



# The Role of the Mosque in Educating Harmonious Families

## (A Study at Jogokariyan Mosque, Mantrijeron)

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### ABSTRACT

The mosque is a place of worship for Muslims that has a strategic role in the advancement of Islamic civilization. History has demonstrated the multifunctional roles of mosques. Mosques are not only places for performing prayers but also serve as centers for education, religious study, military training, and various socio-economic functions. The Prophet Muhammad (PBUH) exemplified the multifunctional nature of mosques. To date, family education programs have been implemented by the government, and society continues to develop models of harmonious family education through various media, including mosques. The purpose of this research is to describe the role of the mosque in educating harmonious families at Jogokariyan Mosque. The focus of this research is the Jogokariyan Mosque in Mantrijeron, Yogyakarta, which, according to the author, has implemented efforts towards harmonious family education. This research is categorized as qualitative research with its inherent characteristics. The data collection methods used include interviews, observations, and document studies. To analyze the collected data, this research employs qualitative data analysis with the following steps: a) data reduction, b) data display, and c) conclusion drawing and verification. The results of this research conclude that Jogokariyan Mosque has demonstrated its role or contribution in efforts towards harmonious family education, not only for the community around the mosque but also for other surrounding communities. The mosque's roles include aspects of worship education, improving the quality of Islamic education, health aspects, economic empowerment, and the relationship patterns between families and the environment. Among these five aspects, worship education receives the most attention from the mosque's management. This highlights that the primary function of the mosque is to foster obedience and devotion to Allah SWT.

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## INTRODUCTION

The Broad Outlines of State Policy, which represent the aspirations of the reform era, mandate that the vision of the Indonesian nation is the realization of a peaceful, democratic, just, competitive, advanced, and prosperous Indonesian society within the framework of the Unitary State of the Republic of Indonesia, supported by healthy, independent, faithful, pious, noble, and patriotic Indonesians, who are law-abiding and environmentally conscious, possess knowledge and technology, have a high work ethic, and are disciplined (Irwansyah, 2017).

In an effort to realize this vision, religious development is positioned as a key factor in building a civil society in Indonesia. Through integrated religious development with other fields, it is expected that a democratic, independent, quality, physically and spiritually healthy society, with fulfilled material and spiritual needs, can be achieved, enabling Indonesia to progress and develop on par with other advanced nations (Armai Arief, 2024).

One of the efforts to build society in the field of religion is to improve the quality of families through the development of harmonious family education programs that combine efforts to enhance the economy and instill values of faith, piety, and noble character. By improving the quality of families, it is hoped that quality communities/society will be produced, as reflected in the great vision of the Indonesian nation (Aziz & Mangestuti, 2021).

To date, harmonious family education programs have been implemented by both the government and society, including Islamic organizations, da'wah institutions, and zakat management institutions. The government, in this case, the Ministry of Religious Affairs, and the community continue to develop harmonious family education models through various media (Nikmah & Sa'adah, 2021).

One of the media developed is optimizing the function of mosques or conducting mosque-based harmonious family education. The mosque is a place of worship for Muslims that has a strategic role in the advancement of Islamic civilization. History has proven the multifunctional roles of mosques. Mosques are not only places for performing prayers but also serve as centers for education, religious study, military training, and various socio-economic functions (Aziz & Mangestuti, 2021).

The Prophet Muhammad (PBUH) exemplified the multifunctional nature of mosques in managing and addressing all the needs of the community, whether in the fields of economy, politics, social affairs, education, military, and others. History also records that the Prophet's Mosque served as (1) a center of worship, (2) a center of education and teaching, (3) a center for resolving community legal issues (judiciary), (4) a center for economic empowerment of the community through Baitul Mal (ZISWAF), (5) a center for Islamic information, and (6) even a center for military training and governmental affairs (Ahlan, 2022).

There are still many other functions of the mosque. In short, during the Prophet's time, the mosque was made the center of Islamic civilization. The mosque was a place where all things of virtue and community welfare, whether *ukhrawi*

(spiritual) or worldly, were fostered within a comprehensive mosque management policy.

One mosque that has empowered these functions is the Jogokariyan Mosque, located in the Jogokariyan neighborhood, Mantrijeron sub-district, Yogyakarta city. At this mosque, the management has made various efforts to prosper the mosque to the fullest extent, providing benefits to its congregation, including matters related to harmonious family education. Activities are conducted not only for adult congregants but also for children, adolescents, and youth (Amrides, 2020).

In its daily operations, this mosque is almost never devoid of activities. The five daily prayers are almost always attended by congregants, including the Fajr prayer. Between these obligatory prayers, various services are provided, from general religious studies, health services, to family consultation activities. So far, research on the contribution of Jogokariyan Mosque to harmonious family education has not been conducted, and thus, this research aims to describe the role of Jogokariyan Mosque in realizing harmonious families for its congregation (Zuhrah & Yumasdaleni, 2021).

## METHOD

This research employs a qualitative approach with its characteristic features. The aim of this study is to describe the role of the mosque in the policy of harmonious family education at Jogokariyan Mosque in Yogyakarta. The subjects of this research are the mosque administrators (takmir) of Jogokariyan, heads of families, or members of the community who are congregants of Jogokariyan Mosque. Data collection in this study was carried out using interview techniques, observation, and documentation studies. Subsequently, after the data is collected, the next stage is data analysis in qualitative research, following these steps: (a) data reduction, (b) data display, (c) conclusion drawing (Sugiyono, 2019).

## FINDINGS

### General Overview of the Mosque

The term "masjid" is derived from the Arabic root words "sajada-yasjude-sujud," which mean to obey, be devout, and submit with full respect and reverence. Placing the forehead, both hands, knees, and feet on the ground, which is then named "sujud" by the Sharia, is the most visible outward form of these meanings. This is why the building designated for performing prayers is called a masjid, meaning "a place of prostration" (Ikhwani Kusnadi, 2020).

In everyday understanding, a masjid is a building where Muslims perform their prayers, but because its root word implies submission and obedience, the essence of a masjid is a place to carry out all activities that involve obedience to Allah alone. Therefore, the Quran in Surah Al-Jinn (72:18) asserts:

أَوَإِنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

Indeed, the masjids belong to Allah. So do not invoke anyone with Allah.

As the House of Allah, a masjid is a place where Allah's mercy and the angels descend. Therefore, in Islamic perspective, the masjid is considered the best place on earth. In the masjid, Muslims find peace in life and purity of soul, because there are dignified assemblies and forums. For Muslims, the masjid is the most important institution for nurturing the Islamic community.

According to *Masdar Farid Mas'udi*, a masjid is the "house of Allah" where Muslims establish a spiritual connection with Allah SWT (*habl minallah*), the Lord of the universe, the Creator, the Almighty, the Most Compassionate, and the Most Merciful to all His creations. Through the symbols of *takbir* (exaltation), *tahmid* (praise), *ruku'* (bowing), and *sujud* (prostration) in prayer, a servant expresses submission and surrender to His will and commands. A masjid is also a place where Muslims form relationships with fellow humans (*habl minannas*), both outwardly and inwardly, fostering true brotherhood as fellow servants, the most honored beings by Him (Mubarak, 2022).

Meanwhile, *Qadhi Iyadh*, as quoted in the book "Guidelines for Mosque Empowerment" by the Ministry of Religious Affairs, views that "the masjid is one of the privileges of the Muslim ummah, because people before the Muslim ummah only prayed in places that were guaranteed to be pure. Whereas Muslims are privileged by being allowed to pray in any part of the earth, except in places known to be impure" (Hayatudin & Anshori, 2021).

The existence of a masjid within the community should be utilized, or in the popular term, "prospered," meaning an effort to function the masjid as a place of worship, community development, and improvement of congregants' welfare (Mauludi & Saleh, 2022). Prospering the masjid is an obligation for every Muslim who hopes to receive guidance and direction from Allah Swt, as stated in At-Taubah: 18.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ  
إِلَّا اللَّهَ ۖ فَكَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give zakat, and fear none but Allah. It is expected that those will be of the [rightly] guided."

History records no less than ten functions and roles that the masjid undertook during the Prophet's time or the Prophet's Mosque (Rasyid et al., 2023), there are (1) place of worship (prayer, remembrance of Allah); in this regard, Allah SWT says, "Exalting Him within the mosques which Allah has ordered to be raised and that His name be mentioned therein, morning and evening" (QS. An-Nur (24): 36); (2) place for consultation and communication (economic, social, and cultural issues); (3) place of education; (4) place for social services; (5) place for military training and preparation of its equipment; (6) place for treating war casualties; (7) place for judicial proceedings

and dispute resolution; (8) hall and place for receiving guests; (9) place for detaining prisoners; (10) center for religious information and advocacy.

According to Quraish Shihab, the success of the masjid during the Prophet's time in playing such a broad role was due to several factors. First, the society was still very adherent to religious values, norms, and spirit. Second, the ability of the masjid administrators to relate social conditions and community needs with masjid activities and discussions. Third, the implementation of government manifestations within the masjid, both by the government leaders who served as imams and khatibs, and within the masjid spaces that were used for governmental activities and consultations (Imani & Fakhruddin, 2023).

The situation today is different, as new institutions have emerged that have taken over some of the functions (roles) of the masjid in the past, namely private religious organizations and government institutions, which guide the worldly and spiritual lives of the religious community. These institutions possess material and technical capabilities exceeding those of the masjid. Therefore, the functions and roles of the masjid as in the Prophet's time are difficult to realize in the present day. However, this does not mean that the masjid can no longer play a role in these matters. On the contrary, according to Masdar Farid Mas'udi, the functions and roles of the masjid should be restored as exemplified by the Prophet, that the masjid is not only a place of worship (*mahdhah*) but also a center of civilization for the benefit and dignity of the community as a whole, including social, economic, and cultural aspects (Haq & Syamsiyah, 2023).

### Harmonious Family

Islam places great emphasis on the institution of the family. It is no coincidence that the Qur'an frequently mentions family matters, indicating that family issues are of great importance. The Qur'an contains approximately 70 verses specifically discussing family issues. According to Amin Abdullah, family law is explained in great detail, covering everything from choosing a life partner, marriage procedures, etiquette of husband-wife relationships, welcoming the birth of a child, child and family education, death, and even inheritance distribution—all have their regulations (Paiman, 2023)."

Family life essentially aims to synergize two different elements. The Qur'an also highlights two processes that need to be undertaken in the effort to form a *sakinah* (tranquil) family. The first is the marriage contract ceremony, which must meet its conditions and pillars. The second process takes a longer time, even throughout human life within the family. This second process has more psychological and spiritual dimensions, as mentioned in Surah Ar-Rum (30) verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

The purpose of marriage is to form a family that continually attains tranquility (*sakinah*), love (*mahabbah*), and compassion (*rahmah*). *Sakinah* comes from the word *sakana*, which means calm or the stillness of something after turbulence. Marriage is the union of a man and a woman, which should make both, who were previously full of turbulence and passion, become calm and harmonious after marriage. The tranquility and peace inherent in the term *sakinah* are based on a deep need and awareness of the necessity for peace, harmony, unity, warmth, justice, honesty, and openness inspired by divine spirituality. It has become a divine law (*sunatullah*) that everyone entering the gateway of marriage dreams of a harmonious family (Asman, 2020).

A harmonious family is the pillar of forming an ideal society that produces righteous offspring. Within it, warmth, compassion, happiness, and tranquility will be felt by all family members.

The definition of a harmonious family is a family built upon a lawful marriage, able to adequately and equally fulfill spiritual and material needs, enveloped in an atmosphere of love among family members and their environment in harmony and balance, and able to practice, internalize, and deepen the values of faith, piety, and noble character. Thus, a *sakinah* family is one that is formed and initiated with a marriage contract, and each partner continually strives to realize the harmony and longevity of their marital bond based on the values of justice, honesty, and openness (Nasrudin, 2023).

## DISCUSSION

### The Role of Jogokariyan Mosque in Educating Harmonious Families

Observations by the author indicate that the Jogokariyan Mosque significantly contributes to community development, including the nurturing of *sakinah* (harmonious) families. This is evident in one of its programs, "Fostering *Sakinah* Family Members as a Fortress of Defense." Additionally, this effort is institutionally supported by the IKS Bureau (Ikatan Keluarga *Sakinah*) within the mosque's administration, along with other bureaus aimed at realizing *sakinah* families.

To understand more about the contributions of Jogokariyan Mosque in educating *sakinah* families, we can examine its efforts based on various aspects that contribute to the formation of *sakinah* families.

First, religious and worship guidance. Contributions in this aspect can be seen from the religious activities encompassed in the daily agenda of the Jogokariyan Mosque, as detailed in the following table below.

No	Activity	Day	Time	Target Group
1.	Kultum	Every day	After Fajr	All Congregation
2.	Madrasah Diniyah	Every day	After Maghrib	FKMS
3.	Tafsir Study	Monday	20.00-22.00	General Congregation
4.	Quran Recitation	Tuesday and Saturday	Maghrib-Isha	Aisyiyah
5.	Women's Study	Tuesday and Thursday	20.00-22.00	Aisyiyah



6.	Women's Tadarus	Wednesday	20.00-22.00	Men
7.	Men's Tadarus	Thursday	20.00-22.00	Youth
8.	Contemporary Study	Friday	20.00-22.00	Youth
9.	Rotating Tadarus	Friday	20.00-22.00	Children
10.	General Study	Saturday	After Maghrib	Kurma
11.	Kurma Study	Saturday	20.30-22.30	Umida
12.	Umida Study	Saturday	16.00-17.30	Family
13.	IKS Study	Sunday	20.00-22.00	Umida
14.	Umida Study	Sunday	09.00-11.00	Mosque Administrators
15.	Sunday Study	Legi Sunday	06.00-07.30	RMJ
16.	Tuesday Study	Tuesday	20.00-09.30	Mosque Administrators
17.	Quran Tasmi'	Friday	After Maghrib	All Congregation

From the table, it is clear that the religious studies cater to all age groups, from children, youth, and young mothers (Umida) to the general congregation. According to one of the mosque administrators, these activities are deliberately designed according to age groups to ensure that the educational material is focused and appropriately targeted. The importance of this aspect is evident from the daily schedule, with general congregation guidance after Fajr and children's activities after Maghrib. The content is directed towards daily worship practices and is applied directly. These religious activities are further enriched with PHBI studies and special Ramadan programs. The impact of these activities is evident in the high number of family members participating in congregational prayers at the mosque, including Fajr prayer, which is always full—a rare sight in other mosques (Khoir, 2022).

Second, educational enhancement. In addition to non-formal educational activities such as religious studies and *madrrasah diniyah*, the mosque administration encourages congregants, especially children, to pursue formal education up to the university level. Support in the educational aspect is provided through tutoring sessions, a public library, and educational scholarships for underprivileged children funded by *zakat maal*. According to Sudi Wahyono, tutoring is conducted by mosque youth for children struggling with certain subjects, simultaneously training the youth to be responsible for the next generation. This activity is enriched with the "Night of *Taqarrub*," a kind of short-term *pesantren* where children stay in the mosque and receive learning motivation (Hartati Rismauli, 2023).

The public library, which contains books on general knowledge and religious education, is open every Sunday afternoon. To bridge the gap between children and parents, the mosque administration periodically motivates parents about the importance of education for their children through various forums.

First, health services. The contributions in the health aspect are evident from the mosque administration's efforts to create a mosque environment that is not only grand but also always clean. All rooms feel comfortable due to adequate air circulation. To ensure the health of the congregation, milk and snacks are provided every Sunday

morning after Fajr prayer, and every two months, chicken porridge is added (interview with the household bureau). Additionally, free health check-ups are offered every Friday afternoon, Wednesday evening, and Sunday morning in a dedicated clinic room, which is also utilized by the surrounding Jogokariyan community. These health services are carried out by Soepangat, one of the mosque administrators in the health bureau, who is a doctor by profession and has intended from the beginning to dedicate part of his time to provide medical services and health education for families. The health services are also supported by a blood donation bureau and dengue mosquito fogging bureau. This bureau is always ready to provide blood donations whenever needed by the congregation or the general public. Congregants can simply come to the mosque and inform them of the required blood type. The blood donation bureau coordinator will promptly contact registered mosque volunteers. For emergencies such as childbirth or sudden illness, the mosque administration also provides a volunteer vehicle that can be used as an ambulance.

Second, economic empowerment. Economic empowerment activities are coordinated by the entrepreneurship development bureau, which includes entrepreneurial training, capital assistance, partnerships, business mentoring, and marketing network assistance. For instance, in the field of entrepreneurship training, they have initiated creative endeavors like making Quran holders from reclaimed wood used in the mosque's construction, which has considerable economic value. Capital assistance and mentoring are provided for ventures such as grocery stores, herbal shops, rickshaw procurement, car wash services, food stalls, fried snack businesses, and eateries, including the "Bu Ning" eatery, which once faced financial difficulties and received assistance from the mosque administration. Marketing support is aimed at catering businesses; for example, whenever there is an event at the mosque, the catering needs are always sourced from local community businesses. Additionally, a Sunday market, "Pasar Tiban," coincides with weekly religious gatherings, offering a variety of culinary and clothing items from the community members. Partnerships involve job placement for congregation members who own businesses (Sholihin Ahmad Badru, 2019). The impact of these initiatives is significant for community members with businesses, as there are almost daily activities at Jogokariyan Mosque requiring catering services, including visits from various regions for study tours. Several times, the mosque administration has received catering and souvenir orders for tourists. For these purposes, the mosque administration provides branded boxes, and community members are asked to fill them according to the orders. The branded souvenir packages enhance the product's image and increase consumer confidence (Pellu, 2023).

Third, family and community relations. One aspect that the Jogokariyan Mosque administration focuses on is fostering unity and brotherhood among the congregation. This effort includes habitual greetings among congregants after prayers, casual conversations in the mosque's veranda while checking on who among the congregation has not attended the mosque. If a congregant has missed three prayer times, the administration and other members immediately visit to find out if the person is sick or facing other difficulties that need assistance (interview with the worship bureau). This aspect is supported by the KAUUM (Action Committee for the Ummah) Bureau, which collects rice donations for needy congregants. The IKS (Sakinah Family Association)



Bureau also contributes with its program of collecting funds to help sick or troubled congregants and offering family consultation services (as conveyed by Subandi, the IKS initiator). Another way to foster unity and brotherhood is through "Syawalan" gatherings involving all age groups from children to the elderly, as well as the "Angkringan" study sessions, a relaxed discussion format between the mosque administrators and the congregation. These sessions are named "Angkringan" because they genuinely bring an "Angkringan" cart complete with food, again sourced from the local community.

Considering the above descriptions, it can be said that the mosque's contribution to community development is undeniable. Historically, in early Islam, the mosque was the center of civilization. When the Prophet Muhammad (SAW) migrated from Mecca to Medina, the first thing he did was build a mosque, followed by a market. This indicates that Islamic civilization initially started with the establishment of mosque communities. These mosque communities were the main pillars of Islamic civilization and subsequently, the world's civilization for seven centuries.

In the context of Indonesia, the role of mosques is equally crucial. Islamic centers in the archipelago generally revolve around mosques, madrasahs, and *pesantrens*. The strength of the Indonesian people against colonialism was not detached from the role of mosques. From mosques, the discourse of independence was echoed. However, as Indonesia improved relatively, the mosque's functions were reduced, focusing only on religious rituals for Friday and five daily prayers. Discourses on mosques as centers of civilization, motivating the ummah to prosper and thrive, became less heard. Gradually, the values of mosque culture in society diminished (Hasbullah, 2021). With the spirit of restoring the mosque's function as in the Prophet's time, some mosque administrators in Indonesia are making strategic efforts to ensure that mosques provide maximum benefits to the ummah, including Jogokariyan Mosque in Yogyakarta.

These strategic steps are not easy; they require strong intention/enthusiasm, high commitment from the mosque administrators, and significant time to shift the mosque's paradigm from a narrow understanding to a broad one. The history of Jogokariyan proves that the formerly abangan (nominal Muslim) village has transformed into a *santri* (devout Muslim) village through a long social engineering process. According to Muhammad Jazir ASP, it is now referred to as "Jogokariyan Darussalam," implying that similar transformation efforts can be implemented in other mosques by considering the available potentials (Jazir ASP, 2024).

### **Supporting Factors for the Implementation of Harmonious Family Education at Masjid Jogokaryan**

According to the author, there are at least four factors that support the activities at masjid Jogokaryan, namely human resource factor, team management and innovation, leadership model, and strong cadre chain and network. Unlike most mosques, Jogokaryan Mosque has a very comprehensive management team. Besides the daily administrators, in some periods, the mosque administration consists of several bureaus totaling up to 29 bureaus. Within these 29 bureaus, about 120 people

serve as mosque administrators. This includes administrators for children, teenagers, and takmir officials. These bureaus are intentionally designed to accommodate the growing needs of the congregation over time. The abundance of bureaus, according to the author, makes the mosque rich in ideas and focused on its areas of expertise, as the mosque's administrators excel not only in quantity but also in quality according to their abilities (Sholihin Ahmad Badru, 2019).

The administrators of Jogokaryan Mosque realize that historically, mosques have had a significant contribution to the formation of civilization, as they were during the time of the Prophet Muhammad. However, the current reality is quite the opposite—mosque buildings are becoming grander but with fewer congregants. This realization has become a concern and a driving force for the mosque's administrators to take strategic steps to realize their hope of making Jogokaryan Mosque a center for education and community development, similar to mosques during the time of the Prophet Muhammad (Nawafila, 2020).

In executing their programs, the Jogokaryan Mosque administration is always supported by a management team. The daily leadership usually sets general policies, which are then translated by the team according to the bureau they handle. Additionally, at the beginning of each administration period, a congregation map is created to identify potential members for development. From this map, visions and missions are formulated for specific periods. Scenario planning is then developed to achieve the formulated visions (Rifai Adi Yustian, 2021).

Mosque administrators are democratically elected through *takmir* elections involving all relevant stakeholders. Every congregant has an equal right to administration; there is no monopoly or dynastic leadership. *Takmir* candidates present their visions and missions to the congregation before elections are held. This democratic selection model brings positive impacts. Besides providing political education, especially to the younger generation, the elected *takmir* officials will gain high trust from the congregation, making it easier to implement programs. The democratic principles are also utilized in this *takmir* leadership model, where bureau coordinators are given the freedom to take creative initiatives without waiting for commands from the leadership (Sumardianto, 2022).

It is undeniable that the progress of an organization/dawah institution must be supported by a good cadre system. In Jogokaryan Mosque, the cadre chain starts from Hamas (Mosque Children's Association), consisting of pre-kindergarten children to 7th graders, with its administrators from 8th graders to 12th graders; RMJ (Jogokaryan Mosque Youth), including members and administrators from 10th graders to married individuals; KURMA (Alumni Family of Jogokaryan Mosque Youth), consisting of former RMJ members or married individuals living in various regions in Indonesia; UMIDA (Young Mothers Group), specifically for young mothers; and TAKMIR, an accumulation of various potentials within the mosque, including children, youth, former youth, and elders.

The key to these supporting factors, according to the author, is the *takmir*'s courage to innovate. This innovation starts from the *takmir* leadership model, where administrators are democratically elected through *takmir* elections. Furthermore, the

development of the administration structure is not limited to the areas of *idaroh*, *imaroh*, and *ri'ayah* as found in mosque management books, but the mosque administrators are equipped with various bureaus to meet the congregation's needs (Ekaviana & Djamhuri, 2021).

The importance lies in the leadership model, where *takmir* officials position themselves as servants of the congregation, and the *takmir* bureaus are given full freedom, resulting in new innovations in determining activities, including the innovative funding model of self-funded mosque financing, where each congregant is encouraged to calculate the actual amount needed weekly, and the congregation willingly contributes accordingly.

## CONCLUSION

Jogokaryan Mosque, located in Mantirijeron village, Mantrijeron district in Yogyakarta, has optimized its functions effectively. This optimization is demonstrated through its role or contribution to promoting harmonious family education, not only for the Jogokaryan community but also for the surrounding area. This contribution includes aspects of worship guidance, improving education quality, health aspects, economic empowerment, and family and environmental relationship patterns. Among these five aspects, worship guidance activities receive the most attention from mosque administrators. This is in line with the primary function of a mosque, which is to facilitate prostration and dedicated worship to Allah SWT.

The optimization of mosque functions, which also impacts families in Jogokaryan village, is achieved due to several supporting factors. These include the human resource factor, which not only consists of a large number but also quality individuals, as many *takmir* administrators come from educated backgrounds. There is a shared perception among administrators regarding the mosque's function, innovative management strategies, a well-organized cadre chain, and a democratic leadership model.

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