

## **The Mosque as a Source of Community Prosperity: Lessons from the Jogokariyan Mosque**

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### **Abstract**

The research was conducted to analyze the role of programs to increase the independency and prosperity of community held by the Jogokariyan Mosque in Special Region of Yogyakarta. The research method is qualitative method with the approach of Interactive Model Analysis was used along with the observation during the period of January, 2022 until March 2022. The study showed that Jogokariyan Mosque conducted programs in field of social, economic, health, education and covid-19 pandemic handling. In the social Jogokariyan Mosque's have program Jogokaryan Ramadhan village, Jogokariyan Mosque's Rice ATM, and Jogokariyan's Public Market. In the economics Jogokariyan Mosque's have program the development of Small Micro and Medium Enterprises (SMME), At the during the covid-19 pandemic Jogokariyan Mosque's Special Program. Jogokariyan Mosque programs could be used as a lesson learned on how a mosque could improve its role in the community to accelerated the increase of community prosperity.

**Keywords:** Jogokariyan Mosque, Ummah Economic, Social Welfare

### **Abstrak**

Penelitian ini dilakukan untuk menganalisis peran program peningkatan kemandirian dan kesejahteraan masyarakat yang diselenggarakan oleh Masjid Jogokariyan Daerah Istimewa Yogyakarta. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan Analisis Model Interaktif dengan observasi selama periode Januari 2022 hingga Maret 2022. Hasil penelitian menunjukkan bahwa Masjid Jogokariyan menyelenggarakan program di bidang sosial, ekonomi, kesehatan, pendidikan dan penanggulangan Covid-19. -19 penanganan pandemi. Di Masjid Jogokariyan terdapat program Desa Jogokaryan Ramadhan, ATM Beras Masjid Jogokariyan, dan Pasar Rakyat Jogokariyan. Di bidang ekonomi Masjid Jogokariyan mempunyai program pengembangan Usaha Mikro Kecil dan Menengah (UMKM), Pada saat pandemi covid-19 Program Khusus Masjid Jogokariyan. Program Masjid Jogokariyan dapat dijadikan pembelajaran bagaimana masjid dapat meningkatkan perannya di masyarakat untuk mempercepat peningkatan kesejahteraan masyarakat.

**Kata Kunci:** *Masjid Jogokariyan, Kemandirian Rakyat, Kesejahteraan*

## INTRODUCTION

Since the first case of Covid-19 in Indonesia was announced in March 2020, Indonesia, like every country in the world, has faced significant changes in various aspects. This included the deepest contraction of national economic growth that Indonesia has experienced since the monetary crisis in 1998. The lowest economic growth since the Covid-19 pandemic was recorded during the second quarter of 2020, with a contraction of 5.32% year-on-year (Ahmad et al., 2021; Nugraha & Setyowati, 2023). At the same year, 2,78 M of small and medium scale business declared to had been affected by pandemic. The economic growth in the Special Region of Yogyakarta experienced a similar condition, with an economic contraction of 6.74% year-on-year. The analysis of national economic growth fluctuation and that of the Special Region of Yogyakarta for the entire year of 2020 is presented as a data series in the following table:

**Table 1**  
Economical growth Q-on-Q National and Special Region of Yogyakarta

<b>Economical Growth</b> (q-on-q) 2020	<b>National</b>	<b>Special Region of Yogyakarta</b>
Quartal I	-2,41%	-5,48%
Quartal II	-4,19%	-6,65%
Quartal III	5,05%	9,24%
Quartal IV	-0,42%	3,19%

Source: (Paku Alam X, 2021)

The table above shows that although the economic growth in the Special Region of Yogyakarta experienced a deeper contraction compared to the national economic growth in the third and fourth quarters of 2020, the overall impact was not as severe as anticipated. Based on the report of growth analysis and economic structural changes in the Special Region of Yogyakarta, which included 54 business categories and subcategories up to the end of 2020, it was found that despite the pandemic's effect on economic performance, the growth profile in the Special Region of Yogyakarta before and after the pandemic did not undergo extreme changes (Herlando, 2021).

The economic growth of the Special Region of Yogyakarta continued to rise, despite the national government programs to address the effects of the pandemic. This indicates that the economic growth in the area was influenced by other factors. The community in the Special Region of Yogyakarta is assumed to have a high awareness of self-sufficiency and independence, enabling them to revive and adapt to the impact of the pandemic (Fadillah & Setiartiti, 2021). One of these community of society is the Jogokariyan Mosque. The mosque had implemented various social programs for the society, including rice ATM, masker and handsanitizer making, and also capital assistance for MSME (Jailani, 2023; Muthoifin & Rhezaldi, 2024).

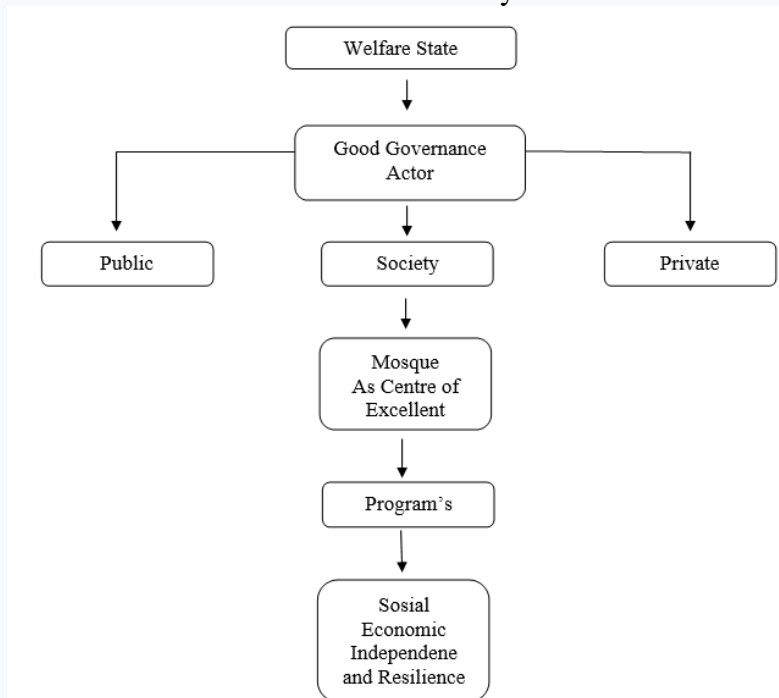
The main focus of this study was to explore the contributing role of Jogokariyan Mosque to the socio-economical independency dan endurance, to its pilgrims and the surrounding community, in Special Region of Yogyakarta.

## LITERATURE REVIEW

### Islamic Economics (Sub-theme)

The research was carried out based on theoretical study as can be described in the following chart.

**Figure 1**  
Theoretical Study



### Welfare State

Welfare state used to define the the ability of a state's gavernmont to ensure its citizen's welfare. Citizen's welfare state was created using the five pillars of state. Those five pillars of states are democracy, law enforcement, human rights protection, social justice and no discriminations. The definition of welfare according to the Indonesian dictionary comes from the word welfare it means safe, secure, and safe (apart from all kinds of distractions, difficulties, and so on) (Poerwadarminto, 1999).

Welfare state was assumed to be the right answer to define the involvement of state in the increasing of citizen's welfare. Welfare state was often associated with the resources' distribution system to publis, in cash or in any other form (Supriyatno, 2021). Welfare concept was also closely related to the socio-economic policies, in order to create the overall citizen's welfare. Some of the welfare policies are urgently needed immediate attention, such as problems related to education, health and employment. In general, a state was classified as welfare state when it has four of its main pillars, which are (1) *social*

*citizenship; (2) full democracy; (3) modern industrial relation systems; dan (4) rights to education and the expansion of modern mass educations systems* (Sukmana, 2018).

The state's society welfare was mediated by the excellent services of a governmental management. These services are, fundamentally, the reflection of government, public and private acts. Those acts must be done according to laws and regulations, but also the administration of the state's government needed to be conducted within decency and ethics. All of these formulated in the term of good governance.

And the welfare concept in social science is explained as activities designed to push the growth of individuals, families, groups, and societies to solve social problems (Islam, 2015). While welfare in Islam means that the human relations (worship) to Allah nicely, the loss of hunger, which is fulfilling all needs and creating a sense of security, comfort, and peace (Asy-Syatibi, 1996).

The view of the welfare concept in Islam introduces the term of *al-falah, al-hayatun al, al-tayyibatun, al-maslahatun al-'ibad* (Syamsuri, 2018). According to (Chapra, 1992), Welfare can be achieved when a standard of living is established that supports society and assists those who are struggling to make ends meet. According to Imam Syatibi, true welfare is attained when everyone in society experiences peace and fulfillment of essential needs (*al-daruriyatun*) and benefits from overall well-being (*maslahah*) (Asy-Syatibi, 1996). So from here, it is found that there is the relevance of welfare and the *maqasid al-shari'ah* in achieving welfare.

### **Good Governance**

In the simple way, the concept of governance was referred to the process of decision making and its implementations. Governance was applied and taken place in all levels, nationally or locally (Jon Pierre dan B Guy Peters, 2000). Meanwhile, good governance was referred to the availability of accountability, participation, consensus, transparency, efficiency and effectivity, responsiveness, equity, inclusivity, and obedience to rule of laws. According to those characteristics, good governance was very important since the impact could stimulated the realization of the regional economic development. It means that the increase of the regional economic could be achieved by the existence of good governance. It was expected by the society since most of Indonesian people resided in the county or rural area (Abdullahi & Othman, 2021).

Good governance is influenced by its three key actors: (1) the Government, (2) the Private sector, and (3) the Public/citizens. The Government acts to create a conducive political climate, enforce effective laws, and provide high-quality public services (Azmi & Thaker, 2020). The Private sector contributes by creating employment and fostering a healthy economic cycle. The Public is responsible for improving socio-economic and political interactions and encouraging public involvement in these sectors. The development of good governance requires the active involvement of these three actors, as they have the power to influence policies (Iswari & Rosyid, 2020).

To ensure the running of Good Governance, the equal role of all parties was needed. All of these parties include government, private and people. To achieve an effective and efficient good governance; equality, interpretation, work ethic, and high morale underlies the fundamental value held by all parties (Alam et al., 2022). These parties would become

the main supporting element to create good governance. Good governmental system can be created if government, private and people could create a sustainable synergy. A good government could be held if the state was able to create a conducive condition. Therefore an improvement of political system, governmental system, and better public services were needed. A country must have a conducive environment to conduct good governmental practices. This condition will attract private sector to develop. The private sector development of investments would also accommodate more workers, which means less unemployment. The community should be more critical toward the governmental development policies.

### **Mosque as the center of excellent**

Society is a part of good governance, while community is a part of society and mosque is a part of community. Mosque as a place to pray was a common phenomenon. While mosque not only served as a place to pray, but also to conduct “taqwa”. Taqwa in Islamic concept was placed as the highest level, as an accumulation of faith, Islam and good deeds.

Mosque used by Muslims to express their faith to Allah the Almighty, to pray and to do good deeds in the name of Allah. Mosque not only used to pray but also used as a social media, such as education, recitation and other social activities. It also used for political activities, such as governmental center, state administration and for political deliberation (Dewiyanti & Budi, 2015).

The role of the mosque during the time of the Prophet Muhammad (SAW), which continued during the era of the companions and the Tabi'in, included providing jobs for the unemployed, educating those who were ignorant, assisting those in need, addressing health and social issues, disseminating important news to the community, reporting on prominent regions and tribes, organizing military forces, and secretly dispatching preachers (Afif, 2020).

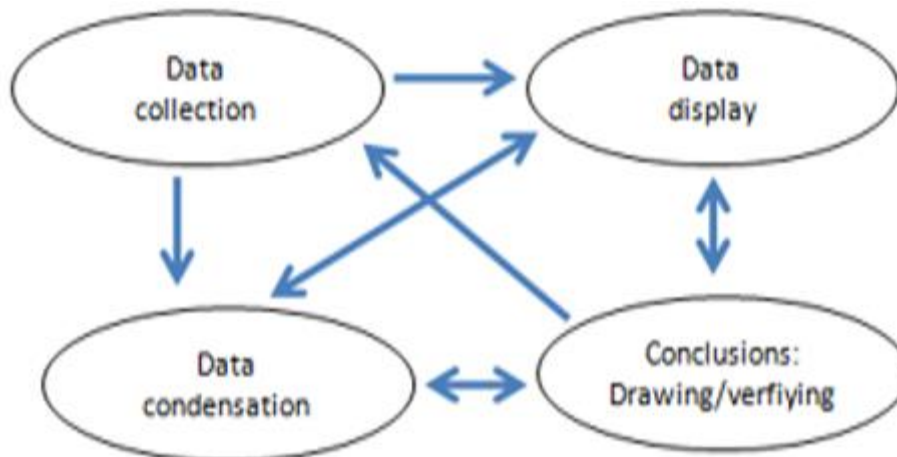
Mosque as the main educational institution was written in the early Islam history. Rasulullah SAW used to do it at the Nabawi Mosque. At the time, Rasulullah SAW educated Muslims of all age and genders; adults, teenagers and children, men and women. Adults used it to learn Al-Qurán, hadith, fiqh, Islamic basis, language and Arabic literature (Mutamimah et al., 2021). While women used it to learn Al-Qurán, hadith, Islamic basis and spinning or weave skills once a week. Children learned Al-Qurán, religion, Arabic language, calculation, horseriding, archery and swimming in the corridor of the mosque. Therefore, mosque should be transformed to its original function as the center of civilization. But in the current reality, people merely use mosque as a place to pray and to learn religious knowledge (Fernando et al., 2022).

### **RESEARCH METHODS**

This study was conducted using qualitative approach to describe phenomenon just the way it was (Taylor dan Bogdan, 21;1992). Study was conducted in the population of people community and caretaker of Jogokariyan Mosque. Data was analyzed using interactive model analysis, as described below:

**Figure1**

Interactive model analysis (Miles dan Huberman.2014:30)



Data was collected through related document studies, interview of community and caretaker of Mosque Jogokariyan, and direct observation from January, 2020 to March, 2020.

## DISCUSSION

Society, also refer as people, serve as an actor in the execution of *good governance*. Masjid acted as religion, culture, spirit, power, struggle, and nationalism symbol of people. Masjid adalah simbol agama, budaya, semangat, kekuatan, perjuangan dan nasionalisme dari rakyat. Building a mosque not only physically, but also developing the livelihood and prosperity of society and community.

This spirit has already been presented and implemented by Jogokariyan Mosque, where people in the community and society assisted to enhance their life and prosperity.

### **Mosque as the source of people's prosperity: Lesson learned from Jogokariyan Mosque**

In November of 2016, Jogokariyan Mosque was apoint as a representative of Special Region of Yogyakarta to compete in the national pilot mosque competition. It was chosen as the winner of National Pilot Mosque and received direct appreciation from the Ministry of Religion, The Republic of Indonesia (Abdullah Azzama dan Muhyani, 2019, 198).

Many researches were conducted to study the phenomenon of Jogokariyan Mosque, from dissertation to essay, and also papers published in various journals. In the research conducted by Ahmad M. Arrozy (2016;92112) stated that socio-community changes happened in Jogokariyan Mosque's community. Starting in 1960s, the management and leadership ability of leaders in this community was able to lead a significant social change.

The movement of socio-community changes happened gradually during the historical periodization. Shaded by the spirit of Islam revivalism in a changing form, it shifted from family environmental education of Islamic Tarbiyah to a formal institution and political consolidation. The existence of Jogokariyan Mosque was able to provide Islamic education for the various age members of community. It was a logical consequence that in the end, it stimulated the emerging of economical units. Economical unit managed by managing and marketing competence through the Jogokariyan leader network. Under the good da'wah management competence, these economical units were able to support the existence of mosque and its community. It represented the specific characteristic of contemporary urban Islamic movement in Javanese village. From the existence of village community mosque in every historical decade, it can be concluded that the religion revival factor was able to create a socio-political movement.

Jogokariyan Mosque located on Jogokariyan Street, Mantrijeron, The City of Yogyakarta, Special Region of Yogyakarta. The mosque was named after the street's name, where it was located. Based on observation, there were two key factors affected the success of Jogokariyan Mosque on becoming the source of community prosperity. Those key factors were: community mapping and zero rupiah balance.

a. Community mapping

The Jogokariyan Mosque's caretaker conducted a survey in the community to identify their potentials, needs, opportunities, challenges and weaknesses. This community mapping activity called the mosque's census and was conducted once a year. Using the yearly data collected, a comprehensive da'wah map and database was established.

This Jogokariyan database and da'wah map consisted of not only name, family card, and id card of the surveyee, but it also consisted of information on their income, educational background. These data even consisted the detailed data of whether the community members pray regularly, whether they often come to the mosque to pray, whether they had been able to carry out qurban and zakat in the Baitul Maal of Jogokariyan Mosque, which of them are actively involved in the mosque's activities. It also represented the data of each field of skills or capability, where do they work, and more. It was very detailed. The Jogokariyan da'wah map showed the picture of the village. Each house was classified the houses by different colours and icons to represent the data collected during census. The colour had different meaning. While the icons symbolizing various quality of the house's owner. Ka'bah picture represented owner who had conducted Hajj. Camel representing owner who had done qurban, Coin represent an owner who had paid their zakat, and so on. The configuration of colours and icons was used to direct the movement of dai (Based on the interview with the caretaker of Jogokariyan Mosque). This mapping allowed the caretaker of Jogokariyan Mosque to determine further programs, field area of programs and the right target among the community members. The data became the basis point to formulate the right programs in Jogokariyan

Mosque. Using this data, made it possible for the mosque's caretaker to ensure that the program well fit the need of community and could stimulate the community to support the prosperity of the mosque.

b. Zero Rupiah Balance

The observers found that Jogokariyan never have any balance, and always announce that the mosque's never had any cash. The Jogokariyan Mosque caretaker explained that every cent collected from zakat-infaq-shadaqah (ZIS) better be used directly to become good deeds, not to be deposit in a bank account.

Observer found out that financial report was arranged per box of infaq or per agenda of activity. The Jogokariyan Mosque's financial report was written in a very simple form, it allowed every community member to understand the financial flow. The financial report was not only informative but also accountable. ZIS balance used to provide fundings for the arranged programs, planed by the Jogokariyan Mosque's caretaker. These programs aimed to increase the prosperity of community. There were lots of community members had experienced the benefit of these programs (interview with the community of Jogokariyan Mosque).

### **Jogokariyan Mosque's Programs**

Jogokariyan Mosque had many programs, according to document search and the caretaker's interview. Several programs showed significant impact on the prosperity of community. Those programs are:

a. Polyclinic and Health Card subsidized by Jogokariyan Mosque

**Figure 2**

Polyclinic and Health Card subsidized by Jogokariyan Mosque



These subsidized health card could be used to get health treatment in the Jogokariyan Mosque's Polyclinic. Every community member who came to pray during subuh time, received a card. This card provided a twenty thousand of subvention. While for those who were classified as poor community members, the mosque provided a fully subsidized card. (Interview with the caretaker of Jogokariyan Mosque's clinic). Jogokariyan Mosque's polyclinic open every Monday,



Wednesday, and Friday. Started at after maghrib to after Isya. The Polyclinic have been running for quite a while. It has a doctor and several medical schools' and health schools' students resided in the mosque's community.

b. Jogokariyan Mosque's Rice ATM

**Figure 3**

Jogokariyan Mosque's Rice ATM



Jogokariyan Mosque had a unique way to accommodate the rice shodaqoh activity. Previously, they provide a rice shodaqoh box. But currently, the mosque provided a rice ATM for the community. The rice ATM was a donation from Indosat, to support the rice shodaqoh activity. The telecommunication company granted Rice ATM machine to the mosque's caretaker, and was used to replaced the former shodaqoh rice box in the Jogokariyan Mosque. These machine could be used by four-hundreds community members. Each member was allowed to take rice once a week, following the designated schedule. The mosque management cooperated with a dailyneed shop to refill the machine on a daily basis. Everyday the machine was filled with two hundreds of kilos rice. This amount of rice was expected to be enough to meet the needs of the community (Interview with the mosque's household sector caretaker).

This ATM machine launched in 2017 and operated using ATM card. ATM cards was distributed among community members based on the community mapping data. The Rice ATM machine operated in the same way as any ATM machine would. Users stick their card to the machine's scanner, then the machine automatically discard two kilos of rice. The Mosque's caretaker had arranged that every user only allowed to take two kilos of rice every week. There are 1.380 Rice ATM card holder currently, based on the mapping database.

c. The development of Small Micro and Medium Enterprises (SMME) in Jogokariyan Mosque

**Figure 4**

The development of SMME in Jogokariyan Mosque



The development of SMME was conducted by the mosque's takmir to the community using several aspects, such as human resources development, funding, infrastructure development, production and marketing assistancy. SMME development process for the Jogokariyan Mosque's community cannot be separated from the effort conducted by the mosque's takmir. The mosque's takmir tried to optimized the allocation of venture capital assistance using infaq and shodaqoh cash gathered from Muzakis. Venture capital is a fundamental problem faced by community members when they tried to established a new venture. On the other hand, training and development, briefing and motivation support was also provided by the takmir as a strategy to optimized the community's SMME potency. Assistance begins when the venture was started and subsidized until it could run independently and the owner transform into a muzzaki in the Jogokariyan Mosque's Baitul Maal. This SMME venture assistancy is the first step to stimulate the increasing prosperity of the community of Jogokariyan village. Jogokariyan Mosque also provided trainings on enterpreunership for the community members. The mosque's role achieved in line with the vision and mission of Jogokariyan Mosque, which is the realization of a physically and spiritually prosperous society that is blessed by Allah SWT (Sukmawati Maghfurina Hasyim, 2017:1). Currently there are 250 (two hundred and fifty) SMME ventures built by the Jogokariyan mosque (Interview with the Jogokariyan Mosque's caretaker)

## d. Jogokariyan's Public Market

**Figure 5**

Jogokariyan's Public Market



This public market was held every Saturday and Sunday. The SMME ventures built by the Jogokariyan mosque sell their products in the event. The trading profit of each merchant in each day of the event ranges from two hundred thousand to two hundred and fifty rupiah (Interview with the merchants in the Jogokariyan public market)

## e. Jogokariyan Ramadhan Village

**Figure 6**

Jogokariyan Ramadhan Village



This year, 2022, is the 19<sup>th</sup> year Jogokariyan Ramadhan Village was being held. This year, the two hundreds and fifty SMME merchant assisted by Jogokariyan Mosque participated in the Jogokariyan Ramadhan Village. Profit of every merchant each day exceeded between three hundreds thousand to five hundred thousand rupiah (Interview with the merchants of Jogokariyan Ramadhan village).

### **Jogokariyan Mosque's Special Program during the Covid-19 Pandemic**

During the covid-19 pandemic era, Jogokariyan Mosque conducted several pandemic related programs, such as:

- a. **Mosque based Economic Training**  
The training program aim to socialized the importamnce of mosque as the center of community economic recovery during the pandemic era. The training helps takmirs from mosques in every region in Indonesia to create programs for economic recovery strategy. Therefor, this training helped to prepare mosques in Indonesia to become the center of civilization (Interview with the training chairman of committee) (Iskandar et al., n.d.).
- b. **Production of Personal Protective Equipment**  
As a form of support to the frontliners to fight the pandemic, Jogokariyan Mosque's caretaker distributed 300 (three hundreds) unit of Personal Protective Equipment produced by the Jogokariyan Mosque's community (<https://www.krjogja.com:2020>).
- c. **Additional Food Assistance**  
Jogokariyan Mosque have had a routine food assistance program for the community members. But during the pandemic of covid-19, they increase the quality and quantity of the program. In the past, the food distributed once every 15 days. During the pandemic, since people can't go out of their homes, they distributed once a week. After maghrib, the mosque provided four hundreds to five hundreds portion of food that can be brought home (Savirani et al., 2024).
- d. **Distribution of *Empon-Empon* and breakfast**  
During pandemic era, Jogokariyan Mosque distributed *empon-empon* in every after subuh time. After somtime, the program was upgraded with the distribution of warm breakfast to improve the immunity.
- e. **Hand Sanitizer Production**  
Jogokariyan Mosque produced hand sanitizer on a daily based and distributed a 60 ml bottle of it in the community. They were allowed to refill their empty bottle at Jogokariyan Mosque.
- f. **The providing of Isolation Housing and Oxigen**  
Jogokariyan Mosque provided oxygen aid for its community member, who had been exposed by covid and needed to self isolate. Oxygen aid was also distributed to several emergency units of hospitals in Yogyakarta, when those facilities experiencing oxygen and oxygen tank crisis. Jogokariyan Mosque also provided an isolation facility for people whose house were not suitable to conduct self isolation (Fahmi & Zulhamdi, 2023).
- g. **Distribution of vegetable's seed**  
Community members who had land to plant was given quick grown seeds, such as spinach and morning glory. The harvested yield could be used by their family. If the harvested yield was more than what they needed, they could share them with their neighbors (Afif & Anggoro, 2018).

#### h. Mask Making

Mosque Venture Enterprise (Badan Usaha Milik Masjid/BUMM) of Jogokariyan Mosque gave economical valued activities to unemployed community members. They were given clothing materials to produced masks and the products was bought by the Jogokariyan Mosque (Iskandar et al., n.d.).

## CONCLUSION

Jogokariyan mosque's programs were implemented as a result of its ability to increase mosque's role horizontally in the field of social, economic, education, and health, managed in the mosque management concept. Those programs stimulated the increase of independency and prosperity of community during covid-19 pandemic era, started in 2020. Study on Jogokariyan Mosque's Programs could become a lessons learned, related to its ability to manage and increase the role of mosque in the community. It could be replicated in other mosques in Indonesia. Active involvement of central and regional government, community and media, were needed to support the enhancement of mosque's role in the community and to create programs suited the communities' condition and need. Thus, expected that mosques could play a bigger role to stimulate the enhancement of communities' independency and prosperity.

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