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THE ROLE OF JOGOKARIYAN MOSQUE IN THE DEVELOPMENT OF CIVIL SOCIETY IN YOGYAKARTA

(Peranan Masjid Jogokariyan dalam Pengembangan Masyarakat Madani di Yogyakarta)

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ABSTRACT

This article examines the role of the Jogokariyan Mosque in the development of civil society in Yogyakarta. This study employed a qualitative research design. Primary data were obtained through observation, interviews and documentation. In addition, a review of textbooks, journal articles, bulletins, brochures and internet sources was conducted to support the primary data. The data were examined using descriptive analysis to provide a comprehensive account of the mosque's role in developing civil society in Yogyakarta. The theory of ummah empowerment was applied as the analytical framework. The findings show that the Jogokariyan Mosque plays a highly significant role in developing civil society in Yogyakarta, particularly in the religious, Islamic economic and socio-political spheres.

Keywords: Jogokariyan Mosque, civil society, religion, economy, socio-political

INTRODUCTION

A mosque is a place of worship for Muslims and is also known as the house of God. Despite this broader significance, many Indonesians perceive mosques solely as centres of worship and avoid activities related to social, economic or political matters. However, several mosques are seeking to change this perception, including the Al-Markaz Al-Islami Mosque in Makassar and the Jogokariyan Mosque in Yogyakarta.

This study analyses the role of the Jogokariyan Mosque in developing a madani society, or Islamic civil society, in the Special Region of Yogyakarta. Civil society encompasses religious, educational, economic and socio-political dimensions; this paper focuses on the religious, economic and socio-political dimensions.

Masjid Jogokariyan has been in use since 1966, although it was formally inaugurated in 1967. The mosque administrators initially proceeded cautiously because Jogokariyan village was a stronghold of the Indonesian Communist Party (PKI), and religious practice among the community was limited. In 2016, the mosque underwent further transformation in its contribution to civil society, particularly in the socio-political and economic spheres.

Masjid Jogokariyan received an award as a model mosque. It now owns substantial business assets, including hotels, livestock farms and textile production enterprises, which help finance education, healthcare and other forms of assistance for underprivileged communities. Infaq contributions are distributed promptly to community members in need. Accommodation on the mosque's third floor helps fund its operations, while the mosque also operates a hotel in Kaliurang, a well-known tourist destination in Yogyakarta.

Since being designated a model mosque, Jogokariyan Mosque has gained considerable public attention and is frequently visited by tourists, mosque administrators and academics seeking to observe and learn about modern mosque management. Visitors from various regions come to the mosque daily. Several small and medium-sized enterprises (SMEs) operate in the mosque courtyard, selling a variety of food and beverages, particularly after the dawn prayer.

LITERATURE REVIEW

A substantial body of scholarly literature has examined the multifaceted roles of mosques in Muslim-majority societies, particularly their evolution from conventional places of ritual worship into active centres of socio-economic and political development. Previous research on mosque management and community empowerment generally focuses on three main thematic areas: organisational management, economic mobilisation through Islamic philanthropy and socio-political engagement.

Regarding organisational management, scholars highlight how modern managerial strategies enhance congregational engagement and institutional sustainability. According to Asif et al. (2021), conventional

mosque management often faces financial fragility due to a heavy reliance on passive and unstructured donations. They argue that sustainable mosque institutions must implement structured administrative models and functional diversification to effectively support community welfare services. In line with this perspective, Fauzi and Muhyani (2019) demonstrate through their study that innovative outreach methods, such as formal personal invitations and incentive systems, successfully transform the mosque into an active social hub for the surrounding community.

In the sphere of economic empowerment and Islamic philanthropy, researchers have increasingly examined the strategic management of ZISWAF funds, comprising zakat, infaq, sadaqah and waqf. Kurniawati (2025) notes that contemporary mosques can serve as important drivers of social welfare by transparently allocating philanthropic resources to micro-entrepreneurship, healthcare programmes and social assistance. Widiyanto and Lutfiana (2021) further observe that religious institutions can help alleviate socio-economic disparities that government programmes may not fully address by responding actively to local economic needs.

From a socio-political perspective, existing studies emphasise the ability of mosques to foster civic participation and social cohesion. According to Yongbao (2024), the historical foundation of Islamic civil society can be traced to the Prophet's Medina Charter, when the mosque functioned as an inclusive platform for social and political deliberation. In modern contexts, mosques that practise transparent and democratic governance, such as open community elections for management positions, can promote stronger institutional trust and active community involvement (Risky et al., 2024).

Despite these valuable contributions, most existing studies examine mosque functions separately, focusing on religious outreach, administrative systems or economic initiatives in isolation. A research gap therefore remains concerning how an integrated model of mosque management can simultaneously promote religious revitalisation, local economic self-reliance and democratic civic participation within a specific urban neighbourhood. This study addresses that gap by providing a comprehensive empirical analysis of the Jogokariyan Mosque as an integrated model for civil society development in Yogyakarta.

METHODS AND THEORY

Research Methodology

This study employed a qualitative research method to understand social phenomena, behaviours and human experiences in depth within their natural context. Qualitative data generally take the form of words, narratives, images or descriptions rather than numbers. This approach enables researchers to explore and interpret meanings, experiences and social phenomena.

Primary data were obtained through observation, interviews and documentation. This qualitative approach captures rich, nuanced and context-specific data directly from the field. Combining direct observation, in-depth interviews and documentation enabled the researchers to triangulate information and strengthen the validity, depth and credibility of the findings concerning social dynamics and community empowerment at the Jogokariyan Mosque. During observation, the researchers directly recorded relevant objects, phenomena and behaviours to obtain valid and objective data.

An interview is a structured discussion between an interviewer and one or more informants to obtain information, data or opinions verbally through a series of specific questions. In addition to structured

interviews, the researchers conducted in-depth interviews to obtain more comprehensive data (DiCicco-Bloom & Crabtree, 2006).

Documentation is the systematic process of collecting, selecting, processing and storing information in written or audiovisual form as evidence, reference material or a source of knowledge. Its purposes include accurately recording activities, facilitating data retrieval and providing material for evaluation (Curtin & Reynolds, 2004). To strengthen the primary data, the researchers also used secondary sources, including textbooks, scholarly journals, seminar proceedings and internet sources related to the study.

The collected data were examined using descriptive analysis, which describes and explains social phenomena or natural objects as they occur based on qualitative evidence such as interview transcripts, observations and documents (Loeb et al., 2017). This approach seeks to understand the meanings embedded in social situations without manipulating variables. Inductive analysis proceeds from specific field observations to broader patterns, themes and theoretical understanding. Rather than beginning with a hypothesis, researchers collect and interpret data to develop a deeper understanding of a phenomenon. In this study, the analysis focused on the role of the Jogokariyan Mosque in the religious, economic and socio-political life of the Jogokariyan community.

Theory of Ummah Empowerment

The study applies the theory of ummah empowerment, an Islamic perspective on civil society development that seeks to enhance the dignity and status of the community by strengthening its capacities, economic independence and human resources in accordance with sharia principles.

This form of empowerment addresses both material and spiritual well-being and seeks to free communities from poverty, ignorance and injustice. In Islamic history, the concept of ummah is associated with Medina, where society was organised around the principles of justice, humanity, poverty alleviation and religious tolerance. According to Yongbao (2024), the development of civil society began with the establishment of the state of Medina by the Prophet Muhammad in 622 CE and the formulation of the Medina Charter. As a religious and political leader, the Prophet strengthened relations among the Aws and Khazraj tribes, who had embraced Islam, and the Muslims who had migrated from Mecca. He introduced the concept of ummah to unite Muslims and adherents of other religions within a pluralistic society.

The foundations of community empowerment include four principles. First, the principle of tawhid recognises that all empowerment efforts are acts of worship to Allah. Second, the principle of self-change, based on Surah al-Ra'd (13:11), holds that Allah will not change the condition of a people until they strive to change it themselves. Third, independence and productivity involve transforming society from consumption-oriented dependence towards productivity through skills development. Fourth, economic justice seeks to reduce social inequality through the productive management of zakat, infaq, sadaqah and waqf.

THE HISTORY OF JOGOKARIYAN MOSQUE

A mosque is a place of worship for Muslims and is also known as the house of God. Despite this broader significance, many Indonesians perceive mosques solely as centres of worship and avoid activities related to social, economic or political matters. However, several mosques are seeking to change this perception, including the Al-Markaz Al-Islami Mosque in Makassar and the Jogokariyan Mosque in Yogyakarta.

Masjid Jogokariyan developed from a small prayer house on the southern outskirts of Yogyakarta. It is located at Jalan Jogokariyan No. 36, Mantrijeron, in the Special Region of Yogyakarta (Masjid Jogokariyan, n.d.). According to Fatah, the mosque was established in 1966 as a single-storey main prayer hall (personal communication, February 1, 2026). Preaching was initially conducted discreetly because Jogokariyan village was a stronghold of the Indonesian Communist Party (PKI). Following political normalisation, local batik traders and members of the Muhammadiyah branch initiated further development. Nevertheless, after opening in 1967, the mosque was used primarily for prayer and remained conventionally managed.

The original location of Masjid Jogokariyan, far from the centre of the village, motivated Jogokariyan's Islamic leaders to seek a more suitable site. Their efforts eventually secured land in the centre of Jogokariyan village owned by the late Yudo Mandoyo, the grandfather of Sukaminah Hadist Hadi Sutarno. On Friday Kliwon, August 20, 1967, Isman, a regional Muhammadiyah administrator in Yogyakarta City, officiated the groundbreaking ceremony. Although the 15×9 m mosque building remained incomplete and had a sand floor, residents showed considerable enthusiasm for performing congregational prayers (Hadi, 2006).

At the next stage, a hall was constructed south of Masjid Jogokariyan to accommodate congregational and youth activities through a land-exchange arrangement with the landowner. The mosque committee was permitted to use the land for the hall in return for building a house for the landowner. The completed 15×6 m hall accommodated the mosque's expanding activities. Population growth in Jogokariyan village and the increasing number of Muslims eventually made the existing facilities inadequate. At the initiative of the mosque management, a construction committee was formed. In October 1976, construction began on the land between the mosque and the 12×7 m hall, using iron pillars and a zinc roof (Hadi, 2006).

The mosque's transformation began in 1999. Its management has since been appointed democratically through elections, enabling the community to participate directly in selecting mosque administrators. In 2004, the mosque organised its first Ramadan village, featuring colourful decorations throughout the neighbourhood (E. Fatah, personal communication, February 1, 2026).

The Jogokariyan Mosque has since established economic empowerment programmes that benefit the surrounding community. In 2016, the Ministry of Religious Affairs recognised it as a national model mosque (A. Ayyubi, personal communication, February 1, 2026).

DEVELOPMENT OF CIVIL SOCIETY

Masjid Jogokariyan as a Centre of Worship

Transcendent Function of the Mosque

The mosque is the principal place of worship for the Muslim community, serving as a place for prostration, congregational prayer, remembrance of God and spiritual retreat. Beyond ritual worship, it also functions as a centre for Islamic education, the dissemination of religious teachings (da'wah) and socio-cultural activities that strengthen community ties.

The mosque's roles in worship and community development include: (1) serving as the principal place for the five daily congregational prayers, Friday prayers and voluntary prayers such as tarawih; (2) providing a centre for religious study, sermons, da'wah and Quranic learning; (3) functioning as an educational centre for early childhood and diniyah madrasah education; (4) facilitating deliberation, Islamic solidarity, community economic empowerment and the resolution of social issues; and (5) disseminating useful information and promoting Islamic teachings. Revitalising a mosque therefore involves activating these functions to strengthen the community's spiritual relationship with Allah SWT.

Throughout Islamic history, mosques have provided a platform for socio-political and economic activities. In the contemporary context, mosque administrators may therefore contribute to civil society development, particularly in the socio-political and economic spheres.

Mosques and Secularisation in Indonesia

In early Islamic history, the mosque was a centre of worship as well as a hub for the educational, economic and political activities of the Muslim community.

When the Prophet Muhammad migrated from Mecca to Yathrib (Medina), one of his first actions was to identify a site for a mosque. The first mosque he built was Quba Mosque in 622 CE, on the outskirts of Medina, followed by the Prophet's Mosque in Medina. These mosques served not only as places of worship but also as venues for halaqah learning, deliberation and socio-political activities.

In the early history of Islam in Indonesia, mosques similarly performed multiple functions. Several royal mosques across the archipelago served not only as places of worship but also as centres for education and political activity.

When Aceh fought against the Dutch, the colonisers were never able to conquer the Acehnese. Aceh was difficult to conquer because they made the mosque the centre of their struggle. Finally, the Dutch government sent Christiaan Snouck Hurgronje to study religion in the Middle East for 20 years. After completing his religious studies, he returned to dedicate his knowledge, having memorised the Quran, authenticated hundreds of hadiths and mastered Islamic teachings from various dimensions, surpassing the religious knowledge of the scholars in Aceh at that time.

However, Christiaan Snouck Hurgronje's deep religious knowledge did not strengthen the universal pillars of religion, especially in the aspects of education, economy, and socio-politics. He interpreted Islam as an acronym for Isya, Subuh, Luhur, Ashar and Magrib. Therefore, the one who played a significant role in separating religion from economic, educational and socio-political aspects in the archipelago was Snouck Hurgronje. Secularisation like this lasted for several decades. Even today, few mosques in Indonesia integrate religion with economic, social and political aspects, like the Jogokariyan mosque.

Worship Activities and Programs at Jogokariyan Mosque

Masjid Jogokariyan has existed since 1966 and therefore reached its sixtieth year in 2026. Since its establishment, it has functioned as a centre of worship. Its religious activities include congregational prayers, dhikr and i'tikaf, the distribution of zakat and sadaqah, Islamic education (ta'lim) and Islamic preaching (Zaimeche, 2003).

Congregational Prayer

The main function of a mosque is to provide a venue for congregational prayer. According to Jumhan (2019), scholars hold differing views: some consider congregational prayer obligatory for individuals (fardhu 'ain), others regard it as a communal obligation (fardhu kifayah), and others view it as a highly recommended practice (sunnah mu'akkadah). The latter position holds that congregational prayer is strongly recommended for men and that prayer in the mosque is preferable to prayer at home, except for voluntary prayers, which are preferably performed at home. For women, prayer at home is considered preferable on the grounds of safety.

Based on the researchers' field observations at Masjid Jogokariyan, congregational prayer is performed at each prescribed prayer time. During the observation, one researcher joined the Asr prayer, which was followed by a religious lecture and a communal meal distributed by the mosque committee. The researcher subsequently joined the Maghrib prayer, which attracted substantially more participants than the earlier Asr prayer. Worshippers also used the rear courtyard for congregational prayer. Although the position described above considers prayer at home preferable for women on safety grounds, the field observation suggested that female worshippers at Jogokariyan Mosque outnumbered male worshippers. This may reflect the mosque's safe environment and the enthusiasm of women, including visitors. The community's commitment to congregational prayer has remained evident since the mosque's establishment, and the mosque continues to attract worshippers throughout the day.

Centre for Dhikr and I'tikaf

One function of a mosque is to serve as a centre for dhikr and i'tikaf. According to Salleh (2011), a mosque is established as a place in which to worship Allah. During the time of the Prophet Muhammad, the mosque functioned not only as a place of worship but also as a multifunctional community centre. Its religious functions included prayer, i'tikaf, Islamic education and da'wah.

According to Mahayudin (2024), mosques facilitate dhikr, or the remembrance and praise of Allah, enabling Muslims to deepen their spiritual connection and seek inner peace. Mosques are also commonly used for i'tikaf during Ramadan, when Muslims remain in the mosque for intensive worship, seek forgiveness and draw closer to Allah.

Islamic Education Centre (ta'lim)

During an afternoon field observation on February 1, 2026, the researchers attended a ta'lim session delivered by Ustadz Ayyubi. Participants received boxed meals as a token of appreciation. After the lecture, they gathered at the rear of the mosque to eat with the speaker and other congregants.

According to Fauzi and Muhyani (2019), Masjid Jogokariyan enables congregants to acquire religious and general knowledge through its teaching programmes. These include regular study sessions after the dawn prayer and other daily learning activities.

In addition to supporting Islamic education generally, the Jogokariyan Mosque conducts a special harmonious-family education programme. According to Risky et al. (2024), the programme is based on verse 21 of the Qur'an. Its activities include women's study sessions every Tuesday and Thursday and women's tadarus every Wednesday. The mosque also organises activities on women's reproductive health.

Islamic Preaching/propagation Centre

Like other mosques, the Jogokariyan Mosque serves as a centre for da'wah and the dissemination of Islamic teachings. Since its establishment in 1966 and formal inauguration in 1967, the mosque has performed this function in an area that had previously been a centre of activity for the Indonesian Communist Party (PKI) and where religious practice was limited. Throughout its development, the mosque has maintained its role as a centre for da'wah.

Since Ustadz Jazir became the ta'mir of Jogokariyan Mosque, the village has been transformed from a former PKI stronghold into a predominantly Muslim neighbourhood. This change resulted from the da'wah methods he applied over an extended period (Fauzi & Muhyani, 2019).

According to Fatah, one strategy adopted by the Jogokariyan Mosque was to invite the community to participate in mosque activities. This strategy was informed by verse 7 of Surah Muhammad.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

Translation:

"O you who have believed, if you support Allah, He will support you and plant firmly your feet."

Masjid Jogokariyan initially focused on encouraging the community to attend the mosque. Drawing on data from its da'wah mapping, the mosque introduced new approaches to attract congregants. In 2004, it launched a congregational dawn-prayer movement intended to fill the mosque. The management distributed personalised printed invitations resembling wedding invitations to members of the Jogokariyan community. Each invitation included hadiths on the virtues of the dawn prayer and stated that the mosque would provide gifts or rewards. Although these incentives initially attracted congregants, the mosque's ta'mir subsequently explained the meaning and virtues of congregational prayer. Over time, the motivation to attend shifted from receiving rewards towards a personal commitment to seek Allah's blessings (Fauzi & Muhyani, 2019).

This approach demonstrates that Masjid Jogokariyan employs effective methods and strategies to build community awareness and an emotional connection to congregational prayer. Attendance provides not only an opportunity to perform religious rituals but also access to knowledge conveyed by preachers. The mosque administrators initially offered rewards as incentives for regular attendance. Gradually, however, attendance motivated by these rewards developed into a conscious commitment to congregational prayer, reinforced by the mosque's regular da'wah activities.

Masjid Jogokariyan As a Centre for the Economic Empowerment of the Community

Many mosques in Indonesia have yet to manage community funds effectively. They are generally managed conventionally and rely heavily on congregational donations. According to Asif et al. (2021), mosques require an effective economic model from the outset to achieve financial sustainability. Reliance on donations may leave them barely able to meet expenses such as salaries and utility bills, limiting their capacity to support community welfare. Mosque management committees should therefore develop appropriate commercial activities alongside community economic-development programmes.

Mosques can contribute to community economic empowerment by optimising Islamic social funds (ZISWAF), establishing sharia cooperatives and managing creative business units. They may improve congregants' welfare by providing microcapital, community marketplaces and training for micro, small and medium-sized enterprises (MSMEs), thereby strengthening local economic independence and justice.

According to Kurniawati (2025), the mosque manages annual philanthropic funds derived from zakat, infaq, sadaqah (ZIS) and community donations. These funds are transparently allocated to education, social welfare, healthcare, mosque operations and maintenance, community entrepreneurship and microfinance. More than 2,000 participants are involved in mosque-led initiatives each year, including youth entrepreneurship training, religious study gatherings, free health checks and food-security programmes. These activities involve people of different genders, ages and economic backgrounds, illustrating the community-oriented character of Jogokariyan's philanthropy-based empowerment model.

Masjid Jogokariyan thus applies modern management practices to promote community economic empowerment through zakat, infaq, sadaqah (ZIS) and community donations. These funds support various enterprises and forms of assistance that benefit the community, particularly residents living near the mosque.

Jogokariyan Mosque in the Socio-political Aspect

Mosques perform multiple functions beyond ritual worship, including social and political roles. According to Widiyanto and Lutfiana (2021), mosques, as religious institutions, can help accommodate community needs and interests. As mosques develop into agents of community empowerment, they can address social inequality and limited access to public support, particularly where government provision is insufficient. Given the widespread distribution of mosques across Muslim-majority Indonesia, they can reach diverse regions and social groups. Strengthening their social functions can therefore contribute to community development.

The Jogokariyan Mosque has undergone substantial socio-political transformation. Its management structure is based on democratic principles, and leadership elections are conducted in a manner resembling Indonesian executive and legislative elections. This process enables Jogokariyan residents to participate directly in selecting administrators whom they consider capable of fulfilling the responsibility of advancing the mosque. In many Indonesian mosques, the ta'mir is selected through deliberation and consensus among committee members. At Jogokariyan Mosque, by contrast, administrators are chosen through a public election in which the wider community participates directly.

CONCLUSION

Masjid Jogokariyan plays a significant role in developing civil society in Yogyakarta through its religious activities, Islamic economic empowerment and socio-political engagement. Its religious role has been evident since its establishment and encompasses both transcendent and congregational functions. Activities include congregational prayer, dhikr and i'tikaf, the distribution of zakat and sadaqah, Islamic education (ta'lim) and da'wah.

Masjid Jogokariyan also contributes substantially to community economic empowerment. Its modern management practices facilitate the use of zakat, infaq and sadaqah to support community members, particularly those living near the mosque. Its enterprises include accommodation on the mosque's third

floor and a hotel in the Kaliurang tourist area. Revenue and philanthropic funds also support educational assistance, including scholarships for school and university students.

In the socio-political sphere, Masjid Jogokariyan helps connect community needs and interests with collective action, complementing the government's limited capacity to provide support throughout the country. The mosque also applies a public-election system resembling that used to select executive and legislative representatives. This system enables the community to participate directly in selecting mosque leaders and administrators.

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AUTHOR CONTRIBUTION STATEMENT

The authors jointly selected the research topic and design, collected and analysed the data, and wrote all sections of the article.

CONFLICT OF INTEREST STATEMENT

The authors declare that they have no conflicts of interest concerning the research, authorship or publication of this article.

DATA AVAILABILITY STATEMENT

All data supporting the findings of this study are included in the article.

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