

Repositioning Mosques as Centers for Islamic Socio-Economic Empowerment: Lessons from the Jogokariyan Mosque in Indonesia

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Article History:

Received: 19 July 2025 || Accepted: 28 December 2025 || Published: 29 December 2025

Abstract

Mosques have historically functioned not only as places of worship but also as centers for social, educational, and economic development within Muslim communities. However, in contemporary contexts, particularly in Indonesia, the socio-economic role of many mosques has declined and remains underutilized. This study aims to analyze strategies for repositioning mosques as centers of Islamic socio-economic empowerment by examining the best practices implemented at the Jogokariyan Mosque in Yogyakarta, Indonesia. This research employs a qualitative document analysis method, utilizing secondary data obtained from scientific literature, journal articles, institutional reports, and previous empirical studies related to mosque management and community empowerment. The findings indicate that effective mosque-based empowerment is strongly supported by professional management practices grounded in the POAC (Planning, Organizing, Actuating, and Controlling) framework, transparent financial governance, and a balanced allocation of consumptive and productive funds. The Jogokariyan Mosque exemplifies successful community engagement through innovative programs, including waste banks, community marketplaces, daily almsgiving initiatives, social services, and publicly accessible financial reporting. Active participation of congregants and inclusive leadership by mosque administrators (takmir) further strengthens the sustainability of these programs. This study concludes that mosques can function as dynamic institutions for socio-economic development when managed transparently, participatorily, and adaptively. The Jogokariyan model offers a replicable framework for other mosques in Indonesia to enhance their role in addressing community welfare and economic resilience.

Keywords: Mosque Management; Consumptive and Productive Funds; Social Engagement; POAC; Jogokariyan Mosque

Abstrak

Secara historis, masjid tidak hanya berfungsi sebagai tempat ibadah, tetapi juga sebagai pusat pengembangan sosial, pendidikan, dan ekonomi dalam komunitas Muslim. Namun, dalam konteks kontemporer, khususnya di Indonesia, peran sosial-ekonomi banyak masjid telah menurun dan tetap kurang dimanfaatkan. Studi ini bertujuan untuk menganalisis strategi reposisi masjid sebagai pusat pemberdayaan sosial-ekonomi Islam dengan meneliti praktik terbaik yang diterapkan di Masjid Jogokariyan di Yogyakarta, Indonesia. Penelitian ini menggunakan metode analisis dokumen kualitatif, memanfaatkan data sekunder yang diperoleh dari literatur ilmiah, artikel jurnal, laporan institusional, dan studi empiris sebelumnya yang berkaitan dengan manajemen masjid dan pemberdayaan masyarakat. Temuan menunjukkan bahwa pemberdayaan berbasis masjid yang efektif sangat didukung oleh praktik manajemen profesional yang berlandaskan kerangka kerja POAC (Perencanaan, Pengorganisasian, Penggerakan, dan Pengendalian), tata kelola keuangan yang transparan, dan alokasi dana konsumtif dan

produktif yang seimbang. Masjid Jogokariyan menunjukkan keterlibatan masyarakat yang sukses melalui program-program inovatif seperti bank sampah, pasar komunitas, inisiatif pemberian sedekah harian, layanan sosial, dan pelaporan keuangan yang dapat diakses publik. Partisipasi aktif para jamaah dan kepemimpinan inklusif oleh pengurus masjid (takmir) semakin memperkuat keberlanjutan program-program ini. Studi ini menyimpulkan bahwa masjid dapat berfungsi sebagai lembaga dinamis untuk pembangunan sosial-ekonomi ketika dikelola secara transparan, partisipatif, dan adaptif. Model Jogokariyan menawarkan kerangka kerja yang dapat direplikasi bagi masjid-masjid lain di Indonesia untuk meningkatkan peran mereka dalam menangani kesejahteraan masyarakat dan ketahanan ekonomi.

Kata Kunci: Pengelolaan Masjid; Dana Konsumtif dan Produktif; Keterlibatan Sosial; POAC; Masjid Jogokariyan

Introduction

Managing a mosque today requires management knowledge and skills. The methods, planning, strategies, and evaluation models used in modern management are also necessary tools for modern mosque management (Ayub, 2007). Many mosques today, especially in Indonesia, are lacking in various aspects, such as cleanliness and service. Every mosque should be able to maintain cleanliness and provide basic human needs, so that travelers can choose to rest peacefully and comfortably in the mosque rather than at a gas station. With that, every mosque administrator should be able to manage their mosque with full sincerity and be open to the future, particularly regarding the increasing number of people who are avoiding mosques (Albara & Pradesyah, 2021).

Mosques themselves are classified as non-profit organizations, meaning they are groups of individuals with a specific goal and strive to achieve that goal. They are not solely profit-oriented or wealth-oriented because the funds obtained come from government funds, community donations, zakat, infaq, shadaqah, and waqf (Sochimin, 2017). Efforts to manage mosque finances certainly involve factors that support and hinder the implementation of good mosque financial management. Mosque financial management, in terms of cash flow processing, needs to incorporate external outcomes to motivate mosque administrators to effectively and efficiently prepare financial reports (Mubarak, Rokan, & Harahap, 2023). Based on various previous studies on mosques, the author would like to emphasize that effective mosque resource management is crucial for restoring the role and function of mosques, which are vast and have significant potential, particularly given the large number of mosques in Indonesia. This potential must be maximized to ensure the mosques can be a source of welfare. So that there are no more mosques that are only sturdy and magnificent in physical form, and only crowded during prayer times or

during Islamic holidays. Moreover, mosques can be a source of strength and prosperity, as well as a social and economic backbone for the community (Andarsari, 2017).

In line with the background and theory presented above, this research was conducted to assist mosque management in implementing economic strategies within the mosque, thereby ensuring the mosque remains vibrant, and the activities held within the mosque organization foster community engagement.

This study investigates the strategies implemented at the Jogokariyan Mosque and proposes a framework that can be adapted globally. It also contextualizes mosque empowerment within a global perspective, such as community-based mosques in the UK and Malaysia, which demonstrate shared values in *maslahah* and Islamic social capital.

Research Methods

This research employed a qualitative method, conducting a study based on document analysis. Data collection techniques were employed to gather supporting data from written sources for analysis. Data collection was conducted through document analysis techniques, which involved reading, recording, and compiling data from written sources. The analysis focused on identifying best practices in mosque governance and community empowerment. In brief, this research aimed to develop and revitalize mosque resource management in the current era.

Result and Discussion

The Nature and Transformation of the Role of Mosques

Since the time of the Prophet Muhammad (peace be upon him), the mosque has been a central institution, serving not only as a place of worship but also as a hub for community services, education, decision-making, and managing the community's economic distribution. This concept then became the basis for understanding the urgency of revitalizing the role of mosques in the modern era. Amidst the social complexity and economic challenges of contemporary Muslim society, the role of mosques is required to go beyond their mere function. It must once again become a driving force for community-based social and economic transformation (Daulay, Hasanah, & Fatmasari, 2023). Mosques in Islamic tradition are not only places for performing *mahdhah* worship such as congregational prayer, but also as centers of civilization and community empowerment. Historically, the construction of the Prophet's Mosque by the Prophet Muhammad (peace be upon

him) served not only as a symbol of worship but also as a center for preaching, public policy-making, and solving community problems. In this context, mosques have played a pivotal role as social and economic institutions in strengthening the Muslim community since the early period of Islam's development in Medina. This creates a very close relationship between the mosque and the community. Mosques serve as centers of Islamic civilization and are also nonprofit organizations. During the time of the Prophet Muhammad (peace be upon him), mosques were the centers of civilization and activity, including worship and passion for mercy (Kusumadyahdewi, 2018).

However, in today's social reality, most mosques in Indonesia are still limited to religious activities, such as congregational prayer, religious studies, and celebrations of Islamic holidays. The lack of mosque-based productive or economic activities indicates that the significant potential of these institutions has not been fully utilized. Yet, mosques possess human resources, social legitimacy, and a high level of public trust, which should be key assets in building networks for the economic empowerment of the community (Mauludi, Ibrahim, Rifaid, & Thoha, 2023). In fact, a survey found that the majority of mosque administrators in Indonesia still face limitations in financial management and transparent reporting.

A successful mosque in this modern era is the Jogokariyan Mosque. This mosque is an exemplary model of a community-driven institution that empowers its members through effective management, fosters social cohesion, serves as a hub for beneficial interactions, and facilitates the exchange of information, knowledge, and skills. It provides a range of services, including healthcare, education, and financial support. The Jogokariyan Mosque positions itself not only as a place of worship but also as a hub for various activities, including education, economics, and more, which greatly benefits the surrounding community (Alwi, 2020).

Mosques and the Economic Potential of the Community

The potential of mosques to empower the community's economy is enormous if managed properly and professionally. As institutions close to the community and trusted by their congregations, mosques have a strategic opportunity to encourage community-based economic development. Funds received from mosques, whether through zakat, infaq, sadaqah, or waqf, can be used not only for internal mosque needs but also for community empowerment programs, such as business capital assistance programs, entrepreneurship training, or mosque-based sharia cooperatives.

The Jogokariyan Mosque in Yogyakarta is a concrete example of productive mosque fund management. The mosque consistently applies the principles of financial transparency and public participation in program decision-making. All incoming and outgoing funds are recorded, announced, and reported to the congregation periodically in the form of an annual bulletin, which is distributed to their homes. This practice makes the Jogokariyan Mosque a successful model of mosque-based economic empowerment in Indonesia (Azzam & Muhyani, 2019).

A similar model was developed by the Ar-Rahmah Mosque in Surabaya, which empowers orphans through entrepreneurship education and micro-business mentoring (Mauludi et al., 2023). This approach emphasizes mapping the congregation's potential and involving local resources. The involvement of vulnerable groups such as housewives, youth, and people with disabilities in productive programs is an indicator of the mosque's inclusiveness. This reinforces the understanding that mosques are not only places of personal worship but also spaces for collective social empowerment. Furthermore, developed a mosque-based MSME model that emphasizes the synergy between social capital, sharia-compliant entrepreneurship training, and digitalization support. Mosques are involved as business incubators, market facilitators, and internal regulators, ensuring economic activities remain within sharia-compliant corridors. This model has great potential for replication in various regions due to its flexible, local approach.

The advent of technology has opened up new opportunities for mosques to adopt modern management models, particularly in finance, program documentation, and activity publication. Innovations such as QR codes for donations, online financial reports, mosque e-bulletins, and app-based congregational membership systems are indicators of progress in digital mosque management (Nurkarimah, Putri, Zahara, Nadira, & Wismanto, 2024). In addition to increasing efficiency and transparency, this digital approach also attracts the participation of millennials who are more familiar with technology. Mosques, as digitally active religious institutions, also have great potential to disseminate Islamic economic education, including productive zakat literacy, cash waqf, family financial management, and Sharia entrepreneurship. Digital zakat and Islamic financial technology can expand the distribution of community funds while accelerating the process of reaching those entitled to receive alms in a targeted and accountable manner. Digitalization also enables mosques to map congregational needs in real-time through online surveys, membership database systems, and mapping the professions of residents. This information will be very useful for designing programs based on real needs, such as

training housewives in culinary businesses, laundry training for youth, and handicrafts from mosque waste banks that can be sold through community marketplaces. Islamic social institutions, such as mosques, are crucial in promoting *maslahah* (public welfare), a primary objective of Sharia. Contemporary studies show that faith-based organizations can be effective engines of grassroots development if aligned with local needs and social capital.

Putnam's (2000) social capital theory and community-based development framework demonstrate that strong institutions can enhance collective outcomes. In the Islamic context, social capital is strengthened by trust, *zakat* (almsgiving), and the spirit of *ukhuwah* (brotherhood).

Mosque Fund Management: Consumptive and Productive

Mosques, as non-profit organizations, have unique characteristics in financial management. Unlike for-profit organizations that focus on maximizing profits, mosques aim to maximize *maslahah* (benefit) for their congregations and the surrounding community (Kusumadyahdewi, 2019). In this context, mosque fund management must consider two main dimensions: operational sustainability and socio-economic impact. In general, mosque funds are divided into two types, namely consumptive and productive funds, based on their function and intended use:

1. Consumptive funds (Operational Fund)

Consumptive Funds are funds used for the physical and operational needs of the mosque, such as building maintenance, electricity bills, and the provision of carpets, air conditioning, and other similar expenses.

2. Productive Fund

Productive funds are funds invested in economic and social empowerment programs that generate sustainable impacts for the congregation and community. These funds are directed toward community economic activities, such as providing business capital, skills training, and managing mosque business units (Sochimin, 2017).

The fundamental difference between these two types of funds lies in their time orientation and multiplier effect. Consumptive funds are characterized by immediate consumption with short-term effects, while productive funds are investment-oriented, yielding long-term multiplier effects.

Mosques play a central role in the context of economic empowerment for three reasons: they are the institutions closest to the community, many mosque funds are converted into productive funds, and they are institutions that people have relative trust in. Mosque financial management is a step and effort to help mosque

administrators develop plans that utilize the mosque's potential and manage it effectively and efficiently, to benefit the congregation. Therefore, by utilizing mosque financial management, mosque administrators will be better equipped to manage mosque finances (Ahyaruddin et al., 2017).

Therefore, the role of mosque administrators in managing mosques in the future is crucial. Mosques require accounting personnel to prepare financial reports so that the community and congregation are aware of how the Friday alms box funds and donations from the congregation are being utilized. Upon closer examination, many Islamic financial institutions are experiencing growth, accompanied by the rapid development of productive zakat funds and the effective management of mosque finances, which should synergize to improve the community's welfare. However, the problem lies in the concept of managing these funds, who is entitled to receive them, reporting on financial management, and optimizing the allocation of mosque funds. Therefore, to date, the potential mosque funds have not provided significant output for improving the community's economy.

The Jogokariyan Mosque in Yogyakarta has implemented an integrative, transparent, and participatory fund management system. As we know, the Jogokaryan Mosque in Yogyakarta serves as a model for mosque administrators. Based on studies by Santoso and Adnan (2018) and Azzam and Muhyani (2019), the fund management model for the Jogokariyan Mosque can be described as follows:

1. Fund Allocation Structure

The Jogokariyan Mosque employs a balanced allocation formula, allocating 40% to consumptive funds and 60% to productive funds. This means that 40% of total revenue is allocated for operational needs, while 60% is directed to productive and empowerment programs.

Table 1. Fund Allocation Breakdown (Fiscal Year 2022 Example):

| Category | Percentage | Nominal (Estimate) | Use |
|----------------------|-------------|------------------------|---|
| Consumptive Funds | 40% | Rp. 240 million | Operations, maintenance, utilities |
| Productive Funds | 60% | Rp. 360 million | Economic, educational, and social empowerment |
| Total revenue | 100% | Rp. 600 million | |

Source of funds:

- Friday and daily donations: 45%
- Zakat fitrah and mal: 30%

- Endowments and tied alms: 15%
- Special programs (qurban, etc.): 10%

2. Principles of financial management

Jogokariyan Mosque applies five main principles in financial management (Pradesyah, Susanti, & Rahman, 2021):

- a. Revenue Management, the mosque administrator must have proof of receipt from whom the funds were received, a recording of incoming funds must also be qualified against one of the items, for example, shadaqah, infak, zakat, and so on, and reporting of these incoming funds must be recorded periodically and reported to the mosque congregation.
- b. Expenditure Management, the manager must be diligent in recording what the funds are used for, and proof of expenditure must also be included so that the financial report is valid (after purchasing something, it must be accompanied by accounting evidence).
- c. Budgeting and control, in this case, the mosque funds are used for work plans for activities contained in the mosque program and tools for monitoring and controlling mosque activities.
- d. Financial Reporting, Financial transactions must follow applicable regulations to account for all financial transactions, from documents to information in the form of financial reports.
- e. Audit and Transparency (Audit & Transparency), for Audit is divided into two parts: internal audit (which is conducted every 6 months by an independent team from the congregation) and external audit (conducted by a public accountant if needed for large funds such as large/multiple donations to affected areas) and for the audit mechanism itself is carried out with an open forum through a suggestion box and Whatsapp and to discuss financial reports with the congregation with an open forum held every year.

The POAC (Planning, Organizing, Actuating, Controlling) management concept serves as a crucial reference for managing mosque finances in a structured manner. In the planning stage, the mosque develops a vision, mission, and short-term and long-term programs related to aspects of worship and empowerment. The organizing stage includes the organizational structure of the management, division of tasks, and job descriptions. Then, the actuating stage involves implementing the program, and control includes supervision and evaluation through routine meetings with periodic reports. Mosques that

implement the POAC approach have a higher level of accountability and program sustainability than mosques managed conventionally. According to Griffin (2021) and Robbins & Coulter (2012) in mosque management must go through the management process, namely (Afifah, 2022):

Table 2. POAC-Based Management Model for Mosque Administration

| Stages | Activity | Output |
|-------------|--|--|
| Planning | 1) Creating a mosque vision and mission | Annual Work Plan and Budget Document (RKAT) |
| | 2) Create a mosque work program that is in accordance with the established vision and mission, containing: types of activities, objectives, implementers, budget, measures of success (work plan). | |
| | 3) Setting targets for collecting and allocating funds (consumptive and productive) | |
| Organizing | 1) Establishing a management structure | Organizational Structure + Financial SOP |
| | 2) Formulating organizational needs | |
| | 3) Creating a job description | |
| | 4) Carrying out the division of tasks and authority | |
| | 5) Formulate financial Standard Operating Procedures (SOP) | |
| Actuating | 1) Implement the program with direction | Program Realization + Periodic Financial Reports |
| | 2) Upgrading the quality of management | |
| | 3) Implement established recording and reporting systems | |
| | 4) Coordination between divisions in program execution | |
| Controlling | 1) Evaluation meeting | Evaluation Report + Action Plan for Improvement |
| | 2) Make periodic reports | |
| | 3) Determine the next steps for improvement and programs | |
| | 4) Public accountability forum with the congregation | |

The Jogokariyan Mosque goes beyond internal reporting and actively utilizes an educational approach to its congregation, promoting financial literacy, business planning, and accountability for community funds. This reflects the mosque's role as more than just a sacred place, but also an institution for economic and social education.

Mosque-Based Empowerment Activity Strategy

The success of a mosque is largely driven by the presence of qualified and honest personnel who effectively carry out its activities. At the very least, these human resources consist of administrators who have strong intentions and come from trustworthy individuals with relevant expertise. Furthermore, the importance of

leadership in mosque organizations, as institutions steeped in religious values, can internalize the characteristics of the Prophet Muhammad (peace be upon him) to improve the managerial capacity of a mosque, thereby contributing to the achievement of local economic quality. For human resources in the mosque to effectively manage a mosque, administrators can regularly seek references from mosques that serve as role models, such as the Jogokariyan Mosque in Yogyakarta. Alternatively, the imam and mosque administrators can participate in management training organized by both the government and other non-governmental institutions.

The strategy for empowering the community through mosque activities must be based on the real needs of the surrounding community. Therefore, a participatory approach, needs analysis, and mapping of local potential are essential initial steps. Based on a study conducted at the Jogokariyan Mosque, four approaches are consistently applied: mapping, service, empowerment, and accountability (Pradesyah et al., 2021). The concept for managing the Jogokariyan Mosque is as follows (Azzam & Muhyani, 2019):

1. Mapping, in this context, means that every mosque must have a clear mission map, a concrete work area, and a registered congregation. The mosque's congregation data collection encompasses potential and needs, opportunities and challenges, as well as strengths and weaknesses. The steps in this mapping are:
 - a) First, by looking at the potential and needs of the community or congregation, we can collect data on underprivileged communities.
 - b) Second, seeing opportunities and challenges can be done by looking at job opportunities provided by the community and thinking about the challenges that will arise in the future.
 - c) Third, see the strengths and weaknesses of society.
2. Service: In this concept, the Jogokariyan Mosque analyzes the needs of its congregation and community. Therefore, the Jogokariyan Mosque will provide solutions. The steps in this service concept are:
 - a) First, targeting potential in the congregation.
 - b) Second, be good at seeing the opportunities that exist for the congregation.
 - c) Third, carefully observe the needs of the congregation.
3. Empowerment: In this regard, the Jogokariyan Mosque has strived to maximize its potential. The congregation orders all the needs of the Jogokariyan Mosque that the congregation can provide. The Jogokariyan Mosque is also committed

to not establishing business units to avoid harming the congregation's fellowship.

4. Accountability, in this case, is different at the Jogokariyan Mosque. The Jogokariyan Mosque now strives to honor and respect its congregation by producing a bulletin or magazine that contains information about the mosque's activities, written works, and fundraising efforts. The newsletter is then distributed directly to the congregation's homes by the mosque management. This publication is typically published annually.

Mosque-based community empowerment relies not only on external funding or formal programs, but also on the internal strength of congregational solidarity. The concept of mutual assistance (ta'awun), reinforced by daily almsgiving programs, congregational savings, and collective qurban (sacrificial offerings), is a form of solidarity economy implementation that can be effectively organized by mosque administrators (Susanto, Rachmad, & Yusuf, 2023). Mosques can also establish congregational relief funds to assist residents affected by disasters such as death, fire, or illness. This practice has been implemented in several mosques in Central Java and has demonstrated success in enhancing social awareness. Thus, the presence of mosques is not merely a religious symbol, but becomes a center of tangible and measurable social compassion (Fikri, Hasibuan, & Daulay, 2023).

The bazaar model developed from mosques demonstrates that mosques can become centers for community MSMEs. Mosques not only provide a venue, but also serve as a promotional medium, offer access to micro-capital, and foster a business community based on Islamic values. Their research shows that the turnover of MSMEs participating in weekly bazaars in mosque courtyards increased significantly within the first three months. This program brings economic values closer to spiritual ones. Economic activity is not considered merely a commercial transaction, but also part of social and da'wah (Islamic outreach). The concept of "Masjidpreneur" has emerged as a new term, reflecting Muslim entrepreneurs who utilize mosques as centers of both spiritual and economic activity. Thus, mosques become spaces for productive interaction among congregants, creating a humanistic and transformative economic ecosystem (Syuhada, Mamun, Midisen, & Ahmad, 2024).

Mosque Activity Innovation: Building Engagement Through Community Programs

Mosques that are actively engaged in community empowerment typically develop various community-based initiatives. Various activities that can be carried

out in the Imarah aspect in an effort to revive the existence and vitalization of mosques as a source of community welfare are as follows:

1. Mosque Waste Bank, this activity can be established to help the economy of the surrounding community and the mosque. The system operates like a barter system (reciprocity). The community brings waste, both organic and non-organic, in separate conditions. After being exchanged with the mosque, the mosque weighs the waste, and the bank provides compensation for the waste. Well, the waste deposited by the community will be partially processed into craft creations that will also be sold at the mosque, some will be processed into compost, and the rest (which cannot be processed) will be sold back to the waste warehouse (landfill).
2. Routine study groups can be organized for both men and women. These study groups can be held offline around the mosque or online. The planned activities for men might include evening prayer recitations or evening wirid. Meanwhile, for women, they might be held in the morning or afternoon, such as women-only study sessions or evening wirid recitations. Parenting seminars for young mothers and other activities can also be held. These activities will bring life to the mosque, and we need to recognize that many in today's society want to seek out knowledge but are hindered by busy schedules. Therefore, mothers can participate in these activities with their children.
3. Muslim's Shop is like a boutique in the mosque grounds (albeit a small one). The items sold are creations from the mosque, such as recycled items from the waste bank, prayer equipment, and women's accessories and headscarves. Every Friday, there are discounts, such as buy one get one free or two for the price of one on certain products.
4. Smart Technology: This activity involves being active on social media. Mosques will create social media accounts, such as on Instagram, Twitter, and WhatsApp, to engage with their communities. These accounts might feature helpful posts, such as motivational quotes, podcasts created by the Mosque Youth, and bulletins (similar to brief readings that discuss current issues). The WhatsApp group might be filled with residents, while the other group might focus on discussing the mosque's activity schedule and providing emergency information to the community. This will also ensure that in-person socialization is not eliminated.
5. Everyday Almsgiving, this activity involves daily almsgiving from community donors who wish to give, such as rice, eggs, or prepared food /side dishes,

which will be provided in a special area in the mosque courtyard. Everyone is welcome to take what is provided, but please take what you need and be considerate of your neighbors (not excessive).

6. Islamic independence and parenting training, which takes the form of regular study sessions supplemented by parenting, household skills, and premarital counseling, is highly needed in modern society, particularly in urban areas. These activities make mosques safe spaces for all groups.

Carrying out these activities certainly requires more than just a few people. We need truly dedicated members of the Mosque Council, and anyone can participate, as long as they can manage their time between mosque activities and other activities (which will be allocated according to their abilities and circumstances). With all these strategies, the mosque can once again become a center of community civilization, a place where worship and socio-economic solutions meet. Economic empowerment not only improves well-being but also revitalizes the mosque's overall spiritual function.

The successful transformation of a mosque into a center of empowerment is closely tied to the quality of leadership exhibited by the mosque's administrators. In this regard, regular training in accounting, leadership, information technology, and program development is crucial. Mosques will stagnate if they rely solely on traditional leadership models without managerial renewal (Yafiz & Gaol, 2023). Mosque administrators are also advised to collaborate with training institutions such as Zakat Institutions, BMTs, Islamic campuses, and government agencies. This cross-sector collaboration expands the capacity and professionalism of mosque management. It also enables mosques to become government partners in distributing social assistance and zakat funds, as well as participate in regional economic development plans.

This strategy also aligns with international trends. For example, the East London Mosque operates a food bank, a youth center, and Islamic financial training. Similarly, the National Mosque in Malaysia partners with Islamic banks to offer microloans to congregants.

Jogokariyan's success is rooted in participatory mapping and inclusive programming. Regular surveys identify community needs, from women's empowerment to youth entrepreneurship. The mosque avoids business monopolies by facilitating, rather than replacing, community efforts. Leadership training, transparency, and accountability are institutionalized through an annual newsletter sent to each congregation's home.

Conclusion

Throughout Islamic history, mosques have played a role far beyond mere places of worship. They are centers of civilization, education, social, and economic development that support the lives of the community. In the context of contemporary society, optimizing the function of mosques as centers for community empowerment is an urgent need that must be realized, given the reality that many mosques today are experiencing a decline in their social role. A study of the management practices of the Jogokariyan Mosque reveals that professionally managed, participatory, and accountable mosques possess strong leverage in fostering social and economic ties with their congregations. Through a transparent and structured financial management strategy (based on the POAC approach), as well as the implementation of empowerment programs such as waste banks, daily almsgiving, community cooperatives, educational initiatives, and community marketplaces, mosques can transform into inclusive and solution-oriented spaces. The success of community empowerment through mosques is largely determined by the quality of human resources, good governance, and the courage to innovate in responding to the challenges of the times. Community involvement in all aspects of mosque activities not only strengthens a sense of caring but also fosters solidarity, a sense of collective responsibility, and a faith-based social awareness.

Therefore, mosques must be able to position themselves not only as spiritual centers but also as locomotives of social and economic improvement for the community. Mosque administrators (takmmir) are required to possess managerial skills, social sensitivity, and a far-sighted vision so that the mosque can fully fulfill its function. The use of information technology, management training, and transparency of financial reports are integral parts of the revitalization of mosque institutions. This study recommends that the good practices implemented by the Jogokariyan Mosque can be replicated with contextual adjustments in various mosques in Indonesia. Repositioning the mosque from a worship-centered institution to a community center is crucial in addressing the socio-economic challenges of Muslim communities. The Jogokariyan model demonstrates the integration of spirituality and sustainability, providing lessons that can be replicated globally. With effective management and innovation, mosques can become centers of welfare, solidarity, and social resilience. Thus, mosques can once again become centers of community welfare that not only bring people closer to God but also strengthen social

relationships, overcome economic problems, and build an Islamic civilization that is rahmatan lil'alam.

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