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# Mosque-Centered Economic and Social Empowerment: Comparative Insights from Al Falah Sragen and Jogokariyan Yogyakarta

*Nafilatus Silmi Al Afifah<sup>1</sup>, Muthoifin<sup>2</sup>*

<sup>1</sup>Sekolah Tinggi Ilmu Dakwah (STID) Mohammad Natsir, Cabang Solo Raya, Indonesia

<sup>2</sup>Department of Islamic Economic Law, Universitas Muhammadiyah Surakarta, Indonesia

<sup>1</sup>[nafilatussilmialafifah@gmail.com](mailto:nafilatussilmialafifah@gmail.com), <sup>2</sup>[mut122@ums.ac.id](mailto:mut122@ums.ac.id)

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## Abstract

**Objective:** This study aims to analyze the economic and social empowerment strategies carried out by mosques in the development of Muslim communities, focusing on the comparison of the Jogokariyan Mosque (urban) and the Al Falah Mosque (rural). **Theoretical framework:** The theoretical framework used is Putnam's theory of social capital, which emphasizes the importance of social attachment, trust, and networks in the development of society. **Literature review:** Mosques play a role as centers of social transformation, although the approaches and implementation of empowerment vary. Previous research has shown the role of mosques in integrating Islamic values in community empowerment programs. **Methods:** A descriptive qualitative approach with a double case study method. Data was collected through in-depth interviews, observations, and documentation with informants from mosque takmir, worshippers, beneficiaries, and business partners. **Results:** The results of the study show that the two mosques developed an empowerment strategy that integrates Islamic values with the principles of the people's economy and social solidarity. The Jogokariyan Mosque maximizes the management of congregational funds to support MSME programs, while the Al Falah Mosque emphasizes the empowerment of agriculture-based communities and sharia cooperatives. **Implications:** These findings show the importance of mosques as strategic actors in faith-based social development. This study recommends strengthening the institutional capacity of mosques and social networks. **Novelty:** The novelty of this research lies in the comparative approach between two different local contexts (urban and rural) and the integration of social capital theory with Islamic values in community empowerment.

**Keywords:** mosques, economic empowerment, social capital, muslim communities, faith-based social strategies.

## INTRODUCTION

Mosques as religious institutions have a strategic position in the lives of Muslims, not only as a place of worship, but also as an educational, social, and economic center of the community [1]. In Islamic history, mosques have an important role as the center of civilization that unites spiritual and social functions. However, in the modern context, the

role of mosques as agents of social and economic change is still not optimally optimized and structured. There are still many mosques that are limited to ritual functions, even though their institutional and spiritual potential is very large in building the socio-economic resilience of the community, especially in the midst of the challenges of globalization and increasingly complex economic inequality [2].

This research is motivated by the urgent need for a community empowerment model based on local and religious values. Mosques, with their extensive social networks and high levels of public trust, have social capital that can be mobilized to encourage economic independence and social solidarity. In this context, the approach of community empowerment and social capital is the main theoretical framework of this study. These two theories emphasize the importance of active community participation, strengthening social networks, and the values of trust, solidarity, and collective responsibility in building Joint capacity [3].

Departing from this framework, this study aims to examine and analyze mosque-based economic and social empowerment strategies through case studies in two mosques that have been known to be active in community development, namely Al Falah Sragen Mosque and Jogokariyan Mosque, Yogyakarta. These two mosques were chosen because they have a unique approach and pattern of empowerment, and have shown real results in improving the welfare of their worshippers [3].

The Jogokariyan Mosque is known for its transparent and accountable infak fund management system, management of congregational cooperatives, as well as various social programs such as healthy houses, educational scholarships, and support for micro businesses. Meanwhile, the Al Falah Sragen Mosque focuses more on strengthening the community's economic capacity through entrepreneurship training, farmer assistance, and the formation of community-based business units. Both of them implement Islamic values such as justice, honesty, and Islamic ukhuwah as the foundation in designing and running their programs [4].

Through a descriptive qualitative approach with a dual case study method, this study seeks to explore in depth the strategic patterns of empowerment carried out by the two mosques. Data collection techniques include in-depth interviews with mosque managers and beneficiaries, participatory observation in mosque activities, and documentation of various social and economic programs implemented. Thus, this study not only aims to understand the best practices of mosque-based empowerment, but also to formulate a conceptual model of mosques as agents of socio-economic transformation that are relevant and contextual to the needs of today's Indonesian Muslim community [4].



Figure 1. Ramadhan Village

Source: bernasnews 2025

## LITERATURE REVIEW

The role of mosques as religious institutions has long been a concern in classical and contemporary Islamic studies [5],[6],[7]. In the history of Islamic civilization, mosques not only function as places of worship, but also as centers for learning, political decision-making, and social and economic activities [8]. The Prophet's Mosque in Medina, for example, is an early example of how a mosque functions as a center for the empowerment of the people as a whole. However, in modern development, the integral role of this mosque has decreased, especially in the social and economic dimensions, which are often subordinated to mere ritual functions [9].

In the context of community empowerment, the theory of *Community Empowerment* offers a framework that emphasizes the importance of active participation of communities in the development process. Empowerment is not solely seen as outside help, but as a process of increasing the community's internal capacity to control resources and decision-making [10],[11]. In the context of mosques, this empowerment can be realized through the management of social programs, skills training, microeconomic development, and the formation of solidarity networks between worshippers [12],[13],[14].

Social capital theory also makes an important contribution to understanding the potential of mosques as an empowerment agent. Define social capital as social networks, norms, and beliefs that facilitate coordination and cooperation for the common good [15]. Mosques, as religious social spaces, provide social bonding, bridging, and vertical connections that can be used to strengthen the social cohesion and economic capacity of Muslim communities [16]. With a high level of trust from the community, mosques can be an effective starting point for mobilizing collective participation [17],[18].



**Figure 2. Study at Al Falah Mosque Seragen**

A number of studies have shown the strategic potential of mosques in community empowerment. Research shows that mosques in Indonesia play a role in providing social services such as zakat, infaq, and alms, but not many have led to sustainable empowerment programs [19],[20]. Meanwhile, it noted that only a small number of mosques have adequate organizational structures and management systems to carry out economic empowerment programs in a planned and measurable manner [21].

The case study of the Jogokariyan Mosque in Yogyakarta highlighted how transparency in mosque financial management can increase the trust of worshippers and encourage active participation in social and economic activities [22]. The open use of infak funds and the results that can be felt directly by the community make this mosque an example of best practice of empowerment based on religious institutions [23],[24]. Similarly, several mosques in rural areas, such as the Al Falah Sragen Mosque, have begun to build

community-based business units as a form of economic intervention for worshippers who work as farmers and MSME actors [25].

Although there are examples of success, in general, the literature shows that there is still a gap between the potential and realization of the role of mosques in socio-economic empowerment. Many mosques still face obstacles in terms of management, human resources, and conceptual understanding of empowerment [26]. In addition, there has not been much research that specifically examines the institutional and spiritual strategies used by mosques in building the socio-economic resilience of the community [27].

Thus, this research is here to fill this void by exploring how mosques can play a more significant role in the context of Islamic value-based empowerment, both theoretically and practically. Through the case study of the Jogokariyan Mosque and the Al Falah Mosque, it is hoped that a strategic pattern can be found that can be replicated by other mosques in Indonesia [28].

## METHODOLOGY

This study uses a descriptive qualitative approach with a multiple case study method, which aims to deeply understand the economic and social empowerment strategies implemented by two mosques, namely the Jogokariyan Mosque in Yogyakarta and the Al Falah Mosque in Sragen. This approach was chosen because it is considered to be able to provide a contextual and comprehensive understanding of empowerment practices based on Islamic values [29]. Dual case studies are used so that researchers can conduct an in-depth exploration of two locations with different characteristics, thus being able to provide a richer comparative perspective. The Jogokariyan Mosque represents an urban context with an established fund management system and a structured social program, while the Al Falah Mosque reflects a rural context with a strong focus on empowering local communities that are more participatory [30]. The main purpose of the selection of these two locations is to identify similarities and differences in the patterns of empowerment carried out, as well as to examine how Islamic values are reflected in the implementation of these socio-economic programs.



**Figure 3. MSME Management at Al Falah Seragen Mosque**

The location of the research was determined purposively based on the criteria of social and economic empowerment activities that ran consistently and were well-documented. The main informants in this study consist of mosque core administrators (takmir), worshippers who are actively involved in mosque activities, direct beneficiaries of various empowerment programs, as well as community partners and business unit managers related to mosque activities. The informant retrieval technique uses the snowball sampling method,

where the initial informant makes recommendations to the next informant, and this process continues until the researcher reaches the data saturation point, which is when the information obtained no longer provides significant new findings [31].

In data collection, the researcher used three main techniques, namely in-depth interviews, participatory observations, and documentation. Interviews were conducted in a semi-structured manner with mosque administrators and beneficiaries, discussing various topics such as the goals of the empowerment program, implementation strategies, challenges faced in the field, and Islamic values that are the basis of the activities. Participatory observation is carried out by directly involving researchers in mosque activities to capture social dynamics, interaction between actors, and the application of Islamic values in economic and social practices. In addition, documentation is collected from various sources such as program reports, financial records, activity brochures, social media uploads, and internal archives that support the validity of the data [32].

In the data analysis process, the researcher uses an inductive approach through thematic analysis techniques. This process begins with data reduction, which is filtering relevant information based on the research theme. Furthermore, the data is presented in a narrative format and a comparative table to make it easier to compare the two mosques. The final step is the drawing of conclusions, where the researcher identifies the strategic patterns, the basic values underlying the empowerment actions, as well as the resulting socio-economic impacts. To ensure the validity of the findings, triangulation of methods and sources, as well as member checking by involving informants in the process of clarifying data interpretation.

This research is carried out by paying attention to the ethical principles of research, such as providing initial information to participants regarding the purpose of the research (informed consent), maintaining the confidentiality of the informant's identity, and requesting oral or written consent for the documentation process during interviews and observations. Thus, this research not only pays attention to academic aspects but also to ethics and integrity in data collection and presentation.

## **RESULTS AND DISCUSSION**

Field research conducted at the Jogokariyan Mosque in Yogyakarta and the Al Falah Mosque in Sragen produced findings that showed that the two mosques have succeeded in developing a model of economic and social empowerment that is contextual, based on Islamic values, and in accordance with the needs of their worshipper communities. Although different in terms of approach and social environment, both mosques practice strategies that generally reflect the role of mosques as agents of social transformation [33].

### **Jogokariyan Mosque Yogyakarta**

The Jogokariyan Mosque, located in the urban area of Yogyakarta, has shown success in building a transparent and accountable infak fund management system. Based on interviews and financial documents analyzed, all incoming infak funds are publicly published to worshippers every week through the mosque information board. This transparency has a significant impact on the increasing trust of worshippers and their active participation in mosque activities.

The social programs developed by the Jogokariyan Mosque include:

1. Pilgrim cooperatives that provide interest-free savings and loan services,
2. Educational scholarship programs for children from underprivileged families,
3. Free healthy houses that serve the basic medical needs of the surrounding community,

4. Assistance for MSMEs through entrepreneurship and business capital training.

This mosque upholds the principles of sharia-based management and makes the values of justice, trust, and ukhuwah Islamiyah the main guidelines in carrying out the program [34]. The success of this model not only improves the welfare of pilgrims economically, but also strengthens social solidarity and citizen activeness in religious and social activities.

**Al Falah Mosque Sragen**

Meanwhile, the Al Falah Mosque in the rural environment of Sragen emphasizes more on strengthening economic capacity based on local communities. This mosque is a center for the consolidation of residents, the majority of whom work as farmers and small business actors. The empowerment strategy is focused on:

1. Micro business training and organic-based integrated agriculture training,
2. Assistance to farmers in market access and production management,
3. The establishment of joint business units managed by the congregational community, such as mosque shops, culinary businesses, and farmer groups.

The Al Falah Mosque functions as a facilitator and liaison between worshippers and external parties such as cooperatives, zakat institutions, and agricultural offices. This approach is based on the values of cooperation, honesty, and collective responsibility, which are strengthened by religious routines such as recitation and congregational deliberation.

The results of observations show that the presence of mosques as a driver of empowerment has increased the confidence of the village community to be economically independent. In addition, social relations between citizens have become closer and more productive, characterized by increased collaboration in economic and religious activities [35].

**Table 1. Research results**

| Aspects                       | Jogokariyan Mosque (Yogyakarta – Urban)   | Al Falah Mosque (Sragen – Rural)  |
|-------------------------------|---|---|
| Social Context                | Urban areas, pluralistic communities with high mobility                                       | Rural environment, agrarian community with strong community ties  |
| Focus on Empowerment Strategy | Infak fund management system and structured socio-economic programs                           | Strengthening the community economy based on micro enterprises and integrated agriculture                                       |
| Transparency Model            | Weekly Publication of Infak Funds on the Mosque Information Board                             | Periodic reporting and open deliberation among the congregational community   |
| Economic & Social Programs    | Interest-free cooperatives<br>Education Scholarships<br>Free healthy homes<br>MSME Assistance | Micro Business Training & Organic Farming<br>Access to farmers' markets<br>Joint venture units (shops, culinary, farmer groups) |

|                           |   |  |
|---------------------------|---|--|
| The Role of the Mosque    | Agents of social and spiritual transformation, professional and accountable managers of ummah funds                                       | Community facilitators, liaisons with external sources (cooperatives, zakat institutions, agriculture offices)                 |
| Islamic Values Emphasized | Justice, trust, ukhuwah Islamiyah   | Honesty, Honesty, and Collective Responsibility  |
| Socio-Economic Impact     | Improving the well-being of the congregation<br>High participation in socio-religious activities<br>Social solidarity is getting stronger | Farmers' economic independence<br>Productive collaboration between citizens<br>Closer social ties through religious activities |

From the table above, we can see that the Jogokariyan Mosque and the Al Falah Mosque show that mosques can play a strategic role in the socio-economic empowerment of the community, albeit in different contexts. The Jogokariyan Mosque, which is located in an urban environment with a pluralistic society and high mobility, highlights professionalism in the management of infak funds and structured social programs, such as interest-free cooperatives, scholarships, and health services. Transparency is carried out openly through regular publications, emphasizing the value of justice and trust. The impact can be seen from the increase in the welfare of pilgrims and high social participation.

Meanwhile, the Al Falah Mosque, which is located in a rural environment, focuses on strengthening the community economy based on micro enterprises and integrated agriculture. The role of mosques is more as a community facilitator that connects residents with external institutions. Reporting is carried out through deliberation, reflecting the value of cooperation and collective responsibility. The result is farmers' economic independence and closer social relations.

Overall, the two mosques have succeeded in adapting their empowerment strategies to the social characteristics of their communities, making the mosque not only a center of worship but also a driving force for the social and economic progress of the people.

### Research Discussion

The findings of this study confirm that mosques have strategic potential as agents of social and economic empowerment based on Islamic values. Both the Jogokariyan Mosque and the Al Falah Mosque show different models of empowerment, but they have similarities in terms of a participatory approach, transparent management, and strengthening spiritual values as the operational basis. This is in line with the theory of community empowerment (*Community Empowerment*), which emphasizes the importance of active involvement of citizens in designing and managing programs that have a direct impact on their well-being [36].

In the context of the Jogokariyan Mosque, the empowerment approach is carried out through a professional and accountable infak fund management system, which creates public trust and opens up opportunities for the implementation of various socio-economic programs [37]. This transparent financial management creates social capital (*Social Capital*) in the form of trust (*Trust*), common norms, and high social attachment between congregations, as in his theory of social capital. The mosque is not only a spiritual center, but also an inclusive and innovative social service center, with programs such as healthy homes, congregational cooperatives, and educational scholarship assistance [38].



**Figure 4. Ramadan Routine Activities at Jogokaryan Mosque**

Source: kompas.com

Meanwhile, the Al Falah Sragen Mosque offers a more contextual model of rural communities. Local community-based approaches and microeconomics are the main forces in empowerment efforts. The focus on small business training, farmer mentoring, and the development of community business units indicates that mosques can adapt to local socio-economic realities. This approach also shows alignment with the principles of *Community-Driven Development*, where residents are not only beneficiaries but also main actors in the process of social and economic development [39].

Both mosques show that the integration of Islamic values such as justice, trust, ukhuwah, and honesty is an important factor in the success of the program. These values are not only moral slogans, but are applied in decision-making systems, benefit distribution, and social relations between actors within the community [40]. This supports the argument that the success of mosque-based empowerment does not depend only on material or structural aspects, but also on the dimensions of values and spirituality inherent in the lives of Muslims [41].



**Figure 5. Friday Blessings at Al Falah Mosque Seragen**

Theoretically, the success of these two mosques can also be read as concrete examples of the application of religious social capital, in which social networks and religious values not only strengthen social ties but also generate real economic and social benefits. In this context, mosques are not only places of worship, but also spaces for the production of social capital that are able to drive collective change and strengthen community resilience [42].

However, some challenges still need to be considered. Among them are the limitations of human resources who have technical competence, the sustainability of the program in the long term, and the replication of this empowerment model in other mosques that do not have an established management system. In addition, resistance to changes in the traditional structure of mosque management is also an obstacle in the development of new programs [43].

This discussion strengthens the argument that mosques can take on a broader role than just a worship institution, becoming a major actor in community-based development. Through strengthening internal capacity, visionary leadership, and utilizing Islamic values as a source of social ethics, mosques can become relevant and solutive institutions in facing the challenges of social and economic inequality in contemporary Muslim societies [44].

## CONCLUSION

Based on the results of this study, it can be concluded that mosques have a huge potential to play a role as an agent of social and economic empowerment of the community, as long as they are managed in a planned, participatory, professional manner, and are still based on universal Islamic values. The function of the mosque is not only limited to being a place of ritual worship, but can be expanded into a center of socio-economic activities that are able to make a real contribution to improving the welfare of the people. Through a case study conducted in two mosques, namely the Jogokariyan Mosque in Yogyakarta and the Al Falah Mosque in Sragen, it can be seen that each mosque applies a different approach, but both have succeeded in adapting the empowerment programs to the characteristics and specific needs of the surrounding community. The Jogokariyan Mosque in Yogyakarta highlights a transparent, accountable, and well-organized infak fund management model. Every financial income and expenditure of the mosque is recorded openly so as to foster full trust from the worshippers. With this professional financial management, the Jogokariyan Mosque can develop various social programs that directly touch the needs of the community, such as the establishment of congregational cooperatives to support the economy, the establishment of healthy houses for affordable health services, and the provision of educational scholarships for children from underprivileged families. This applied model shows that mosques are able to become institutions that not only collect funds from worshippers, but also are able to manage them productively to drive common welfare. Meanwhile, the Al Falah Sragen Mosque takes a more focused approach on strengthening the economy of residents through entrepreneurship training programs, assistance for small and medium enterprises (SMEs), fostering local farmers, and developing community-based business units. The focus on increasing the capacity of community economic skills has proven to be effective in encouraging the economic independence of pilgrims. Through consistent mentoring, the community not only gets business capital but also managerial skills and wider market access. This shows that mosques can play an active role in improving the economic conditions of the people in ways that are in accordance with local potential. From these two examples, it can be seen that the application of Islamic values such as justice (*al-'adl*), brotherhood (*ukhuwah*), trust, responsibility, and cooperation (*ta'awun*) are the main foundations in managing and developing community empowerment programs. These values not only strengthen social relations between worshippers, but also strengthen public trust in the mosque institution as an institution that is able to be a solution to various socio-economic problems faced by the people. Viewed from the perspective of community empowerment theory and social capital, this research strengthens the importance of active community participation, the existence of a solid social network, and the presence of visionary and trustworthy leadership in the successful implementation of empowerment programs. Mosques have proven to have great potential to become a center of social and religious capital production that synergistically integrates spiritual, social, and economic dimensions. By optimizing this potential, mosques

can expand their functions and roles not only as a center of worship, but also as a center for capacity building for the people. Therefore, the findings of this study are expected to be an inspiration and reference for other mosques in Indonesia in developing empowerment programs based on Islamic values and local wisdom. With professional management, high congregation participation, and trustworthy leaders, mosques can become institutions that contribute significantly to strengthening the socio-economic resilience of the people. In the midst of various social, economic, and cultural challenges faced by modern society, strengthening the role of mosques as centers of social transformation is very relevant and urgent. Thus, mosques can be the driving force for social change that is contextual, solutional, and brings real benefits for the benefit of the people.

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### Author Contribution

Nafilatus Silmi Al Afifah: Conceptualization, methodology, writing – review & editing, data collection., Muthoifin: analysis, writing – original draft, and finishing.

### Conflicts of Interest

The author declare no conflict of interest.

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