

OPTIMIZING MOSQUES AS CENTERS OF COMMUNITY EMPOWERMENT THROUGH PARTICIPATORY ACTION RESEARCH: EVIDENCE FROM KEDUNGBANTENG VILLAGE, MALANG, INDONESIA

Joko Wibowo¹, Fahrurozi²

Universitas Al-Qolam Malang, Kabupaten Malang, Indonesia

Article info	ABSTRACT
<p><i>Corresponding Author:</i></p> <p>Joko Wibowo jokowibowo@alqolam.ac.id Universitas Al-Qolam Malang</p>	<p>Structural and sustainable programs that would allow mosques to serve as Centers of Community Empowerment are lacking in many mosques. This study provides optimal mosque role enhancements through Improved Mosque Governance; Increased Youth Participation; and Improvement in Legal Awareness Related to <i>Waqf</i> Management. Participatory Action Research (PAR) was the methodology used to collect data by way of Surveys, Interviews, Observations, and Focus Group Discussions involving, Mosque Administrators, Youth Participants and Community Leaders. The results of the study have shown that there have been significant gains in Mosque Governance Improvements, with 60% of all <i>takmir</i> now using Structured Administrative and Financial Systems; Youth Participation has increased from 30% to 65%; there has been successful legalization of <i>Waqf</i> Assets (AIW); as well as community engagement increases through Integrated Educational, Health & Social Programs.</p> <p>Keywords: <i>Mosque governance, Community empowerment, Youth participation, Waqf management, Participatory Action Research</i></p>
<p>This article distributed under the terms of the Creative Commons Attribution-Share Alike 4.0 International License (https://creativecommons.org/licenses/by-sa/4.0/)</p>	

INTRODUCTION

Mosques have an integral role in shaping how Muslims and their communities live and practice Islam throughout Indonesia. For example, in *Kedungbanteng* village, *Sumbermanjing Wetan* district, Malang, mosques were the spiritual and social centers of their communities, but only about 25% had structured and long-lasting empowerment programs; this short perspective was mostly a result of poor mosque management capabilities, limited youth involvement, and institutional support for these mosques to support their capacity as community development agents. For mosques to be set as sustainable places for education, empowerment, and economic autonomy in their communities, collaborative action between mosque leaders, local government agencies, and the surrounding community was needed. In *Baitul Makmur* Mosque, located in *Tanjungtani* Village, Nganjuk, East Java, for example, through proper mosque management and creating opportunities for community engagement, the mosque had developed from a spiritual place

to fulfilling the needs of the community¹. In addition, research that used a qualitative approach and Talcott Parsons' functional theory to investigate the relationship between mosque empowerment and its ability to enhance community interactions was successful in improving the functions of mosques for the benefit of the surrounding community. As a result, this research showed that mosques, when properly managed and with active community involvement, could become practical and sustainable centers of social and educational development and enhance the quality of life for their religious and community members. Similarly, a study that emphasized the importance of the mosque's role in creating a sense of community was successful in providing resources through zakat distribution programs, training programs, and programs for youth engagement². All these efforts, as research proposed, contributed to creating harmony in society, reducing poverty, and creating a greater sense of social wealth among community members, given the challenges faced by communities due to high levels of poverty and limited access to financial resources³. Additionally, a successful study was conducted emphasizing the need to provide for the complete restoration of the mosque's role by utilizing strategic thinking design to empower mosques, develop management capacity in mosque operations, utilize local resources in a more optimal manner, and promote digital forms of *da'wah*⁴. Both were further examples of how mosque empowerment required effective management models, mobilization of youth, *ta'lim* assemblies, and training opportunities for the community, to build and expand the functions of mosques in all areas of religious, social, cultural, and economic importance⁵. Such actions could help mosques become active centers for Islamic education and the facility of social welfare services.

Parallel findings emerged from East Lombok, West Nusa Tenggara, where qualitative research involving five mosque *takmirs* identified three primary aspects of empowerment—religious, moral, and economic. Challenges such as low youth participation in religious programs and repayment delays were addressed through youth-focused initiatives and family-based communication⁶. These findings aligned with the broader initiative in West Nusa Tenggara, known as the “province of a thousand mosques,” where revitalization programs sought to expand the mosque’s role beyond worship. Training programs using lectures, discussions, and practice-based learning successfully built the capacity of 100 mosque *takmirs* from 50 mosques across 10 districts, demonstrating how structured capacity building strengthened mosque-based economic empowerment⁷.

Empowerment through the Mosque had successfully occurred through local models such as *Al-Muhajirin* and *At-Taqwa* Mosques. *Al-Muhajirin* Mosque used the simple model

¹ Universitas Islam, Negeri Sunan, and Kalijaga Yogyakarta, “APLIKASIA: Jurnal Aplikasi Ilmu-Ilmu Agama Pemberdayaan Masjid Dalam Kehidupan Sosial-Agama Masyarakat Desa Tanjungtani Kecamatan Prabon Kabupaten Nganjuk” 20, no. 2 (2020): 2020–2109.

² Kuriniwaty Dkk, “Peran Masjid Dalam Menjaga Keamanan Dan Kesejahteraan Umat,” *Jurnal Pendidikan Tambusai* 8, no. 3 (2024): 4.

³ Faruq Alhasbi et al., “Optimalisasi Pengurus Masjid Dalam Upaya Memakmurkan Masjid Di Kelurahan Jumapolo Karanganyar,” *Altifani : Jurnal Pengabdian Masyarakat Ushuluddin, Adab, Dan Dakwah* 3, no. 1 (2024): 1–19, <https://doi.org/10.32939/altifani.v3i1.2514>.

⁴ Humaysah et al., “Memberdayakan Masjid Sebagai Pusat Pendidikan Islam” 6, no. 3 (2023): 1060–67.

⁵ Yusi Srihartini, Andri Yuningsih, and Suwanggi Leman, “Pusat Pendidikan Islam Berbasis Masjid,” *At-Tadris: Journal of Islamic Education* 4, no. 2 (2025): 245–55, <https://doi.org/10.56672/8q2gaw84>.

⁶ Hanan Wihasto and Rina Istiqomawati, “Investasi: Jurnal Ekonomi Dan Bisnis Pemberdayaan Masyarakat Menurut Perspektif Takmir Masjid Di” 4, no. 1 (2024): 14–19.

⁷ Muhamad Ali, Baiq Rismarini Nursali, and Muhamad Juaini, “Pelatihan Takmir Untuk Meningkatkan Kapasitas Takmir Dalam Pemberdayaan Ekonomi Jamaah Berbasis Masjid,” *Abdi Populika* 04, no. 1 (2023): 59–69.

of giving financial support and small loans to its members in a rural area, demonstrating the principle of mutual cooperation in the community. In addition to providing economic support, the mosque functioned as both an educational and a social center, creating both spiritual and communal growth. Similarly, *At-Taqwa* Mosque in *Burujul, Kotakulon* Village, had been able to link productive economic initiatives with transparent financial governance through *Baitul Maal* and cooperatives. The mosque had created an Islamic Economic Enterprise Management Team that had developed a reporting system and conducted surveys, interviews, and training programs. This was evidence that mosques could fulfill the spiritual, social, and economic roles to improve community welfare⁸.

Building upon these empirical insights, the study conducted by *Islami* (2020) further examined the mosque's economic empowerment system in improving the welfare of congregants and surrounding communities, as well as exploring the Islamic economic perspective on mosque-based empowerment. Employing a qualitative descriptive approach with interviews and documentation, the study analyzed real field conditions and identified the *Al-Markaz Al-Islami* Mosque in Makassar as a model. The mosque implemented a range of productive economic programs, such as Islamic education institutions (TK and TPA), hall rentals, bookstore and clothing stalls, Friday markets, and Ramadan bazaars, which reflected the Islamic principle that mosques should serve not only as places of worship but also as centers for education, public communication, and community development. This holistic empowerment model demonstrated that, through proper management and adherence to Islamic economic values, mosques could effectively integrate religious, educational, social, and economic functions to advance the welfare of the *ummah*⁹.

Supporting these perspectives, the study conducted by Purwaningrum (2021) at Namira Mosque offered a concrete example of effective mosque management and service optimization. Using a qualitative case study approach involving observation, interviews, and documentation, the research revealed that Namira Mosque successfully applied management functions—planning, organizing, actuating, and controlling—in providing excellent religious and educational services. The optimization of the mosque's role was strengthened by loyal administrators, sufficient funding, and good facilities, with the only obstacle being the inconsistent motivation of some worshippers. This finding reinforced previous studies showing that systematic management, adequate resources, and community participation were key to transforming mosques into sustainable centers of Islamic education, empowerment, and community welfare¹⁰.

So far, conducting studies on mosque-based community empowerment has been limited to examining various aspects of this area, such as; developing and implementing economic activity programs, developing and implementing religious education programs, developing and implementing youth development programs, and studying how mosque management and administration may be improved; most of these studies utilize either qualitative descriptive or training program methodologies and view the communities studied as passive recipients of the program and not active co-researchers with the researcher of the

⁸ Anita Dwi Utami, "Pemberdayaan Masjid Sebagai Fungsi Sosial Dan Ekonomi Dengan Usaha Ekonomi Masjid Di Masjid At-Taqwa Kabupaten Sumedang," *Gudang Jurnal Multidisiplin Ilmu* 2, no. April (2024): 25–34.

⁹ Muhammad Al Atsqolani, Nashiruddin Pilo, and Maryati Mallongi3, "Pemberdayaan Ekonomi Masjid Dalam Perspektif Ekonomi Syariah," *QANUN: Journal of Islamic Laws and Studies* 2, no. 1 (2023): 222–27, <https://doi.org/10.58738/qanun.v2i1.324>.

¹⁰ Septiana Purwaningrum, "Optimalisasi Peran Masjid Sebagai Sarana Ibadah Dan Pendidikan Islam (Studi Kasus Di Masjid Namira Lamongan)," *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 7, no. 1 (2021): 96–116.

program. In most cases, although references were made to some level of participatory activity occurring in the study, there have been very few examples of the systematic, continued application of PAR as a continuous process involving the establishment of a cycle of planning, action, reflection, and re-planning. At the same time, previous studies of mosque-based community empowerment have tended to isolate studies on governance and youth engagement; most studies have not similarly investigated the area of Legal Empowerment through Legalization of Mosque Assets (*Akta Ikrar Wakaf AIW*) nor the alliance of Education and Health Services with Mosque-based Community Empowerment in the development of a single Macro Empowerment Model. In terms of the legal sustainability of Mosque Assets as an integral part of developing long-term flexibility as an institution, little current research has been done in this area. There are also many cases where studies of Mosque-based Community Empowerment have failed to provide empirical evidence in terms of measureable evidence of institutional transformation (e.g., Governance Practice Changes or Degree of Youth Engagement Changes) to support the claims and assertions of the Researchers that these institutional transformations occurred. For these reasons, it is clear there is a gap in the current research and future investigation to assist in developing and validating empirically a Comprehensive, Participatory and Sustainable Model for Mosque-based Community Empowerment addressing Institutional Governance, Legal Legitimacy, Intergenerational Participation and Community Service Integration; and this Study is intended to provide the means to fill this gap.

This study had an objective of optimizing the role of mosques in *Kedungbanteng* as a medium for the empowerment of communities. The goal of this research was to transform the mosque into a formal institution and to provide the services that would assist in the development of the mosque into a place where education, social solidarity and the development of communities occurred. A participatory approach was used to ensure that the programs for empowerment were developed and implemented based on the needs of the community. Therefore, the objectives of this research focused on enhancing the governance of mosques by providing training to *Takmir* and developing their organizations, increasing youth's involvement in religious and social programs, and developing an understanding of the importance of legalizing *waqf* asset (AIW) for sustainable management of the mosque. Lastly, the research focused on integrating mosque-based empowerment with other community-based initiatives, such as education, healthcare and other community activities. Ultimately, the research was expected to provide both practical and theoretical contributions to the development of participatory-based models of empowerment for the local community.

METHOD

The Participatory Action Research (PAR) method was used to address issues found in *Kedungbanteng* through Community Services. It was chosen because the method allowed communities to take part in the research process as co-researchers instead of simply being seen as participants (subjects). The PAR cycle consists of planning, action, observation, reflection, and re-planning, and enabled the program to make continuous improvements to their strategy, based on what they had learned from their work, thus developing solutions that will finally be both relevant and sustainable.

To find a solution, a participatory needs assessment that involved the use of surveys, focus groups and interviews from the *takmir* (mosque boards), local leaders and youth. This assessment revealed several major problems including poor governance of mosques, inadequate attendance and participation of young people in mosques and legal protection of the *waqf* (AIW) assets. After identifying these main issues, various analytical techniques

were employed such as thematic analysis to sort the problems into categories and rank their significance so that a logical approach could be taken to develop a list of solutions. Logical Framework Analysis (LFA) was also utilized to create a systematic and measurable plan of action that was to address these issues. Everything was considered in terms of goals, objectives and outputs, indicators and potential risks.

Workshops, training and socialization sessions were conducted during implementation to address the problems identified throughout the implementation process. The continued observation by the implementing team through field notes enabled the checking of outcomes throughout implementation, and the use of participatory evaluation sessions provided community members with the opportunity to review results and make recommendations for improvements. Through this collaborative process of interpretation of findings, the community was able to not only benefit from the program but also strengthened its ability to sustain and replicate the problem-solving process long after implementation was complete.

Kedungbanteng's community services utilized different kinds of tools and supplies to enhance the training and participatory components of community service. The primary tool that was used was the structured survey form, which allowed for the collection of data on mosque service facilities, the management structure of mosques, and the needs of the community. By using the structured survey forms, it was possible to identify absences in the governing structure of mosques and create a foundation upon which to build empowerment programs. Additionally, the researchers used a set of discussion guides and focus group discussion (FGD) formats that allowed for discussions between *takmir*, youth, religious figures, and community members to ensure that everyone was represented in the planning and evaluation phases.

Modules and training materials for the management of mosques and building the capacity of *Takmir* had become a significant component of the supporting toolkit. The development of educational materials around financial transparency, leadership, program planning, and the *Akta Ikrar Wakaf* (AIW) which is the legal recognition of *Waqf* had been addressed by those involved in the development of materials for mosque managers. Additionally, practical resources, including training presentation materials, document support materials and administrative formats, were developed and used to support the facilitation of workshops and training events. The use of teaching aids and the application of interactive methods to facilitate the learning process in schools (TPQ) through the development of books, worksheets, and creative resources aided the student learning experience. The combination of the above items supported the delivery of the Community Service Program in a systematic and participatory way while also being responsive to community needs.

RESULT AND DISCUSSION

Finding

The evaluation and monitoring process revealed that the community service programs in *Kedungbanteng* produced significant progress in optimizing the role of mosques as centers of empowerment. One of the key results was the improvement in mosque governance, particularly in management and organizational capacity. *Takmir* who had previously lacked administrative and financial planning skills began to adopt new practices, such as documenting mosque activities, creating financial reports, and designing structured programs. This progress was confirmed through feedback collected during reflection meetings and follow-up discussions with mosque leaders.

A further significant outcome of the intervention was the growth of youth involvement in religious and social programs. Before implementation, their involvement in mosque activities was supporting older generations, and there were few opportunities for them to be actively involved. With the assistance of training, creative learning activities, and partnerships with *Karang Taruna*, the levels of youth involvement in the mosque increased significantly. A number of youths who participated reported increased motivation to take part in activities offered at the mosque and many had taken the initiative to create new activities such as Qur'an study groups and youth-led religious performances. These changes demonstrated the effectiveness of utilizing participatory approaches to allow youth to have ownership of their community's programs.

The Program also assisted various Mosques by providing support in their efforts to legalize their *Waqf* properties via the *Akta Ikrar Wakaf* (AIW). This accomplishment was very important as it gave Mosque properties legal protection for future generations. The monitoring findings demonstrated that Mosque Leaders had become increasingly aware of how essential legal frameworks are for managing assets, all of which point toward sustainable development. From a scientific perspective, these findings support theories of empowerment and participatory development. The improvement in governance demonstrates how capacity-building interventions can transform local institutions into more accountable and responsive entities. Increased youth involvement resonates with empowerment theory, which emphasizes the role of participation in enhancing agency and independence. Furthermore, the legal awareness component strengthens the structural foundation of community institutions, ensuring long-term sustainability.

Overall, the evaluation shows that the combination of training, participatory engagement, and legal empowerment provides a comprehensive model for mosque-based community development. The findings underline the potential of Participatory Action Research (PAR) as not only a problem-solving framework but also a transformative approach that enhances both social capital and institutional resilience.

The analysis of the situation after the implementation of the community service program in *Kedungbanteng* revealed several important scientific findings that were supported by adequate data. First, mosque governance showed measurable improvement. Before the program, only a minority of mosques in the village had systematic documentation and financial report. After training and mentoring sessions, more than 60% of the participating *takmir* began to apply structured management practices, including recording income and expenses, creating program schedules, and evaluating their activities. This progress was confirmed during reflection sessions, where *takmir* presented evidence of newly developed financial reports and organizational charts.

Second, the number of local young people participating in mosque-based activities significantly increased. On average, before the intervention, surveys indicated that less than 30% of local youth participated regularly in the mosque's activities. After implementing creative learning programs, Qur'an study circles and performance-based religious practices led by youth, the level of participation rose to approximately 65%. The observation notes and attendance records showed this change, indicating that the young people were not only joining in existing activities; they were also starting their own collaborative projects with *Karang Taruna*.

The implementation of Legalization of *Waqf* Property was successful in providing legal status for *waqf* property through the *Waqf* Certificates of Registration (AIW) program identified the mosques with incomplete documentation of *waqf* as having *waqf* assets put at risk by potential legal disputes. At the completion of the program, at least four mosques had

received or were completing the process for AIW at their local KUA's (Ministry of Religious Affairs) offices; thereby creating long-term protection for the *waqf* property and providing the potential for future generations.

Finally, mosque-based educational programs combined with healthcare had provided excellent results to students (i.e., those who participated in TPQ and Madrasah Diniyah) through new ways of receiving their education as a result of innovative teaching strategies provided by community service volunteers. The *Posyandu* program received excellent assistance from TPQ and Madrasah *Diniyah* students, and health teams indicated enhanced capabilities in documenting and tracking children's growth and health education for mothers. Therefore, this evidence indicated that empowering communities through Islamic worship (Mosque-based) with Education and Health Services created a "Synergy" of community health and education by fostering holistic development.

From a scientific standpoint, these findings validated the effectiveness of the PAR model in strengthening social institutions through participatory engagement. The data showed that structured interventions in governance, youth participation, legal awareness, and cross-sectorial integration can significantly enhance the role of mosques as centers of community empowerment.

Table 1. Changes in Mosque-Based Empowerment Indicators Before and After the PAR Program

Indicator	Before Program (%)	After Program (%)
Structured Mosque Governance	40	60
Youth Participation in Mosque Activities	30	65
Mosques with Legalized Waqf (AIW)	20	50
Integrated Education & Health Programs	35	70

In Table 1, we can see the growth of all indicators of Empowerment showed a large increase after the participatory action research program was initiated, with an increase in the Governance area of Mosques from (40% to 60%) showing a greater capacity for Administrative or Financial Management to be conducted by the *Takmir*. The increase of Youth Level of Participation from (30% to 65%) showed how successful participating in the programs had been along with other youth focused approaches. The establishment of a Legalized *Waqf* Asset (AIW) from (20% to 50%) demonstrated that the establishment of legal legitimacy had strengthened the sustainability of institutions. In addition, the previously exclusive and independent Mosque Based Programs are now connecting Education & Health together with the Mosque where they will facilitate further Cross-Sectorial Collaborations between the three sectors and enhance the Holistic Community Empowerment within the community.

Discussion

This research investigated how mosques function on a strategic level as institutions of worship, education, social cohesion, and economic prosperity, through qualitative approaches including interviews and observations. As evidenced by this study, mosques created opportunities for individuals to live together peacefully and harmoniously and to pursue their goals through programs like zakat distributions, empowering youth and mediating conflicts. However, there were difficulties with sustainability due to resource scarcity so there was a need to develop policies to enhance the capacity of mosques to support community development¹¹.

¹¹ Kuriniwaty Dkk, "Peran Masjid Dalam Menjaga Keamanan Dan Kesejahteraan Umat."

The community service program in *Kedungbanteng* further supports these findings by revealing that mosques could become powerful agents of social transformation when managed through participatory governance, youth engagement, legal empowerment, and integration with education and health programs. These findings were consistent with contemporary studies that emphasized the mosque's evolving role in the digital era¹². It highlighted how technology enhanced transparency and efficiency in mosque management through digital zakat and *infaq* platforms, while ¹³ focused on the need for mosques to become appealing and technologically adaptive spaces for millennial in the context of the Industrial Revolution 4.0. Similarly, Rusmiati (2023) demonstrated that mosque transformation in the modern era depended heavily on adaptive leadership, community participation, and responsiveness to societal changes¹⁴.

By providing organized training programs and systems for jointly holding mosque leaders accountable to their members, *Kedungbanteng* had created greater transparency and efficiency in how their mosques were operated. The models for Digital Governance of Nurkarimah (2024) reflected these improvements, and it coincided with the assertion of Darmawan and Marlin (2021) that mosque leaders must possess a certain level of Digital Literacy. Also, the increase in youth participation had gone up from 30% to 65%, which supported the contention of Darmawan and Marlin (2021) that millennials can be encouraged to participate through culturally appropriate and technology-enabled opportunities. Moreover, the successful legalization of waqf assets through *Akta Ikrar Wakaf* (AIW) demonstrated how participatory legal education and digital *waqf* management strengthened institutional legitimacy, as both Nurkarimah (2024) and Kartika (2024) had shown¹⁵.

Community synergy and multiple benefits for the community achieved through the integration of education/health/economic components (e.g. TPQ, schools, *Posyandu*) were enhanced by these collaborations. This aligned with Nurkarimah (2024) whose research described mosque as a digital social and economic center, also aligned with Darmawan & Marlin (2021) who advocated for mosques' role in promoting digital communications, and aligned with Rusmiati (2023) who identified mosques' role in building social cohesion. All three studies concluded that mosques were not only religious institutions, but also served as strategic centers for empowering communities, building resilient institutions, and facilitating social transformation through participatory engagement, technological advances or innovative solutions, and adaptive leadership.

Furthermore, the role of the Mosque Prosperity Council (*Dewan Kemakmuran Masjid*) provided an important practical dimension to these transformations. As shown by Kartika (2024), the Council served as a vital platform for fostering community solidarity and improving economic welfare through diverse social, economic, and educational programs. Its initiatives, including those centered on women and youth empowerment, had

¹² Fitria Nurkarimah et al., "Menjadikan Masjid Sebagai Pusat Inovasi Ekonomi Dalam Menghadapi Tantangan Dan Peluang Di Era Digital," *Jurnal Pendidikan Tambusai* 8, no. 3 (2024): 47350–54, <https://jptam.org/index.php/jptam/article/view/23031>.

¹³ Deni Darmawan and Samsul Marlin, "Peran Masjid Bagi Generasi Milenial," *Jurnal Kajian Agama Hukum Dan Pendidikan Islam (KAHPI)* 2, no. 1 (2021): 52, <https://doi.org/10.32493/kahpi.v2i1.p52-64.9372>.

¹⁴ Elis Teti Rusmiati, "Transformasi Peran Masjid Pada Zaman Modern: Studi Kasus Pada Masjid Agung Dan Masjid Al-Azhom Kota Tangerang," *PETANDA: Jurnal Ilmu Komunikasi Dan Humaniora* 4, no. 2 (2023): 54–60, <https://doi.org/10.32509/petanda.v4i2.2991>.

¹⁵ Metasari Kartika et al., "Peran Dewan Kemakmuran Masjid Dalam Membangun Solidaritas Dan Ekonomi Umat," *Community Development Journal : Jurnal Pengabdian Masyarakat* 5, no. 1 (2024): 2647–51, <https://journal.universitaspahlawan.ac.id/index.php/cdj/article/view/26231>.

significantly strengthened community cohesion and created equitable economic opportunities. This complemented the findings of Kuriniwaty (2024), Nurkarimah (2024), Darmawan & Marlin (2021), and Rusmiati (2023), all of whom underscored that effective mosque-based empowerment must integrate participatory management, digital innovation, and inclusive leadership to sustain community well-being and social harmony.

The synthesis of the findings of *Kedungbanteng*, Kuriniwaty (2024), Nurkarimah (2024), Darmawan & Marlin (2021), Rusmiati (2023), and Kartika (2024) supported the conclusion that mosque-based empowerment depended upon an integrated model of community engagement, digital competence and adaptability in governance within a framework of Capability Building, Empowerment Theory, Legitimacy in the Institution and Systems Thinking. By influence collective efforts of participatory engagement, technology-based innovation, adaptive leadership and inclusive community programs, the mosques and their governing boards could strengthen the local governance of the mosques, increase participation of youth and women, preserve institutional assets and support social welfare. Collectively, these converging views provided support for an argument that mosques had the potential to develop into vibrant centers of spiritual, educational, social, and economic innovation, aligning their traditional role with contemporary model of governance, technology and changing demographic.

CONCLUSION

The community service program implemented in *Kedungbanteng* village reached its goal of optimally utilizing mosque facilities as community empowerment centers through its utilization of participatory engagement of the local community. The data indicated that by involving mosque leaders, youth, and community institutions collaboratively in the research process as active participants in the process, substantial transformation of societal structures and institutions could be achieved. The original hypotheses of the service program in decision making led to increased governance accountability, increased levels of youth engagement within the community, and improved collaboration between constituents were validated with data obtained from participation, as well as theoretical frameworks associated with empowerment, institutional development, and systems integration.

From a scientific perspective, the project demonstrated that structured training and mentoring through participatory approaches could enhance organizational capacity or performance and increase legal literacy, as well as enhance generational collaboration among members of religious-based organizations. The mosques that were predominantly for rituals transformed into community resource Centers capable of providing localized, specialized programming, managing community assets, as well as delivering educational and health-related initiatives. Furthermore, the empowerment obtained was not just technical; through this project, an ideological sense of collective awareness and realization of the integrated nature of worship and development was created.

The PAR program (Participatory Action Research) illustrates how effective the model is for changing communities and for generating change in communities. In addition, the *Kedungbanteng* PAR project provides empirical support for increasing body of evidence that empowering communities by utilizing their own local wisdom, value inclusiveness, and learn from one another creates sustainable social change within those communities.

In terms of further development, there is a need to expand what has been accomplished in *Kedungbanteng* and implement similar empowerment models for other villages. One way to do this is to develop new models of economic empowerment based on the use of mosques and use of electronic management tools to enhance business

productivity. More than ever, it is crucial that universities, local government and mosque leaders continue to work together as a partner to keep the PAR momentum moving forward and ensuring the mosque continues to serve as a promoter for social, educational and moral development in their respective communities.

BIBLIOGRAPHY

- Alhasbi, Faruq, Joko Subando, Nur Saimona, and Ali Rosidi. "Optimalisasi Pengurus Masjid Dalam Upaya Memakmurkan Masjid Di Kelurahan Jumapolo Karanganyar." *Altifani: Jurnal Pengabdian Masyarakat Ushuluddin, Adab, Dan Dakwah* 3, no. 1 (2024): 1–19. <https://doi.org/10.32939/altifani.v3i1.2514>.
- Ali, Muhamad, Baiq Rismarini Nursali, and Muhamad Juaini. "Pelatihan Takmir Untuk Meningkatkan Kapasitas Takmir Dalam Pemberdayaan Ekonomi Jamaah Berbasis Masjid." *Abdi Populika* 04, no. 1 (2023): 59–69.
- Azizi, Muhammad Hakim, and Madha Adi Ivantri. "Peran Kepemimpinan Transformasional Terhadap Kinerja Individu Amil Pada Lembaga Amil Zakat Infaq Dan Sodaqoh (LAZIS) Di Surakarta." *Al-Urban: Jurnal Ekonomi Syariah Dan Filantropfi Islam* 5, no. 2 (2021): 112–20. <https://doi.org/10.22236/alurban>.
- Darmawan, Deni, and Samsul Marlin. "Peran Masjid Bagi Generasi Milenial." *Jurnal Kajian Agama Hukum Dan Pendidikan Islam (KAHPI)* 2, no. 1 (2021): 52. <https://doi.org/10.32493/kahpi.v2i1.p52-64.9372>.
- Humaysah, Zarah, Harianto, Luthfiyah, and Wismanto. "Memberdayakan Masjid Sebagai Pusat Pendidikan Islam" 6, no. 3 (2023): 1060–67.
- Islam, Universitas, Negeri Sunan, and Kalijaga Yogyakarta. "APLIKASIA: Jurnal Aplikasi Ilmu-Ilmu Agama Pemberdayaan Masjid Dalam Kehidupan Sosial-Agama Masyarakat Desa Tanjungtani Kecamatan Prambon Kabupaten Nganjuk" 20, no. 2 (2020): 2020–2109.
- Kartika, Metasari, Memet Agustiar, Aya Sofia Ardelia, Abd. Mubaraq, Achmad Achmad, and Rio Laksamana. "Peran Dewan Kemakmuran Masjid Dalam Membangun Solidaritas Dan Ekonomi Umat." *Community Development Journal: Jurnal Pengabdian Masyarakat* 5, no. 1 (2024): 2647–51. <https://journal.universitaspahlawan.ac.id/index.php/cdj/article/view/26231>.
- Kuriniwaty Dkk. "Peran Masjid Dalam Menjaga Keamanan Dan Kesejahteraan Umat." *Jurnal Pendidikan Tambusai* 8, no. 3 (2024): 4.
- Muhammad Al Atsqolani, Nashiruddin Pilo, and Maryati Mallongi3. "Pemberdayaan Ekonomi Masjid Dalam Perspektif Ekonomi Syariah." *QANUN: Journal of Islamic Laws and Studies* 2, no. 1 (2023): 222–27. <https://doi.org/10.58738/qanun.v2i1.324>.
- Nurkarimah, Fitria, Adinda Dwi Putri, Putri Zahara, Lailatun Nadira, and Wismanto Wismanto. "Menjadikan Masjid Sebagai Pusat Inovasi Ekonomi Dalam Menghadapi Tantangan Dan Peluang Di Era Digital." *Jurnal Pendidikan Tambusai* 8, no. 3 (2024): 47350–54. <https://jptam.org/index.php/jptam/article/view/23031>.
- Purwaningrum, Septiana. "Optimalisasi Peran Masjid Sebagai Sarana Ibadah Dan Pendidikan Islam (Studi Kasus Di Masjid Namira Lamongan." *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 7, no. 1 (2021): 96–116.
- Rusmiati, Elis Teti. "Transformasi Peran Masjid Pada Zaman Modern: Studi Kasus Pada

- Masjid Agung Dan Masjid Al-Azhom Kota Tangerang.” *PETANDA: Jurnal Ilmu Komunikasi Dan Humaniora* 4, no. 2 (2023): 54–60. <https://doi.org/10.32509/petanda.v4i2.2991>.
- Srihartini, Yusi, Andri Yuningsih, and Suwanggi Leman. “Pusat Pendidikan Islam Berbasis Masjid.” *At-Tadris: Journal of Islamic Education* 4, no. 2 (2025): 245–55. <https://doi.org/10.56672/8q2gaw84>.
- Utami, Anita Dwi. “Pemberdayaan Masjid Sebagai Fungsi Sosial Dan Ekonomi Dengan Usaha Ekonomi Masjid Di Masjid At-Taqwa Kabupaten Sumedang.” *Gudang Jurnal Multidisiplin Ilmu* 2, no. April (2024): 25–34.
- Wihasto, Hanan, and Rina Istiqomawati. “Investasi: Jurnal Ekonomi Dan Bisnis Pemberdayaan Masyarakat Menurut Perspektif Takmir Masjid Di” 4, no. 1 (2024): 14–19.