



The Mosque as an Agent of Social Welfare: Philanthropic Programs at Jogokariyan Mosque

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<https://doi.org/10.23917/suhuf.v37i2.10798>

ARTICLE INFO

ARTICLE HISTORY

Received Month 06, 2025

Revised Month 10, 2025

Accepted Month 10, 2025

KEYWORDS

Masjid Jogokariyan
Community-based
Empowerment
Islamic philanthropy
Social welfare
Mosque management

ABSTRACT

Mosques in contemporary society are increasingly expected to contribute not only to spiritual development but also to social and economic welfare. This study investigates the role of Jogokariyan Mosque as an agent of social transformation, emphasizing its importance as a model of Islamic philanthropic management and community-based empowerment. The objective is to analyze the mosque's strategies in optimizing zakat, infaq, and sadaqah (ZIS) for sustainable welfare programs. Using a qualitative descriptive method with document analysis and field observations, this research examines the mosque's data-driven social mapping system, no-surplus financial policy, and program innovations in education, healthcare, and entrepreneurship. The results show that Jogokariyan Mosque has successfully transformed beneficiaries (mustahiq) into donors (muzakki) while fostering strong social cohesion rooted in Islamic ethics. The discussion highlights how these practices position the mosque as a hub of socio-economic integration, offering a sustainable faith-based model for community empowerment. The study concludes that mosque-based initiatives hold significant potential to address social inequality. It recommends further research to explore their scalability and long-term impact in diverse socio-cultural contexts.

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1. Introduction

This article discusses the role of the mosque as an agent of social welfare through philanthropic activities at Jogokariyan Mosque, Yogyakarta. Originally a small *langgar* (prayer house) located in a southern suburban area of Yogyakarta, the mosque was established in 1966 and has since continuously strived to build the Muslim Ummah and improve community welfare [1]. Jogokariyan Mosque has evolved into a unifying force for both the Muslim community and the broader society, rooted in the local culture of the "Jogokariyan" neighbourhood [2].

As is the case with mosques in general, their function extends beyond serving merely as places of worship focused on vertical relations with God; they also encompass horizontal relations, fostering social interaction and communal engagement [3]. The mosque serves as a community hub, facilitating spiritual recreation, offering a space for resolving social issues, and functioning as a community-based *pesantren* (Islamic boarding school) and informal educational institution [4]. Thus, the mosque is multifaceted in addressing community needs and promoting public welfare, positioning itself as an agent of social transformation for its congregation (jamaah) [5].

In the domain of social welfare, governments, non-governmental organizations (NGOs), and the private sector have undertaken various empowerment initiatives to foster self-reliant and participatory communities [6]. Nevertheless, these efforts have frequently been suboptimal, facing numerous controversies and challenges, such as unequal access to resources, limited critical awareness, and low levels of public participation in decision-making [3]. This situation highlights the need for alternative actors, including religious institutions like mosques, to assume strategic roles in community empowerment and in advancing social welfare [7].

Historically, during the time of the Prophet Muhammad (peace be upon him), mosques functioned as central institutions for community development and the propagation of Islam, beginning with the construction of the Quba Mosque and continuing with the Prophet's Mosque in Medina [8]. These mosques served as strategic centers for economic, socio-political, cultural, and educational activities, all of which were effectively managed under the Prophet's leadership [9]. Mosques thus hold significant potential as agents of welfare, particularly in addressing social inequality and powerlessness. Research by Widiyanto and Lutfiana demonstrates that the social role of mosques can promote community development by serving as facilitators, mediators, and drivers of social change [3]. Such efforts are exemplified by the Jogokariyan Mosque, which seeks to revive the prophetic model of mosque-based empowerment [10]. Welfare is regarded as a key indicator of successful community empowerment in pursuing a higher quality of life [11].

Recent literature has increasingly acknowledged the evolving role of mosques from traditional religious institutions into proactive agents of socio-economic development. Widiyanto and Lutfiana (2021) emphasize that mosques possess transformative potential through their dual function as centers of worship and social activism [3]. This is supported by Winarsih et al. (2019), who argue that integrating Islamic commercial and social instruments such as waqf and zakat can significantly contribute to local welfare when managed institutionally by mosques or Islamic boarding schools [4]. Similarly, Mustofa (2021) explores how mosque-based philanthropy aligns with the Sustainable Development Goals (SDGs) when implemented through accountable governance frameworks [12]. Comparative studies also highlight the success of masjid-driven initiatives in urban settings, such as in Surabaya and Tulungagung, where Islamic philanthropy has tangibly improved *mustahiq* welfare through productive zakat programs [11], [13]. These findings indicate a paradigm shift in mosque management that leverages religious legitimacy to promote participatory community empowerment and sustainable development. However, further empirical exploration is needed to understand how these models are operationalized within diverse socio-cultural contexts, as Jogokariyan Mosque exemplifies.

An increasing number of studies have begun to highlight the social role of mosques in Indonesia, particularly in the context of community empowerment and Islamic philanthropy [12]. Earlier research focused primarily on the ritual function of mosques as places of worship or on the administrative aspects of mosque institutions [14]. However, in recent years, contemporary scholarship has shifted toward examining the mosque as an agent of social transformation, especially through philanthropic practices and community-based empowerment [15]. Jogokariyan Mosque is a prominent example of this transformation, illustrating the shift from a purely ritual center to a driving force for community-based social welfare [16].

Despite the presence of many grand mosques in urban areas with impressive architecture, a significant number remain quiet and underutilized in terms of social and religious activities [10]. In this irony, masjid Jogokariyan stands out remaining open 24 hours a day and vibrant with various da'wah and community-based programs [9]. The management's awareness of the mosque's role, as

exemplified during the time of the Prophet Muhammad (SAW), has transformed it from a mere religious symbol into a dynamic center for communal engagement [17]. Paradoxically, while many mosques are crowded only during Friday prayers, masjid Jogokariyan serves as a daily catalyst for social transformation and communal development [3].

The management of Jogokariyan Mosque adopts a modern approach rooted in the foundational values of the mosque during the time of the Prophet Muhammad (SAW) [8]. Its management framework is structured around three key stages: Mapping, Service, and Empowerment [2]. Through a comprehensive mosque census, the mosque's administrators (takmir) have developed a detailed da'wah database and strategic map, which includes worship patterns, economic conditions, and the potential of the congregation [2].

One of the most impactful aspects of managing the Jogokariyan Mosque is its implementation of Islamic philanthropy. Islamic philanthropy embodies compassion, solidarity, and social concern, aiming to reduce inequality and drive collective transformation through both material and non-material support [11]. This philanthropic model is practised not only by mosques but also by Islamic boarding schools (pesantren) and other religious institutions as a means to enhance community welfare [4]. Well-managed philanthropic funds are crucial in strengthening social cohesion and reducing class disparities. Masjid Jogokariyan fulfils this function by collecting and distributing aid to eligible recipients (mustahik) through its *zakat*, *infaq*, and *sadaqah* (ZIS) programs [10]. In this context, philanthropy represents a form of collective civic action aimed at realizing social justice and reinforcing democratic values [18]. This study aims to analyze the role of Jogokariyan mosque in enhancing social welfare through Islamic philanthropic programs and community empowerment strategies.

However, existing studies on Islamic philanthropy have predominantly focused on institutional frameworks or financial accountability. At the same time, limited attention has been given to how local mosques operationalize philanthropic practices as instruments of community empowerment. The specific mechanisms through which mosque-based philanthropy contributes to sustained social welfare improvement at the grassroots level remain underexplored. This study therefore aims to fill this gap by analyzing the role of Jogokariyan Mosque in enhancing social welfare through Islamic philanthropic programs and community empowerment strategies.

2. Method

2.1. Participants or Subjects

The subjects of this study consist of individuals directly involved in the operational and social activities of Jogokariyan Mosque. These include the mosque administrators (takmir), who are responsible for managing religious and community-based programs, as well as heads of households and other members of the local community who are actively engaged as congregants (jamaah) of the mosque [14]. Their participation is essential in providing contextual insights into the implementation of philanthropic initiatives and the mosque's role in enhancing social welfare. As both beneficiaries and contributors, these subjects offer diverse perspectives on the socio-economic transformations facilitated by the mosque [10]. Their experiences and engagement form a critical foundation for evaluating the effectiveness of mosque-based empowerment strategies and philanthropic management within the community development framework [4].

The participants in this study consist of individuals directly involved in the operational and social activities of Jogokariyan Mosque. They were selected because they can provide a comprehensive understanding of the mosque's role in managing philanthropy and fostering community empowerment. The first group comprises the mosque administrators (takmir), who are responsible for implementing religious programs, overseeing social initiatives, and managing philanthropic funds. Their involvement is critical, as they offer an institutional perspective on how the mosque allocates and distributes resources to benefit both congregants and the wider community.

The second group comprises heads of households, representing the voices of families within the surrounding community. Their inclusion reflects the extent to which mosque programs influence households' economic, social, and spiritual well-being. The third group includes mosque congregants (jamaah) actively participating in religious and social activities. They serve not only as beneficiaries but also as contributors to the mosque's philanthropic programs. With this dual role, congregants can provide nuanced insights into the reciprocal relationship between contributions made and benefits received.

The participation of these three groups enriches the study by offering diverse perspectives. As both managers and beneficiaries, the participants provide lived experiences and critical reflections on philanthropic practices at Jogokariyan Mosque. Accordingly, the data collected captures the effectiveness of mosque-based empowerment strategies while also illustrating the socio-economic transformations within the community development framework.

2.2. Materials and Instruments

This study employed a qualitative approach to describe the social phenomena occurring at Jogokariyan Mosque [19]. It also incorporated a literature review method [20], [21], analyzing various scholarly articles that examine the mosque's social function, specifically focusing on its role in enhancing community welfare through empowerment initiatives [22]. This approach was chosen for its effectiveness in providing an in-depth and comprehensive understanding of the topic, thereby formulating relevant conclusions and recommendations. The literature reviewed in this study spans articles published between 2017 and 2025, all of which explore the role of mosques in promoting welfare through community empowerment.

Descriptive analysis was used to derive conclusions from the collected data to better understand the studied phenomenon [13]. The research process followed several key stages: (1) formulating research questions and objectives, (2) designing the research procedure, (3) selecting articles based on relevance, timeliness, novelty, and analytical depth, (4) synthesizing findings and drawing conclusions, and (5) systematically presenting the review results [3].

Primary data sources included peer-reviewed journals, books, websites, and other relevant and supportive materials [13]. Data analysis was conducted through the stages of data reduction, data display, conclusion drawing, and verification [11]. The data reduction process aimed to produce a more focused and coherent description, thereby facilitating further data collection and exploration when necessary [8].

3. Results and Discussion

3.1. Historical and Social Context of Jogokariyan Mosque

The establishment of Masjid Jogokariyan originated from the initiative of residents from Karangajen who resided in the Jogokariyan neighbourhood [9]. The idea was subsequently discussed with several community leaders, including Mr. Zarkoni, Mr. Abdulmanan, H. Amin Said, and others [23]. Due to the absence of endowed (waqf) land in the area, a committee was formed to raise funds to purchase land. With significant support from batik and weaving entrepreneurs affiliated with the "Karang Tunggal" and "Tri Jaya" cooperatives many of whom were sympathizers of Muhammadiyah and the Masyumi political party over 600 square meters of land were successfully acquired in July 1966 [16].

Although construction was initially planned on this site, the committee later proposed a more strategic location at the intersection in the center of the village [23]. A land exchange agreement was reached with the owner, Mr. Sukadis, on the condition that the committee build a permanent residence for his family. The groundbreaking ceremony occurred on 20 September 1965, and the mosque was officially inaugurated in August 1967 [17].

Masjid Jogokariyan is located in Kampung Jogokariyan, Mantrijeron, Yogyakarta, with its outreach activities covering four neighbourhood units (RW) and eighteen sub-units (RT) [24]. Prior

to 1967, the area lacked a mosque, and religious activities were confined to a small prayer house (langgar). Historically, the local population consisted of Abdi Dalem palace retainers from the Yogyakarta Sultanate who adhered to Javanese traditions and identified as abangan (syncretic Muslims with strong cultural roots) [9].

Following a decline in their official roles within the palace, the community experienced a socio-economic downturn, which led to increased inequality and ultimately made Jogokariyan a base of influence for the Indonesian Communist Party (PKI) [25]. However, the situation shifted significantly after the 1965 G30S/PKI incident. Amid this period of social unrest, the construction of Masjid Jogokariyan began and served as a catalyst for transformation [17]. Through mosque-centered Islamic outreach (dakwah), the community gradually reoriented itself and developed a stronger Islamic identity [24].

This study was conducted at Jogokariyan Mosque in Kampung Jogokariyan, Mantrijeron, Yogyakarta. Established in 1967 through the initiative of local residents, the mosque has evolved into a central hub for religious, social, and economic activities within the community [17]. Historically, the area experienced socio-economic decline and served as a base for leftist ideological movements before transforming identity through mosque-centered Islamic outreach (da'wah) [9]. Jogokariyan Mosque is widely recognized for its social innovations, including a congregation mapping system, a no-surplus financial policy, and integrating spiritual practices with economic empowerment initiatives [12].

Masjid Jogokariyan has become a central hub for community religious, social, and economic activities [17]. Financially, the mosque manages an annual philanthropic fund derived from *zakat*, *infaq*, *sadaqah* (ZIS), and community donations [10]. These funds are allocated transparently across multiple programs: education, social welfare and healthcare, mosque operations and maintenance, and community entrepreneurship and microfinance [5]. More than 2,000 participants engage in mosque-led initiatives each year, including youth entrepreneurship training, *majlis taklim*, free medical check-ups, and food-security programs [18]. These activities illustrate the diversity of community involvement across gender, age, and socio-economic backgrounds and demonstrate the participatory nature of Jogokariyan's philanthropy-driven community empowerment model.

This contextual background is crucial to the present study as it demonstrates that the philanthropic programs implemented by Jogokariyan Mosque are rooted in the community's actual needs and have evolved through participatory and data-driven approaches. It provides a valuable setting for examining mosque-based empowerment models within a complex and dynamic socio-cultural framework.

In fact, Masjid Jogokariyan possesses a distinctive appeal that attracts not only the local community but also visitors from outside the area. This is due to services encompassing a broad range of domains, including religious worship, education, social welfare, healthcare, arts, and sports [17]. Social transformation in Jogokariyan evolved alongside the rise of Islamic revivalism, shifting from family-based religious education to formal institutional frameworks [25]. Masjid Jogokariyan emerged as a center for catalysing professionally managed community economic unit development. Supported by effective da'wah management, these units contributed to the sustainability of both the mosque and its surrounding community [6]. (This phenomenon reflects the distinctive character of urban Islamic movements within Javanese village settings, illustrating how religious revival can serve as a catalyst for broader social change [24].

3.2. Strategies and Implementation of the Mosque's Philanthropic Programs

3.2.1. Data-Driven and Congregation Mapping Approach

The philanthropic initiatives of Masjid Jogokariyan began with implementing a comprehensive, data-driven social mapping strategy [24]. The mosque's caretakers (takmir) conduct an annual masjid census, a thorough survey covering religious practices, economic conditions, education, social dynamics, and the community's potentials and challenges [19]. The data collected include basic

demographic information, income levels, educational background, involvement in mosque activities, and participation in religious practices such as prayer, *zakat*, and *qurban* [24].

This information is then developed into a da'wah database and visual village map, in which each household is marked using a system of colors and icons such as a Ka'bah symbol for those who have performed Hajj, a camel for *qurban*, and a coin for *zakat* to indicate levels of religiosity and religious engagement [24]. This visual mapping is used to guide targeted da'wah strategies and design empowerment programs responsive to community needs. Through this approach, the mosque's management can formulate more effective and contextually relevant programs, identify priority areas, and determine the most appropriate target groups for intervention [4]. The data is a foundational tool for planning initiatives that align with congregational needs while fostering community support for the mosque's sustainability and broader welfare mission [24].

Masjid Jogokariyan is known for its financial management principle of maintaining no idle cash balance, whereby all funds collected through *zakat*, *infaq*, and *sadaqah* (ZIS) are promptly distributed for the benefit of the community rather than being stored in bank accounts [26]. Its financial reports are organized based on individual *infaq* boxes or specific program agendas and are presented in a simplified format to ensure accessibility and understanding among all congregants. This reporting approach is both transparent and accountable [27]. ZIS funds are allocated to support various social programs designed by the mosque's management (takmir), primarily focusing on enhancing community welfare [19]. Many congregants have directly benefited from the implementation of these initiatives.

3.2.2. Implementation of Masjid Jogokariyan's Programs

Masjid Jogokariyan has significantly contributed to the welfare of its congregation and the surrounding community. This role is evident in the mosque's active engagement across multiple spheres of life, extending beyond its primary function as a place of worship. Through the effective management of philanthropic funds, Jogokariyan Mosque implements a range of social programs, including free or subsidized healthcare services, educational assistance and scholarships, as well as support for productive enterprises and the provision of working capital [24].

Jogokariyan Mosque has implemented a community-based economic empowerment program. This implementation begins with a participatory strategy initiated through comprehensive social mapping of the congregation's conditions. The mosque administrators regularly conduct an annual mosque census that captures the community's economic, social, and religious aspects [16]. The data collected is then used to develop a da'wah database, integrated with a visual map of residents' homes marked by color codes and specific icons. This approach enables more precise identification of community needs and facilitates strategic decision-making in program distribution [3].

In practice, *zakat*, *infaq*, and *sadaqah* (ZIS) funds are managed under a no-cash-balance principle, whereby all incoming funds are immediately allocated to productive initiatives to enhance community welfare [24]. Jogokariyan Mosque positions economic empowerment as a core program managed by the Economic Empowerment Bureau. This initiative is implemented incidentally to support underprivileged individuals to achieve financial independence [17]. A strategic goal of the program is to transform congregants from *mustahiq* (zakat recipients) into *muzakki* (zakat contributors).

The implementation involves providing training and mentorship for micro, small, and medium enterprises (MSMEs) within the Jogokariyan neighbourhood. Beyond training, the mosque also facilitates access to business spaces, such as designated stalls for operating *angkringan* (traditional food stalls) running 24 hours a day in three shifts managed by different individuals, and a meatball vendor located in front of the mosque's administrative office. These ventures represent promising

sources of income due to the high volume of congregants both local residents and visitors frequenting the mosque [24].

In addition to offering space, the mosque provides business capital tailored to the abilities and needs of the recipients. This financial assistance supports both business development and new ventures such as *angkringan*, *soto* stalls, and meatball vendors. Jogokariyan Mosque functions as a religious institution and a driving force for local economic development by offering capacity-building programs, access to resources, and financial support for entrepreneurial initiatives [28].

In education, the mosque provides support in the form of scholarships for high-achieving individuals who face financial constraints and are unable to pursue further education, whether at the secondary school or university level [27]. Subsidized health cards issued by Masjid Jogokariyan could be used to access medical services at the mosque's polyclinic. These cards were distributed to congregants attending the dawn (subuh) prayer and provided a subsidy of twenty thousand rupiah per visit. For individuals identified as economically disadvantaged, fully subsidized cards were made available. The mosque's polyclinic operated on Mondays, Wednesdays, and Fridays, beginning after the maghrib prayer and continuing until after *isya*. The clinic had been in operation for a considerable period and was staffed by a resident physician and medical and health sciences students who lived within the mosque's community [24].

These programs have yielded significant outcomes. The surrounding community has experienced increased economic self-reliance, and numerous small enterprises have emerged as a result of mosque-led support. This success has fostered strong social solidarity and enhanced public trust in the mosque's transparent and accountable financial governance [27]. The mosque has thus evolved beyond a place of worship into a center for empowerment and social integration. Nonetheless, several challenges remain in implementation, such as limited human resources, the need for institutional capacity building among mosque administrators, and funding sustainability [12]. However, these challenges are largely addressed through collaborative approaches involving the mosque, local cooperatives, and community actors forming the core strength behind the continuity of these initiatives [29].

Masjid Jogokariyan stands as a compelling model of a community-empowering mosque, effectively integrating spiritual and socio-economic dimensions within a structured and sustainable philanthropic management system. Its experience offers valuable inspiration for replicating similar models in other regions.

3.3. Interpretation of the Mosque as an Agent of Social Transformation (Community Welfare)

The philanthropic and empowerment initiatives of Jogokariyan Mosque resonate strongly with the concept of the welfare state, particularly when viewed through the lens of Islamic social justice. In modern welfare state theory, the state is responsible for ensuring a minimum standard of well-being for all its citizens through redistributive mechanisms, public services, and social security systems. While conventional models rely heavily on taxation and centralized governance, Islamic welfare principles are grounded in voluntary and obligatory giving namely *zakat*, *infaq*, and *sadaqah* as mechanisms of wealth redistribution.

Jogokariyan Mosque's approach mirrors key welfare state functions by providing social services such as education, healthcare, and economic assistance through community-based resource mobilization. The mosque functions as a micro-welfare institution, filling the gaps left by the state in a decentralized and participatory manner. This aligns with the Islamic view that the Ummah (community) collectively is responsible for ensuring societal welfare, not just the government [20].

This convergence of Islamic philanthropic practice with welfare state theory reinforces the idea that formal government structures need not monopolise welfare provision. Instead, grassroots religious institutions like Jogokariyan Mosque can act as decentralized welfare agents, especially in culturally embedded settings where religious authority and trust are strong. The mosque serves spiritual functions and fulfills the social contract that underpins the very idea of a just and equitable welfare state.

The contemporary role of the mosque extends far beyond its traditional function as a place of worship. In the context of social transformation, the mosque is increasingly interpreted as a dynamic institution capable of addressing multidimensional community needs. This shift is particularly evident in the case of Masjid Jogokariyan, where the mosque functions not only as a religious center but also as a pivotal actor in promoting community welfare.

Masjid Jogokariyan exemplifies how a mosque can catalyse social transformation by integrating religious values with practical social interventions. Its programs target spiritual development, economic empowerment, educational access, health services, and social solidarity. This holistic approach is grounded in the understanding that worship and social responsibility are inseparable components of Islamic praxis. The mosque's role in community welfare is operationalized through structured philanthropic efforts such as *zakat*, *infaq*, and *sadaqah* (ZIS), which are strategically distributed to support marginalized groups, stimulate entrepreneurship, provide scholarships, and offer healthcare [30]. These initiatives are designed based on comprehensive community mapping and participatory planning, ensuring that the interventions are both relevant and inclusive.

By embodying the values of justice, compassion, and collective well-being, the mosque emerges as a transformative agent capable of addressing socio-economic inequalities. It fosters a sense of shared responsibility among congregants, encourages active civic participation, and builds trust between religious institutions and the wider community. In this interpretation, the mosque is not a passive spiritual space but a proactive institution that revitalizes Islam's ethical and social dimensions. It becomes a platform for sustainable development rooted in local wisdom, religious ethics, and community engagement. This evolving role underscores the potential of the mosque to contribute meaningfully to realising social justice and public welfare.

Furthermore, the insights gained from the subjects of this study namely, the mosque administrators, heads of households, and congregants reveal a strong sense of ownership and engagement in the mosque's initiatives. Their testimonies underscore the relevance of participatory governance and religiously motivated altruism in sustaining long-term empowerment programs. Several heads of families reported improvements in economic conditions and social cohesion, educational attainment, and health awareness within the neighbourhood. These outcomes affirm the effectiveness of the mosque's comprehensive strategy that integrates spiritual devotion with civic responsibility. Moreover, the transformation of beneficiaries (*mustahiq*) into active donors (*muzakki*) reflects a significant shift in community identity and resilience, illustrating how faith-based institutions can generate structural social mobility when anchored in inclusive, data-driven, and locally responsive philanthropic models.

4. Conclusion

This study has demonstrated that the Jogokariyan Mosque plays a transformative and multidimensional role in advancing community welfare by strategically integrating Islamic philanthropy and community-based empowerment. The findings confirm that the mosque transcends its traditional religious function by combining spiritual guidance with systematic socio-economic interventions designed to strengthen the welfare of its congregation and the surrounding community.

By employing data-driven social mapping, transparent financial governance, and inclusive participatory mechanisms, Jogokariyan Mosque has effectively addressed major socio-economic concerns, including poverty alleviation, economic independence, access to education, and healthcare provision. The mosque's innovative no-surplus financial policy and structured utilization of *zakat*, *infaq*, and *sadaqah* (ZIS) have successfully transformed beneficiaries (mustahiq) into empowered donors (muzakki), thereby fostering a culture of shared responsibility and social solidarity rooted in Islamic ethics.

The study contributes to the growing scholarship on faith-based community development by illustrating a replicable model that harmonizes prophetic values, managerial professionalism, and participatory governance. Jogokariyan Mosque exemplifies how religious institutions, when managed with accountability and inclusivity, can serve as localized welfare agents capable of driving sustainable social transformation in complex urban contexts.

Future research should expand upon these findings through comparative studies of mosque-based empowerment initiatives across different regions and socio-cultural environments. Further longitudinal investigations should also assess the long-term impacts of philanthropic governance on social mobility, resilience, and welfare sustainability particularly during economic disruptions or humanitarian crises.

Author Contribution: The conceptualization and methodology of this study were developed by Neneng Nadila Kurniawati. The data collection process was carried out collaboratively by Neneng Nadila Kurniawati, Afief El Ashfahany and Mohammad Zahid Khan. Both researchers were also actively involved in the analysis phase, ensuring a comprehensive interpretation of the findings. Furthermore, the writing and editing of the manuscript were jointly completed by Neneng Nadila Kurniawati, Afief El Ashfahany and Mohammad Zahid Khan, reflecting their shared contribution throughout all stages of the research.

Acknowledgement: We would like to express our utmost gratitude to the Department of Sharia Economic Law Study Program, Universitas Muhammadiyah Surakarta and the Department of Sharia and Law, Universitas Islam Negeri Sunan Kalijaga, for supporting this study and its publication process.

Conflicts of Interest: The authors declare no conflict of interest.

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