attended the Mosque or faced social and economic challenges. Most residents were from lower- to middle-income backgrounds, with many families living in modest economic circumstances. Some relied on informal jobs or small businesses. There was dependence on external assistance and no internal economic system to support residents. At that time, the Mosque had no economic empowerment programs, such as funding assistance or cooperatives. Mosque finances were not community-based, not transparent, and not directed toward improving the welfare of the surrounding residents.

Religious activity around Jogokariyan Mosque was low; the Mosque was quiet, and very few people attended congregational prayers. Religious activities were limited to the five daily prayers and weekly recitations, which attracted little interest. Young people and most residents were not involved. Residents did not feel a sense of ownership over the Mosque; it had not become a "living" place, and many felt that the Mosque was not part of their lives, making them reluctant to participate in takmir (mosque management) or socio-religious activities (Savitri et al, 2022).

Social problems in the surrounding area, such as poverty, juvenile delinquency, and lack of education, were serious issues. Relationships among residents were not solid, and the Mosque had not yet played a role as a social glue. Community participation was low; many residents were inactive in communal activities and were unfamiliar with one another. There was no established social system to unite residents on a routine basis. The area had experienced social fragmentation, with not all residents interacting with one another. The Mosque had not become a center for unifying the community. Youth social problems included delinquency such as staying out late at night, engaging in free social interactions, drinking alcohol, and some being drawn into negative social circles.

The Nexus of Management Model and Social Transformation

This paper discusses a management model that synergizes modern management and da'wah or Islamic values, implemented by the Takmir of Jogokariyan Mosque in driving social transformation. Several studies have previously focused on the Jogokariyan Mosque from different perspectives. Abdulloh Azzam and Muhyani examined how the mosque management enabled the Mosque to function as a center for community activities. Wibowo analyzed the Mosque's role in Muslim-friendly tourism and local economic growth through the Kampung Ramadhan Jogokariyan (KRJ) program. Hidayat highlighted the Mosque's social, economic, health, and educational programs as sources of community prosperity. Fauzi and Muhyani studied the da'wah methods used by the mosque administrators in a community that was previously "abangan" or

affiliated with the PKI. Meanwhile, Almustofa and Amarudin focused on strategies to improve the effectiveness of zakat distribution at the Mosque. While these studies provide valuable insights, none specifically investigate the integration of modern management practices with Islamic values in the Takmir's strategy for holistic social transformation, which is the focus of this paper.

The synthesis of management and da'wah at Jogokariyan represents a functional nexus between organizational efficiency and moral responsibility. The success of the Mosque's programs stems from its ability to translate religious ideals into measurable social outcomes. Leadership rooted in sincerity (ikhlas), trust (Amanah), truthfulness (tabligh), excellence (ihsan), service (khidmah), and accountability has strengthened community cohesion and promoted a culture of trust and participation.

In this study, the conceptual framework used to examine the governance of the Jogokaryan Mosque is the Good Mosque Governance (GMG) framework in Figure 1, which consists of five main dimensions: transparency, accountability, congregational participation, program effectiveness, and institutional sustainability. The resulting model, comprising five key dimensions —transparency, accountability, congregational participation, program effectiveness, and institutional sustainability—offers a holistic and context-sensitive approach to mosque governance. Each dimension is grounded in foundational Islamic teachings, such as amanah, hisbah, shura, ihsan, and istiqamah, and is strategically aligned with global development objectives that promote inclusivity, institutional effectiveness, and long-term resilience. (Hadi, S., Santosa, T. A., & Wantu, H. M., 2025)
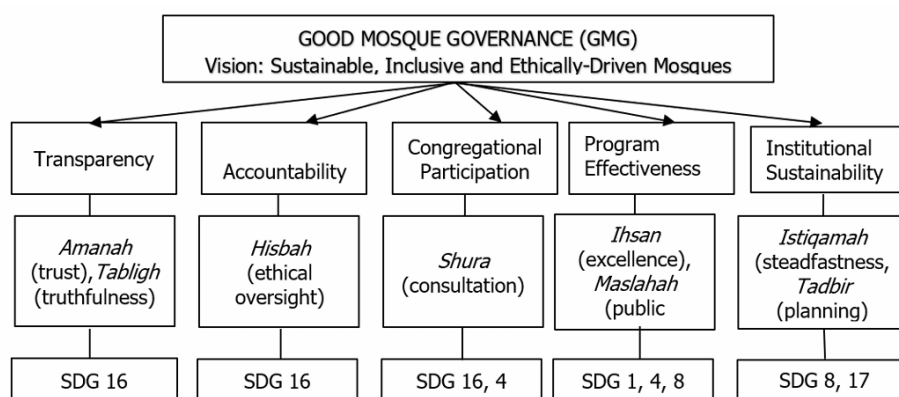

Figure 1. the Jogokaryan Mosque is the Good Mosque Governance (GMG) framework

The Jogokariyan Mosque in Yogyakarta exemplifies a pioneering approach to integrating management models that drive social transformation through religious, social, and economic engagement. The term "nexus" refers to the interconnection and mutual reinforcement among various management dimensions that work collectively to achieve sustainable community empowerment. This model does not separate religious functions from managerial practices; instead, it integrates them into a unified system grounded in Islamic values and modern organizational logic.

A mosque is not merely a place of worship, but also serves as a center for education, social empowerment, and community development. One Mosque that stands out in fulfilling these roles is the Jogokaryan Mosque in Yogyakarta. This Mosque has demonstrated that professional,

structured, and management-based administration can enhance the Mosque's role—not only as a spiritual center but also as an agent of social change.

Changes began when Muhammad Jazir (affiliation unknown) assumed management of the Mosque. With a participatory approach, transparency, and a focus on strengthening the local economy, the Jogokariyan Mosque began to transform. As explained, social transformation refers to the change in social characteristics or identities over a specific period. These changes are dialectical and give rise to new social conditions. Selo Soemardjan added that social change is a form of cultural change resulting from a shift in social structure and function, which directly impacts people's lifestyles (Birsyada & Syahruzah, 2018).

Here are some relevant verses (dalil) from the Qur'an that support the idea of transformation for the betterment of individuals and society, along with an explanation: 1. Transformation begins with oneself, as stated in Surah Ar-Ra'd (13:11): "Indeed, Allah will not change the condition of a people until they change what is in themselves." 2. Da'wah is a mission to uplift and transform, as stated in Surah An-Nahl (16:125): "Invite to the way of your lord with wisdom and good instruction, and argue with them in a way that is best." 3. Being the best means enjoining and preventing evil, as stated in Surah Aal Imran (3:110): "You are the best nation produced (as an example) for humanity. You enjoin what is right and forbid what is wrong."

The transformation of the Jogokariyan Mosque illustrates a significant shift from a modest prayer space with limited congregational engagement to a vibrant intersection of religious, social, and economic activity. A range of empowerment initiatives has been introduced, including community coaching programs and the establishment of Ramadan Village, which fosters entrepreneurship through producing distinctive batik peci that are later marketed internationally. In doing so, the Mosque revives its historical role in Islamic civilization as a center of education and social service. It evolves into a locus of community governance, fostering social cohesion and strengthening collective identity among residents.

According to Dianto (2019), social transformation is characterized by three essential elements: a fundamental contrast between conditions before and after the change, the emergence of new characteristics or identities as benchmarks of transformation, and the occurrence of these changes within a specific historical period. These dimensions are observable in the case of the Jogokariyan Mosque. Transformation is reflected in the rise of community religiosity, which strengthens social solidarity and promotes economic self-reliance. A distinct collective identity has also emerged, as Jogokariyan has come to be recognized as an "Islamic village," a "Ramadan village," and a "businessmen's village." All of these developments unfolded within a historically traceable trajectory of institutional reform.

The Jogokariyan Mosque thus demonstrates its capacity to reclaim the classical role of the Mosque as a center of comprehensive social transformation. Once a quiet space with minimal engagement, it has evolved into an inclusive, vibrant, and empowering institution. This experience highlights that Mosques should not be viewed merely as symbols of religious prestige but as active instruments capable of addressing social challenges, cultivating solidarity, and advancing the welfare of the wider community.

The management approach at Jogokaryan Mosque emphasizes transparency, accountability, congregational participation, program effectiveness, and institutional sustainability. These five dimensions form an interconnected framework that enables the Mosque to manage its resources effectively, empower its congregation, and achieve a significant social impact. The five dimensions are as follows:

1. Transparency

The management approach of Jogokaryan Mosque, which emphasizes transparency, is a key factor behind its success in building trust among its congregation and the surrounding community. Transparency means that all financial activities, programs, and policies of the Mosque are carried out openly and can be accessed by the public. All income and expenditure are reported regularly, often displayed on public notice boards or through published reports, so that worshippers clearly understand how donations and charitable funds are utilized. This openness fosters a sense of security, trust, and active participation, as members of the congregation feel a sense of ownership and involvement in the Mosque's management. Moreover, transparency encourages the Mosque's administrators to work professionally and responsibly, ensuring that funds are used efficiently and ethically. Thus, this principle of openness forms the foundation of good governance and sustainable management at Jogokaryan Mosque.

The management approach of Jogokaryan mosque emphasizes transparency as a core principle in mosque governance. Transparency is reflected in the openness of financial management, program implementation, and decision-making processes, allowing the congregation to be informed and involved in overseeing mosque activities. This is in accordance with the statement of Ustadz Welly (Interview), who stated that every donation is publicly announced on the notice board, demonstrating accountability and strong managerial logic. This practice fosters trust and provides a rational foundation for the governance of the religious institution. All incoming and outgoing funds are recorded transparently and displayed on the Mosque's information board. The Mosque is also committed to spending the entire cash balance by the end of each year. The aim is to ensure that the congregation's donations are directly returned to the community through various programs. Jogokaryan Mosque does not wait for funds to arrive without a plan. Instead, they prepare a needs-based budget for their programs, complete with a detailed activity plan and corresponding cost estimates.

The success of the social transformation of the Jogokariyan Mosque began with the structuring of a professional, transparent, and planned financial system. (Muhammad Jazir, interview) Moreover, the Takmir team emphasized the importance of openness in cash flow. This principle of transparency is realized through a financial recording and reporting mechanism that pilgrims can access directly. As (Aziz, H., et al, 2025). observes that levels of infaq contributions increased significantly as worshippers witnessed the tangible impact of their donations in real-time. Transparency in financial management fostered trust, encouraging continued participation and framing contributions as meaningful social investments. Consequently, although infaq funds were routinely disbursed each month, the flow of new contributions ensured that financial resources were consistently replenished.

Such professional and transparent financial governance demonstrates how accountable management practices can enhance public confidence and foster a sustainable cycle of community participation. In this way, the Jogokariyan Mosque has transcended the traditional role of merely receiving donations, positioning itself as an institution that strategically allocates communal resources to enhance the welfare of its congregation. (Arsam, Observer)

2. Accountability

The management approach of Jogokaryan Mosque, which emphasizes accountability, aims to ensure that every activity, decision, and use of resources can be justified morally, socially, and spiritually. Accountability at this Mosque goes beyond proper financial reporting—it also encompasses responsibility toward the congregation, the community, and ultimately, Allah SWT. The Mosque's administrators follow a clear and structured reporting system. Each program must have defined objectives, success indicators, and an accessible activity report for the congregation to review and assess. Every fund—whether from donations, zakat, or endowments—must be used in accordance with trust (*amanah*) and the principles of fairness. Furthermore, accountability is applied to service and social programs, ensuring that all activities truly benefit the community. Through this principle, Jogokaryan Mosque has cultivated a culture of professionalism, honesty, and collective responsibility in the management of religious institutions.

The management approach of Jogokaryan mosque emphasizes accountability as a fundamental principle in mosque governance. Accountability means that every manager and committee member bears both moral and professional responsibility to account for their duties—not only before the congregation but also before Allah SWT. This aligns with Moh's statement. Jazir (Interview), who explained:

"The Jogokariyan Mosque management funds all activities. In the past, when I organized activities, I had to find the funds myself. However, all activities at the Jogokariyan Mosque — including youth programs, children's activities, and other events — are now financed by the mosque management. Every activity must be accountable, and all expenses must be properly reported."

3. Congregational participation

The management approach of Jogokaryan Mosque, which emphasizes congregational participation, is based on the belief that the Mosque belongs to the community and should be managed for the benefit of all. Therefore, the congregation is not merely a group of beneficiaries but active participants in every aspect of the Mosque's activities and decision-making processes. The Jogokaryan Mosque offers its members numerous opportunities to participate in planning, implementing, and evaluating various religious and social programs. The congregation is encouraged to contribute their time, ideas, skills, and financial resources according to their capacity and willingness. This is in accordance with (Welly, interview), who stated that all components within Jogokaryan Mosque are empowered, starting from the administrators and congregants. The Mosque mobilizes the potential of its members, gives them active roles, and also engages clubs or community groups in the Jogokaryan neighborhood to participate collectively. The ultimate goal is for them to be willing to perform congregational prayers and give zakat to help one another.

The same point was also conveyed by Agus Abadiyanto (interview), who stated that all administrators are empowered, and the management is strengthened. At Jogokaryan Mosque, there are 30 bureaus within the *takmir* (mosque management committee), many of whom are

involved in every activity. For each program, the *takmir* always appoints a chairperson, secretary, and treasurer, as well as divisions or departments according to the needs.

This active involvement fosters a strong sense of belonging among the community members, transforming the Mosque from merely a place of worship into a vibrant center of social and communal life. Through high levels of congregational participation, Jogokaryan Mosque has successfully built a cohesive, dynamic, and empowered community that makes a positive contribution to the surrounding society. This experience confirms that Mosques managed with vision, professionalism, and community participation can be the driving force for social transformation. The success of the Jogokariyan Mosque shows a harmonious integration between Islamic values, modern management, and the community's real needs. In the academic realm, this phenomenon presents a vast opportunity for studying the role of religion in social development, as well as its relevance in addressing the challenges of contemporary society.

4. Program effectiveness

The management approach of Jogokaryan Mosque, which emphasizes program effectiveness, aims to ensure that every activity provides tangible benefits for both the congregation and the community. Effectiveness is measured by how well each program achieves its intended goals, creates a positive impact, and operates efficiently and sustainably. Moh. Jazir (Interview) stated that the programs at Jogokaryan Mosque are designed to address the problems faced by the community, particularly economic issues. Many people struggle to meet their basic needs, are burdened by debt, lack employment opportunities, and face similar challenges. Therefore, the community economic empowerment programs at Jogokaryan Mosque are implemented to improve the welfare of the community, enhance their economic conditions, and transform recipients of charity (*mustahiq*) into contributors (*muzakki*).

In practice, every program at Jogokaryan Mosque is designed based on real community needs. Before implementation, the management identifies the issues and potential of the congregation to ensure that each activity is well-targeted. Once a program is underway, regular evaluations are conducted to assess its success, challenges, and opportunities for improvement. Programs that have proven to be effective are further developed and expanded, while those with less impact are reviewed and refined. This approach demonstrates that the Jogokaryan Mosque focuses not only on the quantity of activities but also on their quality and tangible outcomes. Therefore, program effectiveness serves as a cornerstone of the Mosque's sustainability and its continued relevance in addressing the needs of modern society.

The management approach of Jogokaryan mosque emphasizes program effectiveness, which refers to the Mosque's ability to design, implement, and evaluate programs that are targeted, impactful, and sustainable for the congregation and the wider community. Muzaqqi & Sari (2023) note that the Jogokariyan Mosque not only functions as a center for worship and social activities but also transforms into an institution that actively addresses socioeconomic disparities (Asif, N., et al., 2021). Expanding this function is a solution when the state's role in community empowerment has not fully reached vulnerable groups. By utilizing the trust of worshippers, mosques serve as facilitators that offer community-based empowerment alternatives.

A flagship initiative of the Jogokariyan Mosque involves providing business capital to residents seeking to establish or expand micro, small, and medium enterprises (MSMEs). Distinct from conventional financial institutions, this Mosque-based loan scheme does not impose interest or require formal collateral. The application process is straightforward, requiring only a submitted proposal and a direct interview with the Mosque's management (Takmir). Repayments are structured as manageable installments or negotiated agreements to avoid placing undue financial burden on recipients. This approach facilitates entrepreneurial activity and shields residents from the exploitative practices often associated with high-interest informal lenders.

In addition to business capital, the Jogokariyan Mosque also initiated a cheap bazaar program and a people's market. This activity is held regularly in the Mosque yard and the surrounding environment. The management provides free selling facilities for local business actors. This program not only drives the economic wheels of the community but also provides an opportunity for small producers to interact directly with consumers. The most obvious economic impact is evident during Ramadan through the "Jogokariyan Ramadan Village" activity. This activity gathered around 664 traders with a monthly turnover of five billion rupiah. The event increases residents' income and helps new entrepreneurs who are more independent (Saputra & Agustina, 2021).

The focus of economic empowerment is not limited to adult male groups, but also reaches out to homemakers. The Mosque provides training in domestic skills, including cooking, sewing, and handicrafts. The training is integrated with entrepreneurship education and household financial management. The women's group was then directed to form a household-based business unit (home industry) that contributed to strengthening the family economy. This step shows that Mosques can adopt an inclusive approach to empowerment, involving all levels of society.

The Jogokariyan Mosque also serves as a technical skills training center, meeting the needs of its residents. The training program encompasses a range of technical skills, including motorcycle servicing, welding, and carpentry, as well as modern skills such as digital marketing, graphic design, and business management. Thus, residents rely on consumptive assistance to obtain productive provisions that increase competitiveness. Zakat, infaq, and alms (ZIS) are also managed with a productive and sustainable approach. Collected funds are allocated to alleviate poverty and support empowerment initiatives, including developing business infrastructure, capital provision, and assistance for micro, small, and medium enterprises (MSMEs). The Mosque implements a cyclical empowerment model: initial beneficiaries are guided toward financial and operational independence and subsequently encouraged to contribute as new donors. The Mosque fosters a self-reinforcing social and economic empowerment ecosystem through this approach, ensuring that resources continuously circulate to benefit the broader community.

Muzaqqi & Sari (2023) emphasized that the success of the economic program at the Jogokariyan Mosque lies not only in the distribution of capital but also in the mentoring process. The Mosque management ensures that every assistance is accompanied by coaching so the community can be independent. This strategy distinguishes Mosque empowerment from just charitable activities. Conceptually, the Mosque-based economic empowerment developed by Jogokariyan proves that religious institutions can drive community development. The transformation of the Mosque from a place of worship to a center of economic empowerment demonstrates that the great potential of

people's funds can be effectively managed to foster welfare. This approach integrates religious values with modern socioeconomic practices, resulting in a sustainable and participatory empowerment model. In the education aspect, the Jogokariyan Mosque develops an inclusive learning model. Routine studies, Qur'an Education Parks, and digital innovations expand access to Islamic education for all groups. The integration between conventional and digital da'wah proves the Mosques' ability to adapt to technological developments. This activity also addresses the challenges of the digital era, which often causes a gap in religious literacy.

The health and welfare of the community are also significant concerns. The existence of free clinics, health counseling, and social assistance confirms that Mosques can be providers of public services. The involvement of medical personnel and volunteers shows a model of collaboration between religious institutions and modern professions. This synergy presents the Mosque as an inclusive space relevant to contemporary society's needs. The handling of social problems directly shows the Mosque's role with vulnerable groups. The rice donation program, renovation of livable houses, and social counseling are tangible examples of the role of Mosques as a social glue. This approach strengthens the theory of social transformation, which emphasizes changes in identity, roles, and social relations within a specific period (Dianto, 2019). The Jogokariyan Mosque proves that change can start from a religious institution with a clear social vision.

5. institutional sustainability

The management approach of Jogokaryan mosque emphasizes institutional sustainability, ensuring that the Mosque functions not only as a place of worship but also as a continuously active center for community empowerment. Jogokaryan Mosque applies principles of transparency, accountability, and community participation. Mosque funds are managed openly and allocated to social, educational, economic, and religious programs. The organizational structure is professional, with clear roles and active youth involvement, ensuring program continuity and leadership regeneration. (Moh. Jazir, Interview) stated that Jogokaryan Mosque builds the strength of its organizational groups, starting from children (the Children's Association for mosque cadre development), mosque youth, KURMA (the Alumni Family of Mosque Youth), and UMIDA (Young Mothers).

This approach ensures that the Mosque remains not merely a religious site but also a self-sustaining, inclusive, and socially relevant institution across generations. The Muslim youth have strategic assets that support the sustainability of the Mosque for the future. At the Jogokariyan Mosque, youth are not only placed as participants in activities but are also given a vast space to become the driving force of various social, educational, religious, and entrepreneurial programs. This strategy aligns with the opinion of Abdullah (2019), who emphasizes that Mosque youth are the spearhead of the regeneration of management and the development of the institution's long-term vision.

The youth of the Jogokariyan Mosque are systematically fostered through a structured organizational forum. This organization provides leadership education, event management, and communication skill development. Youth are responsible for managing Ramadan activities, thematic recitations, and social programs such as distributing necessities and conducting cheap bazaars. The experience trains them to lead, plan, and work together in a team. As a result, youth

are not only involved in religious activities, but also grow to be agents of social change in their environment.

Youth engagement at the Jogokariyan Mosque extends beyond ritual participation to include their development as young da'i—preachers who deliver religious messages in a manner resonant with their generational peers. This initiative offers a structured learning environment that fosters confidence, promotes religious literacy, and enhances spiritual awareness. Over time, the presence of these young preachers contributes to the emergence of a new generation capable of addressing the evolving challenges of da'wah, particularly within the context of the digital era (Karim et al, 2025).

The Jogokariyan Mosque also encourages youth skills development through various trainings, such as computer courses, entrepreneurship training, and public speaking. These programs expand their capacity in the religious field and the socioeconomic aspect. With these skills, young people can achieve economic independence while contributing to the community's well-being. The environmental movement initiated by Mosque youth is another proof that they can respond to real problems, such as environmental cleanliness and public health.

The use of digital technology strengthens youth involvement. The official website of the Jogokariyan Mosque, online newsletters, and social media accounts are managed by the younger generation to disseminate the idea of reforming the Mosque. Mosque materials, Mosque management guidelines, and activity reports are published publicly. This step expands the reach of da'wah and fosters a culture of transparency and accountability. In an academic context, this experience confirms that Mosques can be a social laboratory for the development of the younger generation and a center for progressive Islamic digital literacy.

From a sociological perspective, the Jogokariyan Mosque provides a concrete example of how religious institutions can operate across social, economic, and political dimensions within a community. Its transformation underscores that meaningful social change does not rely solely on external interventions but can be initiated by local actors endowed with moral authority and social legitimacy. It aligns with Quraish Shihab's perspective, which asserts that sustainable social transformation should begin with internal societal reform before extending to broader structural change (Daimah, 2018).

The successful Jogokariyan model demonstrates the potential of Mosques to serve as agents of transformation that address poverty, improve the quality of life, and reinforce religious values. The implications of this research are significant for advancing theoretical discourse and highly relevant for achieving the Sustainable Development Goals (SDGs), particularly in eradicating poverty, reducing inequality, and fostering peaceful and inclusive societies.

Islamic values within the five dimensions

The five governance dimensions mentioned above will be further examined in the following study, with a focus on the values contained within each dimension. This paper refers to the concept of Good Mosque Governance, in which the values embedded in these five dimensions are *amanah* (trust), *tabligh* (truthfulness), *hisbah* (ethical oversight), *shura* (consultation), *ihsan* (excellence), and *istiqamah* (steadfastness).

This nexus illustrates that faith-based management models can serve as prototypes for sustainable community development. The Jogokariyan Mosque demonstrates that the implementation of strategic management within a religious framework not only enhances institutional effectiveness but also drives broader social transformation. The following is an elaboration of the Islamic values of the five dimensions:

1. Transparency

This principle is deeply rooted in Islamic values such as *amanah* (trustworthiness), *shiddiq* (honesty), *tabligh* (openness in conveying the truth), and *ihsan* (striving for excellence). In practice, Jogokaryan mosque publishes its financial reports openly on the Mosque's bulletin board every week. This transparency builds trust among the congregation and fosters a sense of ownership toward the mosque institution. Transparency, therefore, is not merely administrative—it embodies the Islamic teachings of honesty, accountability, and responsibility before Allah and the community. By integrating these values, Jogokaryan mosque has developed a management system that is professional, accountable, and trusted, serving as a model for Islamic and modern institutional governance.

The Value of Honesty (*Şidq*) within the transparency dimension reflects the Mosque's commitment to communicating information openly, truthfully, and accurately to both the congregation and the wider community. Honesty serves as the moral foundation for every aspect of governance, including financial recording, activity reporting, and public communication. In the context of the Jogokaryan Mosque, this value is demonstrated through the open display of financial reports on public boards and regular announcements to the congregation. This allows members to directly observe how donations, zakat, and endowments are utilized. Transparency grounded in honesty not only strengthens congregational trust but also fosters a culture of integrity within the Mosque's institutional environment.

The Value of Trustworthiness (*Amanah*) emphasizes the moral and spiritual responsibility of mosque administrators in managing every resource entrusted to them by the congregation. Amanah requires that all funds, time, and authority be used responsibly and in accordance with the goals of communal welfare. At Jogokaryan Mosque, trustworthiness is demonstrated through a commitment to allocate funds purposefully and avoid the idle accumulation of cash without social benefit. The principle of amanah, combined with transparency, ensures that mosque management is not only administratively efficient but also spiritually meaningful, as it reflects accountability before both Allah SWT and the community.

2. Accountability

This principle is deeply rooted in Islamic values such as *amanah* (trust and responsibility), *istiqamah* (steadfastness in doing what is right), *adl* (justice), and *taqwa* (God-consciousness). In practice, Jogokaryan mosque implements a clear and transparent reporting system, ensuring that every expenditure and program decision can be properly accounted for to the congregation. Moreover, mosque leaders uphold the belief that their actions are overseen not only by people but also by Allah SWT. This fosters a culture of honesty, discipline, and community-oriented service. By integrating Islamic values into the principle of accountability, Jogokaryan mosque has successfully built public trust, strengthened institutional credibility, and ensured the sustainable and ethical operation of the Mosque as both a spiritual and social institution.

The value of *amanah* (trustworthiness) can be observed through the financial reports prepared by the management. As stated by Welly (informant), every donation fund received is openly announced on the public notice board. This practice demonstrates strong accountability and managerial logic, enhances public trust, and serves as a rational foundation for the governance of religious institutions. Congregational participation. This approach is rooted in Islamic values such as *shura* (consultation), *ukhuwah islamiyah* (brotherhood), *ta'awun* (mutual assistance), and *amanah* (responsibility). Through the practice of *shura*, members of the congregation are involved in decision-making and in designing programs that address community needs. The spirit of *ta'awun* is manifested through collective efforts in supporting social, economic, and religious activities. Jogokaryan mosque also encourages participation across all social groups—youth, elders, traders, and professionals—creating a strong sense of belonging and solidarity. This participatory model transforms the Mosque into not only a place of worship but also a vibrant, inclusive center for community empowerment. Grounded in Islamic values, congregational participation at Jogokaryan mosque reflects the essence of unity, social justice, and collective responsibility in building a faithful and empowered community.

The values of *ihsan* (excellence) and *shura* (consultation) are implemented by Jogokaryan Mosque in encouraging congregational participation. All members of the congregation are empowered, including children, youth, and various community groups around the Mosque. As stated by Agus Subadiyanti (interview), "All components within Jogokaryan Mosque are empowered, starting from the administrators and congregants. The Mosque mobilizes the potential of its members, gives them active roles, and also empowers local clubs and community groups in the Jogokaryan neighborhood so that together we can strengthen one another. The ultimate goal is for them to be willing to perform congregational prayers and give zakat to help and support one another.

3. Program effectiveness

This approach is rooted in Islamic values such as *ikhlas* (sincerity), *fathanah* (wisdom and discernment), *amanah* (responsibility), and *ihsan* (excellence in action). Every program is carefully designed based on real community needs, utilizing resources efficiently, and executed with professionalism. Regular evaluations are conducted to measure program success, ensure objectives are met, and continuously improve the quality of activities. For example, educational, social, and economic programs at Jogokaryan mosque are structured to holistically empower the congregation rather than serve as merely symbolic activities. This approach ensures that the Mosque remains relevant, beneficial, and a credible institution in serving the community. By integrating Islamic values into program management, Jogokaryan mosque successfully implements effective, impactful, and beneficial programs that serve both the congregation and the broader society.

The values of *ihsan* (excellence) and *ta'awun* (cooperation) are implemented by the administrators of Jogokaryan Mosque through programs that provide benefits to the community and help address the challenges faced by society. As stated by Moh. Jazir (interview) stated that the Mosque exists to address the problems encountered by the community, particularly economic issues. Many people struggle to meet their basic needs, are burdened by debt, lack employment, and face various hardships. Therefore, the community economic empowerment programs at Jogokaryan Mosque are implemented to enhance the community's prosperity, improve their

welfare, boost the local economy, and transform *mustahiq*s (charity recipients) into *muzakki* (charity givers).

4. institutional sustainability

The management approach of Jogokaryan mosque emphasizes institutional sustainability, grounded in Islamic values such as *amanah* (trustworthiness), *shiddiq* (honesty), *tabligh* (transparency), and *fathanah* (wisdom or intelligence) (Rothman, A., & Coyle, A., 2020; Brooks, M. C., & Mutohar, A., 2018). The Mosque's management goes beyond ritual activities, focusing on strengthening its social, economic, and educational roles within the community. Institutional sustainability is maintained through professional governance, financial transparency, and active involvement of the congregation, especially the youth. Islamic values serve as the moral and ethical foundation of all management practices. For example, the principle of *amanah* guides the responsible use of community funds, while *tabligh* and *shiddiq* promote openness and honesty in decision-making and financial reporting. The value of *fathanah* is reflected in the innovative programs of da'wah, social welfare, and economic empowerment, which are tailored to contemporary needs.

The values of sincerity (*ikhlas*) and trustworthiness (*amanah*) are implemented by the Jogokariyan Mosque management (Takmir) in organizing activities that benefit and serve the congregation, such as providing healthcare services, operating a rice ATM, facilitating congregational worship in the Mosque, and more. This aligns with Moh's statement. Jazir (Interview), who said:

"As administrators, we would be sinful if there are neighbors who cannot perform prayers and we remain silent. It is therefore the duty of the management to teach them and enable them to pray together in the Mosque. Likewise, if there are hungry people, it is our responsibility as administrators to empower them."

Da'wah Strategy as a Tool for Social Transformation

Historically, the concept of strategy is firmly rooted in the military domain. This word comes from the Greek word strategos—a combination of the words stratos (army) and ago (lead)—which refers to a general's skill in devising tactics to win wars (Najamuddin, 2020). This concept is particularly relevant to past conditions often overrun by conflict, where a leader's ability to mobilize troops was a crucial factor in determining victory. As civilization develops, the meaning and application of strategies expand significantly. The term is no longer limited to military contexts, but is also used in various areas of the organization, including economic, social, cultural, and religious aspects. This expansion of meaning reflects the adaptation of the strategy concept as a universal framework for achieving specific goals. In the religious context, strategies can be applied concretely in da'wah activities within religious institutions, such as those at the Jogokariyan Mosque in Mantrijeron, Yogyakarta.

In terms of terminology, a strategy can be defined as a comprehensive program designed to achieve an organization's goals and realize its mission (Najamuddin, 2020). Another definition describes strategy as combining science and art to optimize capabilities, resources, and environmental conditions, thereby achieving the most effective results (Hidayat et al., 2024). From

these two definitions, four core elements that make up an effective strategy can be identified: capabilities, resources (or assets), environment (or context), and goals.

The word *da'wah* is etymologically derived from the Arabic word 'da'wa' meaning 'call' or 'invitation.' This word is an *isim masdar* from the verb (*fi'il*) *da'a-yad'u*, which means to call or invite (Fahrurozi & Faizah, 2019). Terminologically, da'wah is defined as a systematic effort to bring about positive and perfect change at both individual and societal levels. This definition is strengthened by Adib Rofiuddin, quoted by Samsul Munir, who stated that da'wah is the implementation of Islamic teachings through structured systems and methods in various aspects of life, ranging from individuals, families, communities, to the state (Nuryana, Z. 2022; Amaludin, Asep & Sofinatul Adaniyah. 2025). This da'wah activity is crucial in forming the Muslim community and its civilization (Riyadi et al, 2024). Thus, da'wah invites individuals and society to practice Islamic values, enabling them to become superior and ideal individuals and communities.

There are various classifications regarding da'wah strategies. Munir (2017) categorizes it into three primary forms: wisdom, delivering messages wisely; mauidzah hasanah, giving good and gentle advice; and Mujadalah billati hiya ahsan, conducting dialogues or discussions most politely. Meanwhile, Al-Bayanuni, as explained by Alfajri & Rahman (2022), divides the da'wah strategy into three more comprehensive approaches. First, Al-Manhaj al-'athifi emphasizes the affective and emotional aspects of da'wah partners through memorable advice, gentle lectures, and touching stories. This approach is particularly relevant for marginalized or vulnerable groups due to its emphasis on a personal touch. Second, Al-Manhaj al-'aqli, which focuses on the intellectual and rational dimensions, encourages da'wah partners to think critically through logic, argumentation, and historical evidence. Third, Al-Manhaj al-hissi, known as scientific strategy, is based on empirical experience and observation. Islamic teachings are embodied in behaviors that society can observe and emulate.

As integral community institutions, Mosques occupy a strategic position in facilitating Islamic social transformation. Their central location within communities enables direct engagement with residents, positioning the Mosque as a critical medium for promoting social change. In this context, it is unsurprising that institutions like the Jogokariyan Mosque implement deliberate and effective da'wah strategies to foster a more ethical and religiously conscious society. The approaches adopted by the Mosque's Takmir reflect a conscious adaptation of these strategies, with the overarching goal of generating meaningful and sustainable social transformation. To construct social transformation, the Takmir of the Jogokariyan Mosque carries out the following da'wah strategies:

1. Sentimental Strategy

The sentimental da'wah strategy, or Al-manhaj al-'athifi, emphasizes an approach that focuses on society's affective and emotional dimensions (Lynch, K., Kalaitzake, M., & Crean, M., 2020; Döveling, K., et al., 2018; Brown, S. A., 2020). At the Jogokariyan Mosque, this strategy is implemented through several key programs that aim to build a strong emotional bond between the Mosque management (*ta'mir*) and the worshippers. One of the main manifestations of this strategy is *takmir's* closeness to the pilgrims. The Mosque administrators proactively establish personal and emotional relationships with the residents through regular home visits, visiting the sick, and actively participating in community social activities. (Saeful Arifin, Interview)

This approach aims to foster a strong sense of empathy, compassion, and Islamic ukhuwah. This personal interaction is also a means of identifying the problems faced by pilgrims. For example, Ustadz Jazair, one of the Mosque administrators, used a persuasive and rational approach when interacting with a group of drunken youths. Instead of directly reprimanding or inviting prayers, Ustadz Jazair first offered food, building a humanist communication bridge. Takmir conducted direct dialogue through gatherings at homes and meeting locations. This approach allows them to obtain valuable input related to social issues faced by the community, such as poverty problems, uninhabitable house conditions, lack of sanitation facilities, gambling practices, and alcohol consumption. This information becomes the basis for designing relevant and effective da'wah programs to achieve social change in Mantrijeron. (Muh Jazir, Interview)

Additionally, the Jogokariyan Mosque employs emotional strategies through social programs and environmental awareness initiatives. The Mosque implements various initiatives to support the community. These include aid for people experiencing poverty, compensation for orphans, and rapid response to emergencies such as fires or floods. Such programs engage the emotional and social sensibilities of the community. They help reduce the burdens of congregants and foster a sense of ownership and attachment to the Mosque as an institution of social concern. (Gita Welly Ariadi, interview)

This strategy is reinforced through Ramadan and Islamic holiday activities. During the fasting month, the Mosque's Takmir organizes communal iftars, iktikafs, and the distribution of zakat fitrah in a family-like atmosphere. One of the most notable initiatives is the daily provision of 3,000 free iftar meals and free meals after congregational prayers. These activities attract large congregants and encourage active participation in Mosque programs. Implementing this sentimental strategy has a significant social impact in strengthening the community's inner bond with the Mosque and instilling a sense of security and concern among others. This emotional bond is crucial in encouraging sustainable and positive environmental social transformation. By prioritizing a heartfelt approach, the Jogokariyan Mosque could change the community's perception and make it a Mosque-Centric center of social and religious movements.

2. Rational Strategy

The rational da'wah strategy (Al-Manhaj al-'aqli) is designed to encourage people to think critically and logically, and to understand the teachings of Islam comprehensively. At the Jogokariyan Mosque, the implementation of this strategy is manifested in several programs that focus on strengthening reason, accountability, and empowerment. The Jogokariyan Mosque consistently organizes scientific studies and Islamic discussions. These programs are not solely ritualistic, but also raise contemporary issues, such as time management, sharia economics, and national insights.

The rational and argumentative approach aims to help pilgrims receive information and digest it with common sense. One example is the Ngaji Subuh activity, which is held every Saturday and Sunday. In this forum, worshippers received religious materials with a gentle touch and motivation. (Muh. Jazir, interview) For example, it conveyed the concept of adequate time, where time must be used for five purposes: seeking knowledge, worship, caring for family, doing good, and having fun in a halal manner. This initiative enhances religious knowledge and equips pilgrims with a practical understanding of modern life. Additionally, the Mosque Takmir also hosts special lectures for

children. Jogokariyan Mosque collaborates with the Indonesian Muslim Storyteller Brotherhood to develop engaging and accessible da'wah materials.

The implementation of rational strategies is also evident in the institution's transparency and professional management. Every philanthropic fund received and issued is recorded transparently and announced on the Mosque's board of directors. This accountability fosters public trust and serves as a form of rational capital in the governance of religious institutions. A distinctive practice of the Jogokariyan Mosque is the full expenditure of its cash balance at the end of each year, known as the zero-balance policy. This approach ensures that community funds are immediately reinvested through various programs. The system is underpinned by careful planning, with the Mosque's Takmir preparing budgets based on community needs rather than passively waiting for donations. This management strategy demonstrates that Mosques can operate as places of worship and professionally managed institutions.

Rational strategies are also realized through training programs and economic empowerment. The Mosque Takmir offers entrepreneurship training and Sharia-based economic development support to local Micro, Small, and Medium Enterprises (MSMEs). This initiative is designed to facilitate the dissemination and practical application of Islamic economic principles within the community. In addition to providing training, the Mosque allocates land and business facilities that are managed with professional standards, such as a 24-hour food stall operated through a shift system and a microenterprise specializing in meatball production. (Muh. Jazir, Interview) These ventures exemplify a model of Mosque-based economic intervention that combines religious values with entrepreneurial practice. The outcomes extend beyond material benefits. The program cultivates active civic participation by embedding economic activities within the framework of da'wah. It fosters an informed religious consciousness, where community members understand the rationale and objectives of institutional initiatives. Such an approach yields a form of social transformation that transcends the symbolic or merely charitable. It is rational, transparent, and empirically measurable, reinforcing its sustainability and broader social significance.

3. Sensory-based Strategy

The sensory-based or empirical da'wah strategy (*Al-Manhaj al-hissi*) is an approach that prioritizes objective evidence and direct experience as the primary means of conveying religious teachings. In contrast to the theoretical approach, this strategy focuses on the tangible manifestation of Islamic values that the five senses of society can directly feel. At the Jogokaryan Mosque, this approach is implemented through various programs and services that show that Islam is a practical, relevant, and solution-oriented religion.

One of the most prominent ways of implementing this strategy is by optimizing the use of physical Mosque facilities. The Mosque offers comprehensive and inclusive facilities to all worshippers, including children and individuals with disabilities. Simple but significant initiatives, such as installing peci hangers and jackets at ablution sites, create comfort that often goes unnoticed. The cleanliness of the bathroom, the cool temperature of the prayer room, soft carpets, and the availability of chairs for elderly worshippers show deep concern for the physical needs of worshippers. This approach systematically eliminates common barriers that discourage individuals from attending the Mosque. For example, pilgrims concerned about heat are accommodated through air conditioning, while worries about motorcycle theft are addressed with 24-hour security

and compensation guarantees. Such measures transform the Mosque into a safe and comfortable public space. Free Wi-Fi further enhances its appeal, particularly for young people, by creating an environment that encourages longer and more meaningful engagement. (Agus Abadiyanto, interview)

The Jogokaryan Mosque also advances empowerment through tangible, action-oriented initiatives that embody Islamic values in daily life. Programs such as affordable bazaars, Mosque-based cooperatives, free healthcare, and environmental sanitation activities demonstrate that Islamic teachings serve as both an abstract doctrine and practical guidance for achieving collective well-being. Among its most innovative initiatives is the "Rice ATM," which distributes rice to 387 low-income households facing food insecurity. Notably, access to this aid is contingent upon participation in congregational prayer, thereby integrating economic support (fulfillment of basic needs) with spiritual development (the obligation of worship). This model demonstrates that effective *da'wah* cannot be divorced from socioeconomic realities but must operate in an active and integrated manner with them. (Agus Abadiyanto, interview)

The sensory strategy also makes the Mosque the center of community activities. Takmir transformed the Mosque, a free place of prayer, into a multifunctional activity center. The application of a sensory-based da'wah strategy demonstrates a significant contribution to strengthening the social function of the Mosque. Its impact is not limited to symbolic or rhetorical dimensions but materializes in concrete experiences that enhance the community's sense of belonging and trust. The community perceives da'wah not as abstract promises but as initiatives that improve their daily lives. Such experiences foster stronger emotional attachment and collective identification with the Mosque as a central social institution.

Within this framework, integrating Al-Bayanuni's tripartite approach—sentimental, rational, and sensory—provides a comprehensive model for community engagement. The sentimental dimension cultivates emotional resonance, the rational aspect encourages critical reflection, while the sensory approach ensures that da'wah is concretely embodied in lived realities. At Jogokaryan Mosque, these dimensions intersect systematically, creating a holistic pattern of religious communication that balances affect, reason, and practice.

Conclusion

This research demonstrates that the Jogokariyan Mosque has successfully restored the holistic function of the Mosque as practiced during the era of the Prophet Muhammad—not only as a space for ritual worship, but also as a dynamic center for social, educational, and economic empowerment. By applying an inclusive and participatory da'wah approach aligned with the real needs of the Mantrijeron community, the Mosque Takmir has fostered social trust, strengthened community cohesion, and enhanced the overall quality of life for residents. The main objective of this research—to examine how the Nexus of Management Model can drive social transformation—has been achieved through the identification of integrated strategies that link spiritual guidance, social welfare programs, transparent financial management, and economic empowerment initiatives.

The novelty of this study lies in its emphasis on the Nexus Management Model as a framework for analyzing the interconnected roles of religious institutions in facilitating multidimensional

community development. Unlike previous studies that focused primarily on religious activities, this research highlights how da'wah, when properly structured, can function as a comprehensive mechanism for social transformation. The Jogokariyan Mosque serves as an empirical example of how strategic governance, trust-building financial practices, and community-owned economic initiatives can be implemented in a sustainable and culturally grounded manner.

Nevertheless, further research is recommended to examine the scalability and adaptability of this model in different socio-cultural contexts. Future studies may explore comparative analyses between the Jogokariyan Mosque and other mosques with similar community-based programs, or evaluate long-term socioeconomic impacts using quantitative indicators. Additionally, research that focuses on the challenges and limitations encountered during the implementation of the Nexus Management Model may help refine the strategy for broader application. This will contribute to developing a more comprehensive understanding of mosque-based social transformation and its potential to address contemporary community challenges.

References

Allahham, A. (2025). The untold stories of "Islamic" architecture and urbanism: rationality and power manifestations. City, Territory and Architecture, 12(1), 1-22.

Ahmed, A. (2019). Conceptualizing Mosque Diversity. Journal of Muslims in Europe, 8(2), 138-158. https://doi.org/10.1163/22117954-12341390

Alfajri, F. Z., & Rahman, Bahrudin, E. T. (2022). Strategi Konten Dakwah Media Sosial. Prophetica : Scientific and Research Journal of Islamic Communication and Broadcasting, 6, 37–50. https://doi.org/10.15575/cjik.v8i1.xxx

Ali, M. (2020). Between Faith and Social Relations: The Muhammadiyah and nahdlatul ulama's fatwas and ideas on non-muslims and interreligious relations. The Muslim World, 110(4), 458-480.

Amaludin, Asep & Sofinatul Adaniyah. (2025). Transformasi Manajemen SDM di Pondok Pesantren: Antara Tradisi dan Inovasi. *TADBIR : Jurnal Manajemen Dakwah*, *7*(02), 243–256.

Asif, N., Utaberta, N., Ismail, S., & Shaharil, M. I. (2021). The study on the functional aspects of mosque institution. Journal of Islamic Architecture, 6(4), 229-236.

Aziz, H. ., Nurhaliza, S. ., Saroh, & Pratama, A. . (2025). Peran Manajemen Dakwah dalam Pengembangan Usaha Syariah di Masjid Jogokariyan. Arus Jurnal Sosial Dan Humaniora, 5(1), 709–714. https://doi.org/10.57250/ajsh.v5i1.1121

A-C. Björklund, A–I. Coci, M Granlund, S.J. Santacroce, L. Darcy, L. Augustine & M. Björk. (2025) Trends of Problems with Functioning in Everyday Life for Children Post Brain Tumor Treatment: As Documented in Professional Records. Comprehensive Child and Adolescent Nursing 48:4, pages 207-228.

Brown, S. A. (2020). Sunday's sermon for Monday's world: Preaching to shape daring witness. Wm. B. Eerdmans Publishing.

Bryson, J. M., Barberg, B., Crosby, B. C., & Patton, M. Q. (2021). Leading Social Transformations: Creating Public Value and Advancing the Common Good. Journal of Change Management, 21(2), 180–202. https://doi.org/10.1080/14697017.2021.1917492

Beyers, J. (2021). The role of religion and spirituality in transforming society. Acta Theologica, 32, 52-69. DOI: http://dx.doi.org/10.18820/23099089/actat.Sup32.5

Birsyada, M. I., & Syahruzah, J. K. (2018). Social Change in Yogyakarta: Past and Now, a Selo Soemardjan Perspective. HISTORIA : Jurnal Program Studi Pendidikan Sejarah, 6(1), 103. https://doi.org/10.24127/hj.v6i1.1150

Brooks, M. C., & Mutohar, A. (2018). Islamic school leadership: a conceptual framework. Journal of Educational Administration and History, 50(2), 54–68. https://doi.org/10.1080/00220620.2018.1426558Choirin, M., Dwijayanto, A., Yumna, L., & Muaz, Y. A. (2024). Nurturing Moderate Islam: Strategic Da'wah Communication in The Digital Era for Generation Z. International Journal Ihya' Ulum Al-Din, 26(1), 108–118. https://doi.org/10.21580/ihya.26.1.20008

Dianto, I. (2019). Paradigma Perubahan Sosial Perspektif Change Agent Dalam Al-Quran (Analisis Tematik Kisah Nabi Yusuf as). Jurnal Sosiologi Reflektif, 14(1), 59–80. https://doi.org/10.14421/jsr.v14i1.1476

Döveling, K., Harju, A. A., & Sommer, D. (2018). From Mediatized Emotion to Digital Affect Cultures: New Technologies and Global Flows of Emotion. Social Media + Society, 4(1). https://doi.org/10.1177/2056305117743141 (Original work published 2018)

Eteng, M. E. (2024). Religion As A Social Institution: Religious Beliefs, Practices In Diverse Cultures And Socialization Of Children.

Fahrurozi, Faizah, K. (2019). Ilmu Dakwah. In Kencana Prenada Media Group.

Gammelgaard B (2017), Editorial: the qualitative case study. The International Journal of Logistics Management, Vol. 28 No. 4 pp. 910–913, doi: https://doi.org/10.1108/IJLM-09-2017-0231

Hadi, S., Santosa, T. A., & Wantu, H. M. (2025). The Role of Islamic Educational Management in Promoting Inclusive and Equitable Quality Education. Jurnal Pendidikan Indonesia: Teori, Penelitian, dan Inovasi, 5(3).

Harutyunyan, A. (2025). Transforming Learning, Transforming Community: A Holistic Approach. Public Library Quarterly, 1–18. https://doi.org/10.1080/01616846.2025.2483633 Hongjuan Liu, Yanli Tang, Quan Zhou, Jing Zhang, Xin Li, Hui Gu, Bohong Hu & Yandeng Li (2024) The Interrelation of Blood Urea Nitrogen-to-Albumin Ratio with ThreeMonth Clinical Outcomes in Acute Ischemic Stroke Cases: A Secondary Analytical Exploration Derived from a Prospective Cohort Study, International Journal of General Medicine, , 5333-5347, DOI: 10.2147/IJGM.S483505.

Hidayat, T., Perdana, J., Istianah, I., Saputra, A., Erlina, L., Saket, S. A. S., & Al-Gumaei, A. M. A. (2024). Religion, Education, and Society: Social Media Da'wah Strategy in Implementing Islamic Da'wah. ASEAN Journal of Religion, Education, and Society, 3(1), 51–58.

Karim, A., Adeni, A., Riyadi, A., & Mursyid, A. Y. (2025). Spatial Fuzzy Clustering Algorithm for Optimizing Inclusive Da'wah Distribution Patterns. *JTAM (Jurnal Teori dan Aplikasi Matematika), 9*(3), 733-751. https://doi.org/10.31764/jtam.v9i3.30599

Kiel, M. (2020). Stolac From A Hamlet To An Ottoman Town And Islamic Cultural Centre: A Contribution To The History Of Urban Development In Bosnia-Herzegovina. Shedet, 7(7), 184-200.

Lutfauziah, A., Al-Muhdhar, M., Suhadi, & Rohman, F. (2024). Does Environmental Education Curriculum Affect Student's Environmental Culture In Islamic Boarding School? [O Curriculo De Educaçâo Ambiental Afeta A Cultura Ambiental Do Aluno No Internato Islamico? Afecta El Plan De Estudios De Educación Ambiental A La Cultura Ambiental De Los Estudiantes En Un Internado Islámico?] Revista De Gestão Social e Ambiental, 18(5), 1-16. doi:https://doi.org/10.24857/rgsa.vl8n5-079

Lynch, K., Kalaitzake, M., & Crean, M. (2020). Care and affective relations: Social justice and sociology. The Sociological Review, 69(1), 53-71. https://doi.org/10.1177/0038026120952744 (Original work published 2021)

Manshur, F. M. (2020). Typical Literary Works of Pesantren on Righteousness Teaching within Cultural Transformation Fadlil Munawwar Manshur 1. Journal of Social Studies Education Research, 11(4), 114–148.

Mirdad, J., Nofrianti, M., Zahara, M., & Putra, Y. A. (2023). Eksistensi Masjid dan Sejarah Umat Islam. Proceeding Fakultas Ushuluddin, Adab Dan Dakwah IAIN Kerinci., 1(1), 249–258.

Munir, S. (2017). Politik Pendidikan Islam Berbasis Multikultural: Konsep dan Strategi Pembelajaran Agama Islam dalam Mewujudkan Islam Rahmatan Li Al-ʿĀlamin. Dirosat : Journal of Islamic Studies, 2(2), 149–182. https://doi.org/10.28944/dirosat.v2i2.105

Mulisa, F. (2022). When Does a Researcher Choose a Quantitative, Qualitative, or Mixed Research Approach?. Interchange 53, 113–131. https://doi.org/10.1007/s10780-021-09447-z

Muzaqqi, M. K., & Sari, D. W. (2023). Strategi Masjid Jogokariyan Yogyakarta Dalam Mengenalkan Produk Lokal Dan Memotivasi Berwirausaha. Jurnal Penelitian IPTEKS, 8(1), 46–54. https://doi.org/10.32528/ipteks.v8i1.8909

Najamuddin. (2020). Strategi Dakwah dan Faktor Pengaruh Pendahuluan Dalam konstelasi kehidupan di dunia ini manusia tentunya. Jurnal Studi Islam, 12(April), 25–46. http://e-jurnal.iainsorong.ac.id/indeks.php/Tasamuh

Nassaji, H. (2020). Good qualitative research. Language Teaching Research, 24(4), 427-431. https://doi.org/10.1177/1362168820941288 (Original work published 2020)

Nuryana, Z. (2022). Academic reform and sustainability of Islamic higher education in Indonesia. International Journal of Educational Development, 89, 102534. Observasi di Masjid Jogokaryan Mantijeron Yogyakarta pada tanggal 28 Agustus 2021

Pajarianto, H., Pribad, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. HTS Teologiese Studies/Theological Studies, 78(4).

Pilcher, N., Cortazzi, M. (2024). 'Qualitative' and 'quantitative' methods and approaches across subject fields: implications for research values, assumptions, and practices. Qual Quant 58, 2357–2387. https://doi.org/10.1007/s11135-023-01734-4

Priya, A. (2020). Case Study Methodology of Qualitative Research: Key Attributes and Navigating the Conundrums in Its Application. Sociological Bulletin, 70(1), 94-110. https://doi.org/10.1177/0038022920970318 (Original work published 2021)

Ramharter, E. (2020). "Transformation" in the Context of Religion and Society. Interdisciplinary Journal for Religion and Transformation in Contemporary Society, 6(1), 193-215.

Riyadi, A., Sulistio, S., & Karim, A. (2024). Social harmony through local wisdom: Da'wah in the Kalang Obong tradition. *Jurnal Dakwah Risalah*, *35*(1), 68-86. http://dx.doi.org/10.24014/jdr.v35i1.29909

Rothman, A., & Coyle, A. (2020). Conceptualizing an Islamic psychotherapy: A grounded theory study. Spirituality in Clinical Practice, 7(3), 197–213. https://doi.org/10.1037/scp0000219

Rusk, R. D., Vella-Brodrick, D. A., & Waters, L. (2017). A complex dynamic systems approach to lasting positive change: The Synergistic Change Model. The Journal of Positive Psychology, 13(4), 406–418. https://doi.org/10.1080/17439760.2017.1291853

Said, H. A. (2024). Hasani Ahmad Said - [Full Buku] The Role of Islamic Da'wah in Creating Peace and Developing Civilization. In Publica Indonesia Utama (Issue May).

Saputra, E., & Agustina, D. (2021). Peran Institusi Masjid dalam Pembangunan Ekonomi Lokal: Studi Kasus pada Masjid Jogokariyan Yogyakarta. Journal of Islamic Economics and Finance Studies, 2(2), 174. https://doi.org/10.47700/jiefes.v2i2.3687

Saputra, A., & Mulyadita, R. (2025). Reorientasi Peran Masjid sebagai Penguatan Ekonomi Umat. JISOSEPOL: Jurnal Ilmu Sosial Ekonomi Dan Politik, 3(1), 204–212. https://doi.org/10.61787/z1a7cn09

Savirani, A., Rafiq, D., & Baulch, E. (2022). Sharia Cooperatives and Mosque Ecosystems: The Devolution of Halal Entrepreneurship in Indonesia. Asian Studies Review, 48(1), 86–101. https://doi.org/10.1080/10357823.2022.2134296

Savitri, F. M., Karim, A., & Muhtadin, B. S. (2022). Mosque Development Strategy Based on Religious Tourism in Jami'Pekojan Mosque Semarang. *Munazzama: Journal of Islamic Management and Pilgrimage, 2*(2), 109-124. https://doi.org/10.21580/mz.v2i2.12369

Sirait, R (2024), Making Islam great again: the rise of digital preachers in Indonesia, Doctor of Philosophy, The University of Western Australia. https://doi.org/10.26182/5nw0-2b67

Thoha, A. F. K., Qisom, S., & Al-Qarni, F. (2023). Optimalisasi Masjid Perumahan Sebagai Ruang Publik dan Poros Kegiatan Masyarakat. Masjiduna : Junal Ilmiah Stidki Ar-Rahmah, 4(1), 29–36. https://doi.org/10.52833/masjiduna.v4i1.79

Usman, Iskandar (2020). Revitalizing the Role and Function of the Mosque as a Center for Da'wah Activities and Community Development. Samarah: Jurnal Hukum Keluarga Dan Hukum Islam, 4(1), 1-24. https://doi.org/10.22373/sjhk.v4i1.7050

Valladares, L. (2021). Scientific Literacy and Social Transformation. Sci & Educ 30, 557–587. https://doi.org/10.1007/s11191-021-00205-2

W. Zhou, Y. Jia, A. Peng, Y. Zhang and P. Liu. (2019). The Effect of IoT New Features on Security and Privacy: New Threats, Existing Solutions, and Challenges Yet to Be Solved," in IEEE Internet of Things Journal, vol. 6, no. 2, pp. 1606-1616, doi: 10.1109/JIOT.2018.2847733.

Wang, Y. (2024). The Essence of The Ummah Principle: Islam and The Foundation of Inclusive Social Systems. Afkar: Jurnal Akidah Dan Pemikiran Islam, 26(2), 159–200. https://doi.org/10.22452/afkar.vol26no2.5 Wawancara dengan Saeful Arifin sebagai jamaah di depan Masjid Jogokariyan pada tangga 27 Agustus 2021

Wang, H., Shahabizadeh, F., Shojaei, F., Mousavi Mirzaei, S. M., bin Hasan, M., Dehghanifiroozabadi, M., & Esmaeili, A. (2025). Mindfulness-based vs. cognitive rehabilitation interventions for post-stroke recovery: A comparative study of SIS outcomes. Applied Neuropsychology: Adult, 1–9. https://doi.org/10.1080/23279095.2025.2558170