

REVITALIZING THE MOSQUE'S ROLE AS AN ECONOMIC STABILIZER FOR THE MUSLIM COMMUNITY: SOCIAL FIQH PERSPECTIVES AND CONTEMPORARY PRACTICE

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Abstract

Since the time of the Messenger of Allah ﷺ, the mosque has functioned not only as a center of worship but also as a social institution with a strategic role in developing the community's economy. However, over time its function has tended to be reduced to ritual religiosity alone, leaving its role as a stabilizer of the community's economy less than optimal. This article aims to reassess the mosque's functions through the lens of social fiqh and their implementation in contemporary practice. The approach employed is normative-empirical: it examines Qur'anic verses, hadiths, and classical fiqh literature, then contextualizes them within modern mosque management practices encompassing the administration of zakat, infaq, charity (sadaqah), and productive waqf. The findings indicate that revitalizing the mosque's functions can serve as an instrument for wealth distribution, the economic empowerment of congregants, and the safeguarding of Islamic business ethics. In addition, contemporary practice reveals models of "productive mosques" capable of becoming centers for community-based economic empowerment. Thus, the mosque holds significant potential as a pillar of the socio-economic balance of Muslim society, provided it is managed professionally, accountably, and in integration with Islamic financial institutions.

Keywords: Mosque, Social Fiqh, Community Economy, Empowerment, Productive Waqf, Zakat, Revitalization

Abstrak

Sejak zaman Rasulullah ﷺ, masjid tidak hanya berfungsi sebagai pusat ibadah tetapi juga sebagai lembaga sosial dengan peran strategis dalam mengembangkan ekonomi masyarakat. Namun, seiring waktu, fungsinya cenderung direduksi menjadi sekadar ritual keagamaan, sehingga perannya sebagai penstabil ekonomi masyarakat menjadi kurang optimal. Artikel ini bertujuan untuk menilai kembali fungsi masjid melalui lensa fiqh sosial dan implementasinya dalam praktik kontemporer. Pendekatan yang digunakan adalah normatif-empiris: pendekatan ini meneliti ayat-ayat Al-Qur'an, hadits, dan literatur fiqh klasik, kemudian mengkontekstualisasikannya dalam praktik pengelolaan masjid modern yang mencakup administrasi zakat, infaq, sedekah (sadaqah), dan wakaf produktif. Temuan menunjukkan bahwa revitalisasi fungsi masjid dapat berfungsi sebagai instrumen untuk distribusi kekayaan, pemberdayaan ekonomi jamaah, dan perlindungan etika bisnis Islam. Selain itu, praktik kontemporer mengungkapkan model "masjid produktif" yang mampu menjadi pusat pemberdayaan ekonomi berbasis masyarakat. Dengan demikian, masjid memiliki potensi yang signifikan sebagai pilar keseimbangan sosial-ekonomi masyarakat Muslim, asalkan dikelola secara profesional, akuntabel, dan terintegrasi dengan lembaga keuangan Islam.

Kata kunci: Masjid, Fiqih Sosial, Ekonomi Komunitas, Pemberdayaan, Wakaf Produktif, Zakat, Revitalisasi



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INTRODUCTION

In the history of Islam, the mosque has served not only as a place for 'ibādah mahdhabah (pure ritual worship) but also as a socio-economic institution that plays an important role in distributing the community's wealth. This function has been evident since the time of the Messenger of Allah ﷺ, when zakat and waqf became the main instruments for maintaining social balance. In Indonesia's current context, the challenges of poverty and economic inequality remain significant. According to a BAZNAS report, the number of poor people in Indonesia in March 2024 reached 25.22 million, with a poverty rate of around 8.57%. These figures show that the mosque's potential as a driver of wealth distribution—through zakat, infāq, ṣadaqah, and productive waqf—is still highly relevant.

Revitalizing the mosque's role as a stabilizer of the ummah's economy in the contemporary era is therefore crucial, especially within the framework of social fiqh and the various emerging practices in society. Applying social fiqh in mosque management requires an organized and strategic approach to empower the community. Must emphasize that mosques need to transform from being mere centers of worship into institutions that actively contribute to the social and economic empowerment of the ummah.¹ This refers to current dynamics in Indonesia, where mosques can enhance community welfare through programs that directly address the ummah's economic needs.²

Following the discussion on mosque management, research by Khotimah and Khairunnisa shows the importance of mosque governance based on a structured organizational system. Good management will not only strengthen the mosque's function as a place of worship but also enable it to become a center of economic empowerment.³ For example, Jogokariyan Mosque in Yogyakarta has become a successful model in empowering the community through economic programs that involve congregations, including entrepreneurship training and financial management focused on developing residents' capacities.⁴

Further study by Rhealdi and colleagues affirms that mosques can function as instruments of comprehensive economic empowerment by integrating religious education with practical skills training.⁵ Through activities such as learning to read the Qur'an and entrepreneurship training,

¹ Mustain Mustain, "Dinamika Fungsi Masjid Di Indonesia: Dari Lokus Pengajaran Islam Ke Pemberdayaan Sosial Ekonomi Umat," *El-Hikmah Jurnal Kajian Dan Penelitian Pendidikan Islam* 17, no. 2 (2023): 109–21, <https://doi.org/10.20414/elhikmah.v17i2.8998>.

² Mustain, "Dinamika Fungsi Masjid Di Indonesia: Dari Lokus Pengajaran Islam Ke Pemberdayaan Sosial Ekonomi Umat."

³ Ihda H Khotimah and Indah Khairunnisa, "Tata Kelola Masjid Berbasis Sistem Organisasi," *Journal of Islamic Education and Innovation*, 2023, 70–81, <https://doi.org/10.26555/jiei.v4i2.9484>.

⁴ Khotimah and Khairunnisa, "Tata Kelola Masjid Berbasis Sistem Organisasi."

⁵ Adnanda Y Rhealdi et al., "Masjid Sebagai Sarana Pemberdayaan Ekonomi Umat," *Entrepreneurship Bisnis Manajemen Akuntansi (E-Bisma)*, 2023, 1–11, <https://doi.org/10.37631/ebisma.v4i1.886>.

mosques help create communities that are economically self-reliant. For example, Al-Falah Mosque in Sragen has succeeded in improving community welfare by establishing a Mosque-Owned Enterprise (BUMM)—a Mosque-Owned Enterprise—combined with training in accounting and computer skills, as well as other economic empowerment programs.⁶

Nevertheless, challenges remain. Sanggala and colleagues note that spiritual accountability in mosque financial management needs to be enhanced in order to deliver greater impact to society.⁷ Such accountability is essential to ensure that managed funds are used effectively and transparently for community-empowerment programs.

Meanwhile, research by Biduri et al. highlights the importance of financial digitization in improving the transparency of mosque fund management, which can be an initial step toward encouraging the ummah's economic growth through better accountability.⁸ In addition, Mahmud's research shows that financial management grounded in the economic empowerment of congregants can effectively increase the mosque's social role in society.⁹

Although previous studies have often emphasized productive waqf or zakat management, research that connects the foundations of social fiqh with contemporary practices of mosque-based economic empowerment remains limited. Most focus on managerial or technical aspects of empowerment rather than on integrating Islam's normative principles with empirical realities.

Therefore, this study seeks to fill that research gap by integrating social-fiqh analysis with contemporary practice in examining the mosque's role as a balancer of the ummah's economy. With this approach, the research is expected to bridge the existing academic gap while offering practical contributions to the development of productive mosque models that are more professional, accountable, and impactful.

RESEARCH METHODS

This research employs a qualitative approach with a library research design combined with normative-empirical analysis. The qualitative approach was chosen because this research seeks to understand the meaning, value, and relevance of social fiqh in the context of the mosque's role as a

⁶ Rizky E Febriansah et al., "Optimalisasi Pemberdayaan Ekonomi Masjid Dalam Peningkatan Ketahanan Ekonomi Masyarakat," *Surya Abdimas* 6, no. 4 (2022): 637–45, <https://doi.org/10.37729/abdimas.v6i4.1368>.

⁷ Syaifullah Sanggala et al., "Makna Akuntabilitas Spiritual Dalam Pengelolaan Keuangan Masjid," *Jurnal Progres Ekonomi Pembangunan (Jpep)* 7, no. 1 (2022): 59, <https://doi.org/10.33772/jpep.v7i1.21087>.

⁸ Sarwenda Biduri et al., "Digitalisasi Keuangan Menuju Akuntabilitas Dan Transparansi Pada Masjid Al-Manar Sepanjang Kabupaten Sidoarjo," *Jukeshum Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 260–66, <https://doi.org/10.51771/jukeshum.v3i2.531>.

⁹ Muliyani Mahmud, "Penerapan Model Manajemen Keuangan Masjid Berbasis Pemberdayaan Ekonomi Umat," *Mopolayio Jurnal Pengabdian Ekonomi* 3, no. 1 (2023): 45–57, <https://doi.org/10.37479/mopolayio.v3i1.80>.

socio-economic institution, rather than simply measuring phenomena quantitatively. Thus, this research emphasizes analytical depth over data breadth.

The primary data sources for this study consist of classical Islamic literature such as the Quran, hadith, and fiqh books relevant to the concept of socio-economic empowerment of the community. In addition, this study also utilizes contemporary literature in the form of journal articles, academic books, official reports from zakat and waqf institutions, and government policies related to strengthening the community's economy. Secondary data are obtained from previous research, both national and international, that discusses mosque management, productive waqf, zakat, and the role of religious institutions in socio-economic development.

Data collection techniques were conducted through documentation, namely reviewing, recording, and classifying data from primary and secondary sources. This process was carried out systematically to ensure the data obtained could be academically validated. Each piece of literature used was then analyzed using content analysis techniques, allowing researchers to identify important themes, thought patterns, and the contributions of social fiqh in reaffirming the economic function of mosques.

RESULTS AND DISCUSSION

Historically, mosques have had a multidimensional meaning, serving not only as places of worship but also as centers of community, education, and cultural representation. Architecturally, mosques are designed to meet the ritual needs of congregational worship, with their structure and spatial layout contributing significantly to the spiritual experience of the congregation. Research demonstrates a close relationship between the physical design of a mosque and the practicalities of congregational worship, with the space dedicated to prayer needing to meet certain requirements to support the smooth operation of these activities.¹⁰

The mosque in the Islamic tradition is not just a place of ritual worship, but also a social institution that functions as the center of civilization for the people. Yusuf al-Qaradawi emphasized that mosques are the heart of Muslim life, connecting vertical worship with the horizontal dimension, and have a strategic role in maintaining social balance. Rahman added that mosques have a moral function that forms the collective consciousness of Muslims in building a just and prosperous society. This is inseparable from Islamic history which shows that since the time of the Prophet Muhammad ﷺ, mosques have been used as centers of socio-economic activities, starting from managing zakat, distributing alms, to empowering marginalized groups such as ahl al-suffah.

¹⁰ Endro Adiwirawan, "Relasi Spasial Antara Kegiatan Ritual Ibadah Berjamaah Dengan Arsitektur Mesjid Di Bandung, Kasus Studi : Masjid Cipaganti, Masjid Salman, Dan Masjid Al Irsyad," *Idealog Ide Dan Dialog Desain Indonesia* 2, no. 1 (2018): 1–19, <https://doi.org/10.25124/idealog.v2i1.1180>.

Thus, the economic function of mosques is actually an integral part of Islamic teachings regarding social worship.

In the context of social fiqh, mosques are positioned as public spaces that not only concern aspects of worship, but are also relevant to efforts to solve the socio-economic problems of the community. According to Abdullah, social fiqh is an approach in Islamic law that seeks to contextualize sharia texts to address issues of social justice, economic equality, and collective responsibility. This is based on the principle of the Qur'an which emphasizes the distribution of wealth so that it does not circulate only among the rich (QS. al-Hasyr [59]: 7). From this social fiqh framework, mosques can play a role as centers for managing the community's economic instruments, such as zakat, infaq, sedekah, and productive waqf, thereby being able to balance the economic structure of society.

Mosques in Indonesia serve not only as places of worship but also as centers for community economic empowerment. Various studies have shown that mosques can stimulate economic growth through MSME training programs, productive management of zakat, infaq, and alms, the formation of cooperatives, and the development of mosque-based business units. Initiatives such as people's markets, entrepreneurship training, business capital assistance, and social fund management have been shown to improve the welfare and economic independence of communities surrounding mosques. However, optimizing the economic role of mosques still faces challenges such as limited human resources, access to capital, and the need for professional management.

From a social and historical perspective, mosques have served as centers of community interaction. A prime example is the Angke Al-Anwar Grand Mosque, which has survived for two and a half centuries and is recognized as a cultural heritage site in Jakarta. Its existence reflects a long history and has undergone changes in function over time, reflecting the spatial adaptation to an ever-evolving social context.¹¹ This finding is also recognized in studies on the historiography of Islam in Indonesia, which highlight the development of mosques as important institutions in various eras, which function as places of education and the dissemination of local religious and cultural values.¹²

There is also an educational aspect to the mosque's function. Mosques often host religious and other educational activities for the community, contributing to fostering historical awareness

¹¹ Melina Supriyanti et al., "Menelisik Sejarah Dan Nilai-Nilai Budaya Dari Keberadaan Masjid Jami Angke Al-Anwar," *Sanhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 6, no. 1 (2022): 21–26, <https://doi.org/10.36526/sanhet.v6i1.1353>.

¹² Johan Septian Putra, "Historiografi Islam Indonesia Kontemporer (Studi Kajian Buku Api Sejarah Karya Ahmad Mansur Suryanegara)," *Tarikhuna Journal of History and History Education* 3, no. 2 (2021): 125–38, <https://doi.org/10.15548/thje.v3i2.3079>.

and cultural identity.¹³ In the context of history education, the existence of mosques can be integrated into the curriculum as a strong and contextual learning resource, thus encouraging students to become more familiar with their cultural roots.¹⁴

Furthermore, mosques also play a role in disseminating cultural values and instilling character through various social and educational activities. By involving the younger generation, mosques can serve as a bridge between generations in preserving local traditions and history. This underscores the mosque's crucial role in a community's identity and historical awareness.¹⁵

In summary, the role and function of mosques in history cannot be separated from their social, spiritual, and cultural context. As places of worship, mosques also serve as educational channels, community centers, and the development of local identity. A deeper understanding of mosques can enrich studies of Islamic history and culture in Indonesia and reinforce their position as a crucial element in the nation's history.

Mosques in Indonesia have evolved from mere places of worship to centers of economic and social empowerment. This role is realized through various programs such as entrepreneurship training, business capital assistance, cooperative management, community bazaars, and productive zakat management.^{16,17} The mosque also facilitates skills training, MSME mentoring, and provides marketing access for the congregation's products.¹⁸

Overall, achieving the vision of revitalizing the role of mosques as economic balancers for the community requires an integration of sound management, education, accountability, and appropriate use of technology. Mosques are not merely places of worship; they can also serve as

¹³ Muhammad Afrillyan Dwi Syahputra et al., "Peranan Penting Sejarah Lokal Sebagai Objek Pembelajaran Untuk Membangun Kesadaran Sejarah Siswa," *Historia Jurnal Pendidikan Dan Penelitian Sejarah* 4, no. 1 (2020): 85–94, <https://doi.org/10.17509/historia.v4i1.27035>.

¹⁴ Erlina Wiyanarti et al., "Pengembangan Sejarah Lokal Sebagai Sumber Pembelajaran Sejarah Yang Kontekstual," *Factum Jurnal Sejarah Dan Pendidikan Sejarah* 9, no. 1 (2020): 67–74, <https://doi.org/10.17509/factum.v9i1.21666>.

¹⁵ Syahputra et al., "Peranan Penting Sejarah Lokal Sebagai Objek Pembelajaran Untuk Membangun Kesadaran Sejarah Siswa."

¹⁶ Mustain, "Dinamika Fungsi Masjid Di Indonesia: Dari Lokus Pengajaran Islam Ke Pemberdayaan Sosial Ekonomi Umat"; Aulia Cassanova et al., "Manajemen Pemberdayaan Ekonomi Umat Melalui Pasar Rakyat Masjid Jami' Nurul 'Ilmi Semarang," *Idarotuna*, ahead of print, 2025, <https://doi.org/10.24014/idarotuna.v7i1.30573>.

¹⁷ Ivan Rahmad Santoso, *Pelatihan Pemberdayaan Zakat Berbasis Masjid Untuk Peningkatan Ekonomi Masyarakat*, 1 (2019), <https://doi.org/10.30653/002.202052.338>; Nur Faizaturrohdhiah et al., "Peran Institusi Masjid Sebagai Pusat Pemberdayaan Sosial Ekonomi Masyarakat (Studi Di Masjid Sabilillah Malang)," *IQTISHODUNA*, ahead of print, 2018, <https://doi.org/10.18860/iq.v0i0.4831>.

¹⁸ Cassanova et al., "Manajemen Pemberdayaan Ekonomi Umat Melalui Pasar Rakyat Masjid Jami' Nurul 'Ilmi Semarang"; Muhammad Yafiz and Roykhan Lbn Gaol, "Pengaruh Modal, Pembinaan, Dan Volume Usaha Terhadap Pemberdayaan Ekonomi Masyarakat Masjid Al-Musabbihin," *Jurnal Ilmiah Ekonomi Islam*, ahead of print, 2023, <https://doi.org/10.29040/jiei.v9i2.8318>; M Arif, "Potensi Masjid Agung Trans Studio Bandung Dalam Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Dengan Analisis SWOT," *Tahkim (Jurnal Peradaban Dan Hukum Islam)*, ahead of print, 2019, <https://doi.org/10.29313/tahkim.v2i2.5054>; Faizaturrohdhiah et al., "Peran Institusi Masjid Sebagai Pusat Pemberdayaan Sosial Ekonomi Masyarakat (Studi Di Masjid Sabilillah Malang)."

centers for economic cadre development through programs focused on community empowerment. Such initiatives have the potential to reduce the community's dependence on loan sharks and increase the community's economic competitiveness.¹⁹

In conclusion, re-purposing mosques in today's social and economic context is both a challenge and an opportunity that must be optimized with an inclusive approach based on community needs. This requires a collaborative effort from all parties, including mosque administrators, the community, and the government.

From a policy perspective, the Indonesian Ulema Council's (MUI) Waqf Institute launched a productive waqf program to reduce economic inequality, while the Indonesian Ministry of Religious Affairs emphasized the importance of synergy between zakat and religious social funds to reduce extreme poverty. These efforts indicate a serious focus on optimizing the role of religious institutions, including mosques, in the economic sector. However, most existing research and programs still focus on the technical aspects of managing community funds or case studies of specific institutions, without delving deeper into the theoretical foundations of social fiqh.

Based on this review, it can be seen that research on mosques as socio-economic institutions has been extensive, but the majority focuses on the practical management of waqf or zakat. Studies that integrate the normative foundations of social fiqh with contemporary practices of mosque-based economic empowerment are still relatively limited. Therefore, this study aims to fill this gap by offering an integrative approach that connects the theoretical framework of social fiqh with the practice of productive mosque management in the modern era. Thus, the novelty of this article lies in the effort to revitalize the function of mosques, emphasizing not only technical aspects but also affirming the normative foundations of Islam as the primary foundation for developing the role of mosques in balancing the community's economy.

Mosques in the Perspective of Social Fiqh

Mosques play a significant role in community economic development, particularly within the context of local communities and their potential for social empowerment. As centers of religious activity, mosques serve not only for worship but also as venues for economic and social activities.

¹⁹ Supiandi Supiandi et al., "Manfaat Program Melawan Rentenir Berbasis Masjid (Mawar Emas) Terhadap Jama'ah Masjid Jamiatul Khair, Lombok Timur," *Jurnal Ilmiah Mandala Education* 8, no. 2 (2022), <https://doi.org/10.36312/jime.v8i2.3202>.

Research shows that mosque development can contribute to regional economic growth by creating job opportunities and strengthening social solidarity among community members.²⁰

One way mosques contribute to community economic development is through community-based economic initiatives. For example, mosques can organize a "travel market" that serves as a trading platform for local vendors. This activity not only benefits the vendors but also creates access for the community to goods and services at more affordable prices.²² Through direct involvement in economic activities, mosques can play a vital role in strengthening community economic resilience and sparking local entrepreneurial initiatives.

Furthermore, mosques often serve as educational and training centers for community members, including those providing skills necessary for entrepreneurship. By enhancing individual economic knowledge and skills, mosques can contribute to increasing family incomes.²³ Mosque-based religious tourism models have also shown a positive impact on the growth of the tourism sector, which can help strengthen local economies and create new jobs. Tourism integrated with mosque activities provides extensive economic opportunities for surrounding communities by leveraging their cultural and spiritual riches.²⁴

Furthermore, research shows that religiosity, represented by mosques, has a positive influence on regional economic growth, with contributions from the increasing number of students in Islamic boarding schools (pesantren) associated with the mosque's function. Religious and educational activities in mosques are perceived to have an impact on increasing per capita income in the region.²⁵ Collaboration between mosques and small community businesses, such as MSMEs, also plays a vital role in driving economic growth, with benefits felt not only by individuals, but also by the community as a whole.²⁶

²⁰ Khairul Amri and A Rahmat Adi, "Pengaruh Religiusitas Ke-Islaman Terhadap Pertumbuhan Ekonomi Daerah: Bukti Data Panel Kabupaten Kota Di Aceh," *Jurnal Ilmiah Ekonomi Dan Bisnis* 18, no. 1 (2021): 19–28, <https://doi.org/10.31849/jieb.v18i1.5037>.

²¹ Mohammad Syahroni and Wahyu Eko Pujianto, "Model Wisata Religi Dan Ekonomi Kreatif Berbasis Masjid," *Jurnal Pengabdian Inovatif Masyarakat* 1, no. 1 (2024): 61–65, <https://doi.org/10.62759/jpim.v1i1.97>.

²² Nimas Sekarlangit et al., "Perencanaan Pasar Tiban Dan Lahan Pertanian Sebagai Desa Wisata Gilangharjo," *Jurnal Atma Inovasia* 4, no. 4 (2024): 132–38, <https://doi.org/10.24002/jai.v4i4.8503>.

²³ Amri and Adi, "Pengaruh Religiusitas Ke-Islaman Terhadap Pertumbuhan Ekonomi Daerah: Bukti Data Panel Kabupaten Kota Di Aceh."

²⁴ Syahroni and Pujianto, "Model Wisata Religi Dan Ekonomi Kreatif Berbasis Masjid"; Ameilia Zuliyanti Siregar et al., "Dampak Perkembangan Pariwisata Desa Tomok Terhadap Sosial Ekonomi Dengan Perspektif Danau Toba'Monaco of Asia,'" *Buletin Pengabdian Multidisiplin* 2, no. 1 (2024): 40–49, <https://doi.org/10.62385/budimul.v2i1.69>.

²⁵ Amri and Adi, "Pengaruh Religiusitas Ke-Islaman Terhadap Pertumbuhan Ekonomi Daerah: Bukti Data Panel Kabupaten Kota Di Aceh."

²⁶ Dani Sugiri, "Menyelamatkan Usaha Mikro, Kecil Dan Menengah Dari Dampak Pandemi Covid-19," *Fokus Bisnis Media Pengkajian Manajemen Dan Akuntansi* 19, no. 1 (2020): 76–86, <https://doi.org/10.32639/fokusbisnis.v19i1.575>.

In short, mosques play a multifaceted role in community economic development, serving as centers of economic activity, education, and mobilizing social solidarity. Through various initiatives, mosques can stimulate local economic growth, expand employment opportunities, and improve the community's quality of life.

The concept of social fiqh emphasizes that Islamic teachings not only regulate the vertical relationship between humans and Allah, but also horizontal relationships with fellow humans in social, economic and cultural dimensions. Social fiqh departs from the paradigm that sharia aims to bring benefit to all people (*maqāṣid al-sharī'ah*), so that the existence of mosques as religious institutions cannot be separated from their social function). Thus, the mosque in social fiqh is not only a place of worship, but also an instrument for realizing distributive justice through the management of zakat, infaq, alms and endowments.

From a social jurisprudence perspective, revitalizing mosques as economic centers for the community means reviving their original function as public institutions serving the needs of the congregation as a whole. Understanding that social worship is as important as ritual worship, mosques can serve as laboratories for social jurisprudence in practice, integrating theological dimensions with socio-economic action.

Contemporary Practices of the Economic Role of Mosques

The contemporary role of mosques extends beyond spiritual guidance and religious practices, particularly in the context of community economic empowerment. This multifaceted perspective underscores mosques as critical centers in promoting various economic initiatives aimed at improving community welfare and fostering social cohesion within the Islamic community. Through diverse socio-economic programs, mosques can facilitate empowerment activities such as microfinance, entrepreneurship training, and vocational skills development, which play a pivotal role in enhancing the livelihoods of local congregations.

One notable example is the Nurul Ashri Mosque in Yogyakarta, which effectively integrates the values of social piety through comprehensive management of zakat, infaq, and sadaqah. The mosque's initiatives include skills training, interest-free microcredit, and educational activities, all contributing significantly to community welfare and economic independence among congregants.²⁷ Such programming not only empowers individuals economically but also promotes

²⁷ Amalia C Rachmayanti, "Keshalihan Sosial Melalui Pemberdayaan Ekonomi-Sosial Umat Pada Masjid Nurul Ashri Yogyakarta," *Masjiduna Jurnal Ilmiah Stidki Ar-Rahmah* 8, no. 1 (2025): 10–18, <https://doi.org/10.52833/masjiduna.v8i1.241>.

a culture of solidarity and responsibility, reflecting the mosque's capacity to positively influence socio-economic dynamics within the community.²⁸

Additionally, mosques in Jakarta illustrate the importance of entrepreneurship training and other economic empowerment strategies. Research indicates that mosques serve as venues for distributing zakat and infaq, further enhancing the financial resilience of congregants, particularly the younger generation. Engagement in such programs emphasizes the mosque's role as a facilitator of economic activities that align with Islamic teachings, ultimately aiming to reduce poverty levels and promote self-sufficiency. Furthermore, initiatives tied to creative economic activities within mosques cultivate entrepreneurship, which is essential for stimulating local economies and encouraging youth participation.

The concept of mosque cooperatives emerges as a significant development within this economic narrative. Establishing cooperatives within mosque settings diversifies income streams for these religious institutions and strengthens financial independence through community-oriented business initiatives. Such models promote active participation of participants in economic ventures, fostering a sense of ownership and engagement within the community. Noteworthy programs observed at the At-Takwa Mosque also focus on synergizing resources for various empowerment initiatives that aim to uplift under-resourced populations.

Moreover, the strategic revitalization of mosques as community empowerment centers is vital in adapting to contemporary challenges, including economic downturns and social fragmentation exacerbated by external pressures such as pandemics. Successful examples illustrate pathways for mosques to become inclusive institutions that not only meet spiritual needs but also address socio-economic challenges effectively. The adaptability of the mosque's role in economic empowerment exemplifies the need for strong management frameworks that support sustained community engagement and outreach programs.

In conclusion, the contemporary role of mosques in economic empowerment is multifaceted, interlinked with the principles of social justice, community solidarity, and economic independence. By leveraging their unique positions within communities, mosques can advocate for holistic development through targeted social entrepreneurship initiatives and educational opportunities, thus ensuring that their congregants are equipped to navigate economic challenges effectively. This evolution emphasizes the vital contribution mosques can make towards fostering resilient and empowered communities.

²⁸ Rachmayanti, "Keshalihan Sosial Melalui Pemberdayaan Ekonomi-Sosial Umat Pada Masjid Nurul Ashri Yogyakarta"; Mibtadin Mibtadin, "Masque, Da'wa, and Social Resilience," *Proceedings of International Conference on Da'wa and Communication* 2, no. 1 (2020): 52–61, <https://doi.org/10.15642/icondac.v2i1.353>.

Contemporary practice demonstrates a gap between potential and reality. Mosques possess significant social, spiritual, and material assets, yet they are often under-managed. Therefore, revitalizing the function of mosques in a contemporary context requires a professional, technology-based approach aligned with the principles of social jurisprudence. This way, mosques can truly balance the community's economy in facing global challenges.

Revitalizing the Role of Mosques as a Balancer for the Community's Economy

Revitalizing the role of mosques as economic stabilizers for the community is an urgent need amidst contemporary socio-economic challenges. In the context of social jurisprudence, mosques are viewed as public institutions that must holistically address the needs of their congregations, both spiritually and materially.²⁹ However, reality shows that many mosques are still trapped in a ritualistic paradigm, so that their role in empowering the community's economy is not yet optimal.³⁰ Therefore, revitalization is needed through strengthening management, program innovation, and synergy with other institutions.

One of the main strategies for revitalization is the professionalization of mosque management. Research by Azhari (2021) emphasizes that mosque management must be carried out in a modern, transparent, and accountable manner, involving professionals in finance, management, and technology. This aims to increase public trust while optimizing the use of mosque assets for the benefit of the congregation.³¹

Furthermore, the role of mosque administrators as social entrepreneurs is also crucial. According to research by Ismail et al., mosque administrators with a social entrepreneurial orientation are able to leverage the potential of productive waqf, infaq, and zakat (alms) to develop creative economic programs. This orientation not only reduces the congregation's dependence on conventional economic sources but also fosters community-based financial independence.^{32,33}

Revitalizing the role of mosques also requires synergy with the government and zakat/waqf institutions. Collaboration between mosques, zakat institutions, and the government can improve

²⁹ Abdul G Ismail et al., "Empowering Mosque Cooperatives for Development of the Ummah," *Umran - International Journal of Islamic and Civilizational Studies* 11, no. 2 (2024): 89–102, <https://doi.org/10.11113/umran2024.11n2.659>.

³⁰ Abdul Hamid et al., "Strengthening the Strategic Role of Mosques in Jakarta: From Spiritual Preaching to Economic Empowerment," *Madinah Jurnal Studi Islam* 12, no. 1 (2025): 130–46, <https://doi.org/10.58518/madinah.v12i1.3495>.

³¹ Enceng I Syaripudin et al., "Mosque as the Center of Economic Empowerment of the Millennial Generation in Garut Regency," *Indonesian Journal of Islamic Economics and Finance* 3, no. 2 (2024): 29–40, <https://doi.org/10.37680/ijief.v3i2.5386>.

³² Ismail et al., "Empowering Mosque Cooperatives for Development of the Ummah."

³³ Rachman Mulyandi et al., "Economic Empowerment of Mosques as Provider for Community Economic Services," *Indonesian Journal of Islamic Economics and Business*, ahead of print, 2024, <https://doi.org/10.30631/ijoieb.v9i1.2300>.

the effectiveness of the distribution of Islamic social funds. A similar model can be implemented in Indonesia through mosque partnerships with the Indonesian Waqf Board (BWI), BAZNAS, and Micro Waqf Banks, allowing for more optimal mobilization of community funds.³⁴

Furthermore, revitalization must prioritize strengthening digital literacy among mosque administrators and congregations. Rokim demonstrated that digitizing zakat management in mosques can increase transparency and community participation. With digital technology, mosques can expand the reach of Islamic philanthropy while strengthening public accountability.³⁵

With these steps, mosques can regain their historic role as economic balancers for the community. Revitalization is not simply about reviving past traditions, but rather adapting the mosque's role to the contemporary context, where economic challenges are increasingly complex and require a professional, collaborative, and innovative approach.

Prospects and Implications of Social Fiqh in Strengthening the Economy of the Ummah

The surge and fall in agricultural prices often puts farmers in a precarious position.vulnerable position. In July 2024, when news circulated that some farmers in Ngablak, Magelang, were throwing away vegetables because the price was only around Rp200/kg, the Nurul Ashri Mosque responded by buying them in bulk and then distributing them to the congregation. Within two weeks, a total of approximately 9 tons of vegetables were purchased—three tons in the first week and five tons in the second—in an effort to absorb the upstream harvest surplus while simultaneously distributing them to downstream consumers without depressing farmer prices. This program used a jastip (buying service) scheme, leveraging the mosque's network of congregants and volunteers for logistics and rapid distribution.detikcom

Similar practices continued and expanded. In August 2025, when cassava prices in Gunungkidul reportedly plummeted to Rp 500/kg, mosque administrators mobilized public participation and successfully purchased 15 tons of cassava to be distributed to orphanages, Islamic boarding schools, and for social activities ahead of August 17th. This action involved hundreds of donors from across the community and demonstrated the mosque's ability to organize a cross-network solidarity economy to help small producers when the market failed to provide fair prices.³⁶

³⁴ Indin Rarasati and Ungkul Priyadi, "Empowering MSMEs: The Role of Mosques in Community Economic Development," *Shirkah: Journal of Economics and Business*, ahead of print, 2024, <https://doi.org/10.22515/shirkah.v9i3.566>.

³⁵ Syaeful Rokim et al., "Pemberdayaan Masyarakat Kota Dalam Meningkatkan Kesadaran Beragama Dan Kemakmuran Masjid," *Khidmatul Ummah: Jurnal Pengabdian Kepada Masyarakat* 1, no. 02 (2020), <https://doi.org/10.30868/khidmatul.v1i02.1162>.

³⁶ Devi Setya, "Harga Singkong Anjlok, Masjid Nurul Ashri Borong 15 Ton Bantu Petani Gunung Kidul," Detikhikmah, 2025, <https://www.detik.com/hikmah/khazanah/d-8059642/harga-singkong-anjlok-masjid-nurul-ashri-borong-15-ton-bantu-petani-gunung-kidul>.

In October 2025, this intervention pattern was repeated, but with a different commodity and location: Purworejo watermelons, which had fallen to Rp1,500/kg. The mosque coordinated purchases at nearly Rp4,000/kg, ensuring that farmers not only "recoup their capital" but also earned a reasonable margin. Some of the produce was distributed free of charge, while others were marketed through personal shopping channels (jastip) to expand consumer reach. Local reports also mentioned that the mosque had previously purchased cassava in the tens of tons, indicating the organization's continued action and learning from past experiences.³⁷

The series of actions above represents the revitalization of the mosque's function as a hub for socio-economic welfare. Mosques act as micro-balancers when price coordination fails: absorbing excess supply when prices fall, breaking the chain of information asymmetry, and connecting farmers—who have previously had weak bargaining power—with a relatively secure market of pilgrims/consumers. By leveraging the social capital of the congregation and collective philanthropic mechanisms (alms, jastip, fundraising), mosques not only operate at the level of charity, but also implement demand management that directly impacts producers' bargaining power.

From a social jurisprudence perspective, this intervention aligns with the contextual emphasis on welfare (*maqāṣid*)—particularly the protection of wealth (*hifż al-māl*) and life (*hifż al-nafs*)—and the principle of distributive justice. In the context of governance, cross-commodity (vegetables, cassava, watermelon) and cross-regional (Magelang, Gunungkidul, Purworejo) actions demonstrate that mosques are capable of orchestrating rapid, measurable, and repeatable responses to food price shocks. This opens up research opportunities to formalize operational models (funding flows, logistics, partnerships) and performance indicators (farmer-level price stabilization, income changes, number of beneficiaries, and distribution cost efficiency) so that good practices can be replicated.

Thus, the Nurul Ashri Mosque phenomenon provides a strong contemporary case for this article. It provides empirical evidence of how local religious institutions—armed with social networks and moral legitimacy—can tactically intervene in the food value chain during times of price crises, while also underscoring the mosque's relevance as a hub of prosperity in the Muslim community economy today.³⁸

Social fiqh holds a highly strategic potential for guiding the role of mosques as centers for strengthening the community's economy. With an approach that emphasizes the integration of sharia values with contemporary social needs, social fiqh can fill a gap in Muslim community-based

³⁷ Tim Editor, "Masjid Di Sleman Borong Semangka Petani, Harganya Lebih Tinggi Dari Tengkulak," Kumparan, 2025, <https://kumparan.com/kumparannews/masjid-di-sleman-borong-semangka-petani-harganya-lebih-tinggi-dari-tengkulak-25ur3SjcEgc>.

³⁸ Devi Setya, "Harga Singkong Anjlok, Masjid Nurul Ashri Borong 15 Ton Bantu Petani Gunung Kidul."

economic development. As a socio-religious institution, mosques possess strong spiritual legitimacy within the community, thus significantly enhancing congregational participation and fostering economic independence.³⁹

One important implication of social fiqh is the increased collective awareness of the congregation regarding Islamic philanthropic obligations such as zakat, infaq, sedekah, and waqf. Another very promising prospect is making mosques hubs for Islamic social finance. Mosques have a significant capacity to manage Islamic social funds in an integrated manner, such as zakat, infaq, sedekah, and waqf, provided they are supported by a modern management system and sound accountability. This concept is relevant to the Indonesian context, which has the largest number of mosques in the world, thus offering significant potential for mobilizing Islamic social funds.

CONCLUSION

Revitalizing the role of mosques as economic stabilizers for the community is urgent in the context of contemporary socio-economic challenges. Mosques serve not only as centers of ritual worship but also hold great potential as centers of social transformation, education, and economic empowerment. Studies in social jurisprudence emphasize that the values of justice, distribution, and solidarity can be realized through the management of mosque-based Islamic financial instruments such as zakat, infaq, sedekah, and waqf.

Previous research has shown that mosques have played a significant role in strengthening community economies through Islamic philanthropy, productive waqf management, and the development of congregation-based micro-enterprises. However, a persistent research gap is the lack of integration between social fiqh values and modern management practices that adapt to the development of digital technology. This article asserts that combining the spiritual legitimacy of mosques with contemporary managerial approaches and digital technology can create a more inclusive and sustainable model of economic empowerment.

The future prospects for strengthening the role of mosques lie in their ability to serve as centers of Islamic social finance integrated with community empowerment programs and public policy. The practical implication is that mosques can become strategic partners in poverty alleviation, strengthening MSMEs, and contributing to sustainable development. Therefore, revitalizing the role of mosques is not merely a normative discourse, but rather a relevant strategic agenda for building the economic independence of the community amidst global dynamics.

³⁹ Ahmad Faiz Khudlari Thoha et al., "Optimalisasi Masjid Perumahan Sebagai Ruang Publik Dan Poros Kegiatan Masyarakat," *Masjiduna: Jurnal Ilmiah Stidki Ar-Rahmah* 4, no. 1 (2023), <https://doi.org/10.52833/masjiduna.v4i1.79>.

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