

Revitalizing Mosque Management: A Social and Cultural Framework for Boosting Local Economic Growth

Cultural Framework
for Boosting Local
Economic Growth

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4037

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ABSTRACT

Mosques have strategic potential not only as places of worship but also as centres for community economic empowerment. This study aims to analyze the potential, solutions, and strategies for strengthening mosque management in supporting the economic empowerment of surrounding communities through social and cultural approaches. The method used is the Analytic Network Process (ANP), which integrates both qualitative and quantitative approaches, including in-depth interviews, participatory observations, and questionnaires involving religious leaders, cultural experts, mosque administrators, and local business actors. The findings show that the social approach is effective in building trust and community participation, with programs such as charity distribution, healthcare services, economic training, and guidance for converts strengthening solidarity and self-reliance. The cultural approach plays a crucial role in enhancing community identity and acceptance of the mosque. The acculturation of local culture with Islamic values increases the mosque's relevance in daily life. A successful mosque management model involves visionary leadership, financial transparency, and productive community activities such as cooperatives and MSME bazaars. This study contributes to mosque management by integrating social and cultural approaches through ANP and provides strategic guidance for mosque managers to optimize the mosque's social, cultural, and economic functions to improve public welfare.

Keywords: ANP, Cultural, Empowerment, Management, Social.

ABSTRAK

Masjid memiliki potensi strategis tidak hanya sebagai tempat ibadah, tetapi juga sebagai pusat pemberdayaan ekonomi komunitas. Penelitian ini bertujuan untuk menganalisis potensi, solusi, dan strategi penguatan manajemen masjid dalam mendukung pemberdayaan ekonomi masyarakat sekitar melalui pendekatan sosial dan budaya. Metode yang digunakan adalah Analytic Network Process (ANP), yang menggabungkan pendekatan kualitatif dan kuantitatif, dengan wawancara mendalam, observasi partisipatif, dan kuesioner yang melibatkan tokoh agama, ahli budaya, pengelola masjid, serta pelaku usaha lokal. Hasil penelitian menunjukkan bahwa pendekatan sosial efektif dalam membangun kepercayaan dan partisipasi masyarakat, dengan program-program memperkuat solidaritas dan kemandirian. Pendekatan budaya berperan penting dalam memperkuat identitas komunitas dan penerimaan terhadap masjid. Aklimatisasi budaya lokal dengan nilai-nilai Islam meningkatkan relevansi masjid dalam kehidupan sehari-hari. Model

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manajemen masjid yang sukses melibatkan kepemimpinan visioner, transparansi keuangan, serta kegiatan komunitas yang produktif seperti koperasi dan bazar UMKM. Penelitian ini memberikan kontribusi pada manajemen masjid dengan mengintegrasikan pendekatan sosial dan budaya melalui ANP, serta memberikan panduan strategis bagi pengelola masjid untuk mengoptimalkan fungsi sosial, budaya, dan ekonomi masjid guna meningkatkan kesejahteraan masyarakat.

Kata kunci: ANP, Budaya, Pemberdayaan, Manajemen, Sosial.

4038

INTRODUCTION

Islamic mosques are not just places of worship; they have also been locations of education, government, social services, and economic growth throughout history (Husna & Siregar, 2023). Today, mosques in Indonesia mostly serve as places for rituals, with a concentration on prayer and religious ceremonies (Siregar, 2024). This limited purpose doesn't show the bigger significance that mosques performed during the time of the Prophet Muhammad (peace be upon him), when they were active institutions that helped communities grow. So, it is very important for mosques to be run by professionals who know what they are doing in order to help the local community become more economically independent.

Islamic social finance, including Zakat, Infaq, Sadaqah, and Waqf (ZISWAF), plays a key role in mosque-based economic empowerment (Amir, 2025). Beyond worship, it functions as wealth redistribution to alleviate poverty (Wijayanti et al., 2023). In Indonesia, ZISWAF has strong potential, with zakat collection rising from IDR 448 billion in 2021 to IDR 546 billion in 2022, mainly from zakat *maal* and trade (*Badan Amil Zakat Nasional/BAZNAS*). Funds are distributed to *mustahik* groups, with over IDR 345 billion allocated to the poor and IDR 68 billion to *amil* in 2022 (Handayani et al., 2023). Yet, weak governance in mosques limits effectiveness, though integration with social entrepreneurship could optimize outcomes (Kirom et al., 2024).

Digital technology is another new idea that could help Islamic social finance (Istan, 2022). Mosques can use digital platforms like crowdsourcing and peer-to-peer lending to their full potential. These online channels make it easier to give and receive donations, and they also get more people from the Muslim community involved, especially younger people (Setiawan, 2024). A digital mosque-based financial ecosystem can make things more open, efficient, and helpful to society (Umar et al., 2022).

Mosques serve as cultural empowerment through architecture and history (Adhani et al., 2024). Environmentally friendly mosque designs not only enhance aesthetics but also influence worship and sustainability, though many modern mosques lack this focus (Hamdan et al., 2023). Historical sites like the Great Mosque of Demak illustrate interreligious symbolism fostering unity (Abbasi & Jafari, 2024). Domes and minarets, though not originally Islamic, have become civilizational symbols that strengthen identity (Tufani, 2024). Culturally significant mosques also function as educational, social, and tourism hubs, contributing economically (Febrianty et al., 2023). In Indonesia, mosque empowerment aids poverty reduction and economic independence (Sofyansyah & Anom, 2023). With over 299,000 mosques, their diverse forms present vast opportunities for targeted development (Salim et al., 2022; Simas, 2023).

The distribution of mosques highlights significant opportunities in West Java (61,613), East Java (52,065), and Central Java (51,676). In North Sumatra, mosque-based empowerment includes the Serdang Bedagai Grand Mosque, developed as a religious tourism site with unique features like a stretcher-shaped donation box and cultural events such as the 18th Qasidah Arts Festival (Hariyadi et al., 2023). The Nur Addin Grand Mosque in Tebing Tinggi, built in 1861, fosters unity and supports community-based economies through Malay architectural identity. Meanwhile, the Al-Osmani Mosque in Medan combines worship, trade, and cultural heritage, serving as a Friday market, promoting *bubur pedas* as a food icon, and attracting tourism with its diverse architectural styles and Sultan Osman's mausoleum.

The Al-Mashun Grand Mosque in Medan illustrates how mosques integrate cultural, social, and economic roles. Known for distributing free spicy porridge during Ramadan, it fosters generosity and community support. Its architectural blend of Middle Eastern, Indian, and Spanish styles attracts global tourists, boosting local Micro, Small, and Medium Enterprises (MSMEs) and Medan's tourism economy. Islam emphasises multifunctional mosque roles, as reflected in Surah Al-Imran (3:159) and An-Nisa (4:59) on leadership and consultation, and Surah At-Tawbah (9:18, 108) on sincerity in mosque care. Historically, Prophet Muhammad's Mosque in Medina served as a centre for worship, education, health, and governance.

This study's goal is to use Ibn Khaldun's Ashabiyah doctrine, which stresses community solidarity and societal responsibility over personal gain, to create a strategic framework for empowering mosques. This notion can help communities work together and make the economy fair when used correctly. Ibn Khaldun, on the other hand, also warned against negative Ashabiyah, which is tribalism and blind loyalty that cause corruption and separation. So, mosque-based economic empowerment needs to be built on honesty, openness, and shared Islamic ideals. This study's goal is to create a strong plan to improve mosque administration in order to encourage social, cultural, and economic empowerment by using Super Decisions software to combine empirical validation with expert judgment.

LITERATURE REVIEW

Social Approach to Community Economic Empowerment and Welfare

A social approach to community economic empowerment is essential for fostering relationships and encouraging wider participation in economic activities (Nugraha & Lubis, 2024). This method strengthens resilience through skills training, zakat distribution, and small business initiatives (Junaidi et al., 2024). Social networks enhance trust and collaboration, creating inclusive opportunities, especially for women and converts who face barriers to resources (Abbas et al., 2024). Additionally, it supports local resource management via cooperatives and MSMEs, promoting financial independence (Dushkova & Ivlieva, 2024). Active involvement in designing and implementing programs fosters growth and long-term opportunities (Samwil et al., 2024). Ultimately, this approach improves livelihoods and builds equitable, sustainable social networks (Purnomo et al., 2024).

Social techniques have a big effect on the health of a community because they focus on making social connections better, giving people more power, and making community networks stronger (Heaton et al., 2024). In this case, social approaches try to make the world a better place for everyone by encouraging solidarity, trust, and engagement from all parts of society in attempts to promote everyone's well-being (Ali et al., 2024). Programs that include communities in making decisions about things like skills training, getting health care, and economic development are good for the quality of life of people and families (Supardi et al., 2024).

The social approach is crucial for reducing inequality by expanding access to resources and opportunities through MSMEs, cooperatives, and community-based programs (Ermawati et al., 2024). Providing business capital, education, and training enables financial independence and long-term well-being (Nurhayati et al., 2025). Proper implementation ensures fair and equal economic opportunities, strengthening community empowerment and inclusivity (Margono et al., 2024).

Cultural Approach to Community Economic Empowerment and Sustainability

The cultural approach plays a vital role in community economic empowerment by utilising local cultural values to drive growth (Suyanto et al., 2024). Cultural values foster a sense of belonging and provide a foundation for business development (James & Suryani, 2025). By leveraging traditions, local knowledge, and cultural innovation, communities can produce marketable products such as handicrafts, culinary specialities,

and cultural tourism (Rathore et al., 2025). This not only stimulates the local economy but also instils pride in community-made products (Priambodo, 2024).

Additionally, cultural approaches emphasise building social networks and encouraging collaboration among community members (Nurteti & Mujib, 2023). Initiatives like festivals, arts and culture classes, and traditional skill training foster stronger relationships and greater involvement in economic activities (Wiyono et al., 2023). Such efforts empower communities financially, culturally, and socially, ensuring sustainability and the preservation of local heritage (Achmad et al., 2023).

Cultural approaches also contribute significantly to community welfare by linking cultural values with social and economic dimensions of life (Economy, 2024). Through local knowledge and traditions, communities enhance quality of life and reinforce identity while promoting inclusivity and peace across diverse groups (Shameel et al., 2023). This strengthens emotional well-being, pride, and social cohesion (Rogers et al., 2023).

Moreover, cultural initiatives create sustainable economic opportunities (Bindi Bennett & Archer, 2013). Businesses rooted in cultural assets such as crafts, art, and tourism generate jobs, increase household incomes, and strengthen local economies (Gunnthorsdottir et al., 2023). Programs like traditional skills education and community-based tourism foster fairer growth, improve social bonds, and enhance both economic and social well-being (Gandenberger et al., 2023). The cultural approach ensures empowerment, sustainability, and welfare by integrating economic progress with cultural preservation.

Mosque Management for Community Empowerment

Mosque management plays a vital role in community economic empowerment, as mosques serve not only as places of worship but also as centres for social and economic activity (Bustan & Kabelen, 2023). With effective administration, mosques can improve community livelihoods through empowerment programs such as skills training, MSME development, and zakat and infaq management (Ward, 2023). They can also support neighbourhood businesses, promote local products, and provide tools for entrepreneurship (Safarani et al., 2022). Additionally, well-managed mosques can raise funds for empowerment initiatives via cooperatives or micro-enterprise programs, fostering solidarity and financial independence (Cicerchia, 2022; Martin & Chevalier, 2022). This aligns with Islamic principles of fairness in zakat distribution and aiding the poor, demonstrating that proper mosque governance significantly improves local welfare (Hadiningsih, 2025; Sabak & Timur, 2025).

Beyond economic contributions, mosque management also enhances community welfare. Effective administration allows mosques to deliver social services, education, and healthcare, while organising programs that build solidarity and provide moral support (Suarni & Wanda, 2024; Mitchell et al., 2025; Imari & Ramadhan, 2025). Initiatives such as skills training, consultation, and economic development directly improve community well-being (Othman et al., 2024). Moreover, by managing zakat, infaq, and alms transparently, mosques can fund programs like small business financing, free education, and poverty alleviation (Jaya, 2023; Amin & Muhammadah, 2024).

Thus, mosques extend beyond spiritual roles to become drivers of economic equity and community prosperity. When managed effectively, they embody both religious and social responsibilities, fostering empowerment, fairness, and improved quality of life (Muhlis, 2023).

RESEARCH METHODS

This research adopts a mixed-methods approach by combining qualitative and quantitative methodologies to explore how mosque management strategies can empower surrounding communities through social and cultural means. The qualitative aspect involves both desk research and fieldwork. Desk research was conducted by reviewing relevant books, academic journals, and articles that provide theoretical foundations and contextual understanding. Field research was carried out through in-depth interviews

with mosque management representatives, including leaders of Grand Mosques, Historic Mosques, and Public Mosques. These interviews provided valuable primary data on practical management practices, challenges, and opportunities in mosque-based community empowerment initiatives.

For the quantitative component, this study applies the Analytic Network Process (ANP), a decision-making framework that is more flexible than the Analytic Hierarchy Process (AHP). Unlike AHP, which is strictly hierarchical, ANP accounts for the interdependence and interconnectedness of factors influencing mosque management. ANP enables researchers to evaluate and prioritise elements based on how they influence and relate to one another. The analysis was conducted using Super Decisions software, which supports the ranking of factors according to their relative importance.

The study design consisted of three key stages. First, a model of mosque management and community empowerment was developed, drawing from both the literature review and expert interviews. Second, the model was validated to ensure reliability and accuracy. Finally, stakeholders were engaged through a paired comparison questionnaire, using a 1–9 scale to determine the relative weight of each factor. This systematic approach ensures that both theoretical insights and practical perspectives are integrated into the analysis, providing a comprehensive understanding of mosque management’s role in social and cultural empowerment.

After that, the research results were put together and looked at using Kendall’s coefficient of agreement to see how much the assessors agreed with each other. The ANP framework has both internal and external dependencies, making it a model for making difficult choices. At the end of the study, the results are interpreted and used to make strategic suggestions.

RESULTS

Socio-Cultural and Economic Roles of Prominent Mosques in Indonesia

Indonesia has the most Muslims of any country in the world, and it has a lot of mosques that show off the country’s rich cultural, historical, and architectural variety. Each mosque, whether it’s an old royal mosque full of history or a new community-focused mosque with new initiatives, is more than just a place to pray. It’s also a place to learn, get social services, preserve culture, and boost the economy. The table below gives an overview of some of Indonesia’s most famous mosques in different parts of the country. It shows what makes each one special, its history, and how it has helped people connect with their communities and grow spiritually.

Based on Table 1, Jogokariyan Mosque applies a socially grounded approach by empowering the community through practical and impactful programs. Its “Zero Cash Balance” principle ensures all mosque funds are spent monthly for public benefit, fostering transparency and trust. Programs like the daily free meal initiative “No Congregant Left Hungry”, scholarships for underprivileged children, and regular aid distribution position the mosque as a stronghold of community care. Culturally, Jogokariyan blends Islamic values with local wisdom by incorporating traditional arts into religious events and promoting family-based religious gatherings. Annual Islamic cultural festivals featuring halal food bazaars and religious competitions further solidify its role as both a religious and cultural hub, especially for youth.

The Central Java Grand Mosque (*Masjid Agung Jawa Tengah*/MAJT) takes a holistic approach to societal issues, including welfare, education, and inclusive da’wah. Some of its main goals are to help orphans, provide disaster relief, offer free medical care, and teach people how to work so they may make money. MAJT also helps Islamic enterprises by giving them money through cooperative financing and productive waqf schemes. In terms of culture, MAJT keeps Javanese Islamic traditions alive through events like *Grebeg Maulid* and cultural Islamic lectures that include local arts like Islamic shadow puppetry and *macapat* chanting. MAJT connects traditional Javanese values with modern Islamic identity through its Islamic Museum and cultural festivals. It is a place for both spiritual life and cultural continuity.

Table 1. Overview of mosques in Indonesia

Mosque Name	Location	Year Established	Key Characteristics	Main Functions	Notable Attractions
Jogokariyan Mosque	Yogyakarta	1966	Financial transparency, inclusive da'wah, "Zero Mosque Cash" policy	Worship, economic and social empowerment	Community-based programs, youth engagement
Central Java Grand Mosque (MAJT)	Semarang, Central Java	2006	Blend of Islamic, Javanese, and Roman architecture	Worship, education, and religious tourism	Observation tower, museum, and library
Sunda Kelapa Grand Mosque	Jakarta	1960s	Open concept, inclusive philosophy, inspired by Sunda Kelapa port history	Worship, da'wah, social outreach	Popular for Islamic lectures, weddings, and major Islamic celebrations
Sheikh Zayed Grand Mosque Solo	Solo, Central Java	2022	Gift from UAE, a large dome, four 45-meter minarets	Worship, social and cultural Islamic activities	Elegant Middle Eastern design, symbol of Indonesia–UAE friendship
Bandung Grand Mosque	Bandung, West Java	1810 (renovated 2003)	Twin 81-meter towers, a large synthetic grass square in front	Worship, social programs, education, and tourism	City panorama from towers, lively community space in the town square
Jamik Mosque Taluak Banuhampu	Agam, West Sumatra	Late 19th century	Minangkabau-Middle Eastern architecture, ABS–SBK philosophy	Worship, religious education, cultural preservation	Traditional carvings, cultural gatherings, religious tourism hub
Lautze Mosque Bandung	Bandung, West Java	-	Chinese-Islamic fusion, red and gold interior, inclusive of Chinese-Muslim converts	Worship, Islamic education for converts	Convert guidance programs, cultural harmony, inclusive Islamic community
Gedhe Mataram Mosque	Kotagede, Yogyakarta	1587	Javanese-Islamic design, historic wooden pulpit, Hindu-Buddhist-inspired gateway	Worship, social, educational, and cultural activities	Historical mosque near royal tombs, venue for traditional events like <i>Sekaten</i>

The Sunda Kelapa Grand Mosque (*Masjid Agung Sunda Kelapa/MASK*) plays a big part in the community by offering services including education, charitable work, disaster assistance, and skills training for people who are poor. It handles the fair distribution of zakat, provides healthcare and mental health counselling, and is a place for learning about Islam. MASK promotes local heritage through Betawi-Islamic themed events, cultural festivals including *qasidah* and *marawis*, and Islamic calligraphy shows. It is a place where people may learn about Islamic history and interfaith legacy. This strengthens its position as an inclusive Islamic cultural institution that welcomes people of all faiths, particularly young people and visitors, through religious tourism and cultural outreach.

The Sheikh Zayed Grand Mosque in Solo is both architecturally impressive and welcoming to everyone. It is a hub for both religious and humanitarian services because it holds public sermons, gives away food, offers free healthcare, and has small business bazaars. The mosque also gives young people authority through Qur'an schools and seminars. The mosque's design is a mix of Middle Eastern and Javanese styles, including batik-inspired embellishments on the inside. It has Islamic cultural festivals, traditional "kenduri" communal feasts, and platforms for discussion that encourage people to be tolerant of other religions. The mosque brings together faith, culture, and community development by encouraging creative industries and cultural entrepreneurship.

Through humanitarian initiatives, vocational training, free health care, and getting young people involved, the Bandung Grand Mosque has a broad social approach. The mosque shows its dedication to the well-being of society through community markets, halal entrepreneurship courses, and disaster response operations. Its building combines Sundanese and Islamic styles, making it a cultural icon in the city. Islamic style is used to celebrate religious holidays like Ramadan parades and traditional Sundanese recitations. Art workshops and local history forums help people learn about their own culture. As a place for religious and cultural tourism, it brings together spirituality and civic identity, which helps keep peace in Bandung's diverse metropolitan setting.

The Jamik Mosque of Taluak Banuhampu combines social care with Minangkabau principles. It is a place where zakat is given out, disaster relief is given, and education is provided through Qur'an classes and skill-building activities, especially for women and young people. Cleaning the mosque and making decisions as a group are examples of *gotong royong* (mutual collaboration), which is a deeply ingrained part of the culture. The mosque keeps Minangkabau customs alive, like the "bajamba" communal supper during Islamic holidays, traditional Quran graduation ceremonies, and religious preaching centred on pantun. The mosque's Minangkabau roof and sculptures that have meaning show how Islamic teachings and native customs may work together.

Lautze Mosque Bandung is noted for its distinctive way of dealing with people, especially Chinese-Indonesian converts (*mualaf*). It helps new Muslims with their religion, their social lives, and their finances, and it encourages cultural integration instead of assimilation. The mosque promotes connections between people of different religions and social groups by having open conversations, working together on interfaith projects, and offering community programs that everyone may join. It boldly uses Chinese design elements like red and gold patterns and traditional lanterns, which show how different cultures can live together in peace. Lunar New Year charity drives and *barongsai*-Islamic art festivals are only two examples of how it works to promote spiritual growth while celebrating diversity.

The Gedhe Mataram Mosque is a place of worship and a cultural heritage site. It gives people in the area power through mosque cooperatives, training for artisans, youth development, and regular health and charitable services. Its efforts to help the community are very much in line with traditional Javanese ideals of helping each other and working together. The mosque's tiered joglo roofs, wooden carvings, and temple-style gates are examples of traditional Islamic-Javanese architecture. It honours Islamic holidays with ancient Javanese traditions like Sekaten, and it also keeps art forms like Islamic *wayang kulit* and *shalawat* with Javanese music alive. It is a living example of how Islamic faith and native knowledge are strongly connected.

Strategic Framework to Enhance Mosque Governance and Empowerment

The Analytic Network Process (ANP) shows that environmental elements are more important than managerial ones for improving mosque governance to help the community become economically self-sufficient through social and cultural means. The environmental aspect got a score of 1.671, whereas management only got a score of 1.081. This shows how much the dynamics of the local community affected the results. The general agreement among raters was low ($W = 0.332$), which shows that the respondents had quite different points of view. Both professionals and experts said that environmental

issues, including where the mosque is located, how it affects people's livelihoods, and where people live, were the most important.

The most important thing for the management group was to train and develop the people who work at the mosque. After that, they needed to know how the mosque works, how to run it, and how to supervise it. Specifically, the lack of administrative ability to handle ZISWAF became the biggest worry, highlighting the need for more financial transparency and governance. Other important problems were the lack of long-term architectural planning and the necessity to make mosque workers more religiously strong. These results are in line with earlier studies that underline the need to combine spiritual and educational leadership in the running of a mosque.

The most environmental problem was making the most of mosque-related businesses, like MSMEs, which still have a long way to go before they can fully serve the welfare of the community. Then, the mosque needed to grow as a physical and symbolic place, deal with problems with informal employment, and better meet the needs of people who live nearby. Overall, the synthesis shows that the mosque is an important place for more than simply worship; it is also a place for social enterprise, education, and cultural unity. This calls for greater community-based policies and building up the capacity of institutions.

The analysis of respondents' solutions revealed two main categories for improving mosque administration, namely management and environmental solutions. Results from pairwise comparison questionnaires with both practitioners and experts showed that environmental solutions (2.357) were rated slightly higher than management solutions (2.332), emphasising the significance of environmental initiatives such as the Eco-Mosque program and waste management in mosque empowerment. This aligns with earlier studies highlighting the role of environmentally friendly practices in strengthening mosque functions.

Within management clusters, the highest priority was given to knowledge-related solutions (2.649), followed closely by mosque management (2.624), with human resource education and oversight ranking lower. The high level of agreement among respondents ($W=0.963$) suggests consensus on the importance of knowledge improvement, though practitioners emphasised operational aspects while experts highlighted strategic mosque knowledge. Social humanity emerged as the top priority in mosque management (0.792), reflecting the idea that mosques should go beyond worship to serve as centres of social empowerment, resonating with literature on mosque-driven CSR initiatives. Stakeholder participation was prioritised for mosque knowledge (0.582), underlining the strategic importance of building external networks for funding, business seminars, and programs. Oversight solutions emphasised the integrated business centre (0.319), promoting mosque-led enterprises such as cooperatives, health clinics, and vocational services. Public relations (0.442) was also highlighted for human resource improvement, especially through effective communication and social media, echoing practices seen in major mosques like Istiqlal.

In the environmental cluster, mosque business projects received the highest priority (3.570), supported by both experts and practitioners as essential for social and financial stability. Profit-sharing models (0.783) were considered the most effective business approach, ensuring fair financial benefits in line with Islamic principles. Human resource enhancement (0.691) was also emphasised, with practitioners assigning it greater importance. Housing-related solutions focused on character development (0.873), underscoring mosques' role in shaping moral and social values within communities. Finally, networking (2.189) was identified as the most effective employment solution, demonstrating the mosque's strategic role in fostering social and professional networks, particularly for youth.

Literature reviews and expert interviews helped us find three strategic clusters: stakeholder engagement, cultural strategies, and management strategies. Stakeholder engagement (4.4255) came up on top, followed by cultural (3.8133) and managerial methods (3.6331). There was a lot of agreement among the respondents ($W=0.851$). While cultural experts focused on cultural techniques based on the mosque's social

setting, practitioners focused on stakeholder strategies for bringing together community members and the government. Even though they were different, both sides agreed that an inclusive method was important for creating culturally based mosque governance.

The ANP priority calculation results revealed that mosque managers placed environmental issues as the top priority, followed by management issues. Within management, education for mosque administrators emerged as the most crucial factor, emphasising the importance of human capital. This was followed by knowledge of social and cultural norms, professional governance, and oversight. For environmental priorities, mosque-based enterprises were seen as the best way to achieve financial independence, followed by mosque development, employment opportunities, and settlement patterns that foster tolerance and community support.

From the perspective of practitioners, management solutions were considered more significant than environmental ones. Social humanism ranked highest, followed by stakeholder cooperation, public relations, and business oversight. Environmental priorities emphasised mosque businesses with profit-sharing, job creation, mosque infrastructure, and inclusive housing. Notably, practitioners highlighted models like the Jogokariyan Mosque and the Central Java Grand Mosque as examples of socially responsible mosque management. Meanwhile, experts placed more weight on environmental solutions, underscoring the importance of linking societal values with local contexts. They prioritised mosque-based MSMEs as a pathway to self-sufficiency, followed by job creation, mosque development, and character building within settlements. In management, social and cultural understanding was ranked first, followed by governance, education, and oversight, with emphasis on empowering administrators through education and stakeholder networking.

The study confirmed high reliability, as all Consistency Ratios (CR) were below 0.1. Comparing results with prior studies revealed that environmental and management issues consistently held priority. Practitioners valued education, business solutions, ZISWAF administration, and stakeholder-driven projects, while experts stressed MSMEs, character education, and professional governance. Both groups agreed that stakeholder collaboration was crucial for ensuring mosque operations met community needs. Key indicators highlighted included environmentally friendly mosque designs, transparent ZISWAF management, character development, public relations, stakeholder engagement, and profit-sharing businesses. Experts also emphasised sustainable architecture, educational programs, digital transparency, and community-based entrepreneurship as pathways to positioning mosques as both spiritual and economic entities.

DISCUSSION

Several other studies have also found that mosques can help people become more economically and socially powerful. Earlier studies have shown that mosques can be places where people can do business and socialise by offering services like health care, education, and support for small businesses (Afriyanti, 2024). This study backs up those results and shows that starting businesses based on mosques, such as cooperatives and MSMEs, is a key way to make mosques financially independent and improve the welfare of the community (Widiyanto & Sari, 2024). Jaya (2023) indicated that mosque bazaars can boost MSME sales by as much as 40%, build marketing networks, and improve business capacity. In addition, economic empowerment through mosques can increase community welfare, access to human resources, community awareness, and cultural participation (Mutmainah et al., 2024). Another study by Chaniago et al. (2024) found that mosques that run zakat-based MSME initiatives can help communities in areas with high poverty rates become more economically independent. Managing waqf and zakat through mosques also has a big effect on lowering socioeconomic disparity in the community (Iskandar et al., 2023). It is believed that companies established in mosques will have a more positive effect on the community's quality of life and on social solidarity at the local level (Siregar et al., 2025).

This study, on the other hand, found that environmental factors like the location of the mosque, settlement patterns, and the economic conditions of the surrounding community are more important than managerial factors in strengthening socially and culturally based economic empowerment in mosques. This is different from research by Paraswati and Rosyid (2025), which focuses more on mosque-based business management. This agrees with what Diansyah and Arrumaisyah (2025) found in their research, which says that the effectiveness of empowerment programs run by mosques is strongly affected by the atmosphere and the diversity of the people who use them.

In theory, the results of this study support the idea of “Social Capital Theory,” which says that people who are involved in social groups like mosques can strengthen connections and the economy. This study reveals that mosques that use social-based methods, such as giving ZISWAF to small and medium-sized businesses and helping them grow, can build social solidarity and develop economic networks that help everyone (Syafi et al., 2025).

Also, these results support the idea of “Community Empowerment,” which says that education and training, strengthening local capacity, and giving people economic possibilities are all important for empowering communities (Islam et al., 2025). Mosques that offer skills training, business possibilities, and educational programs to communities, especially those that are less fortunate, help to empower the economy and bring people together (Santuso & Sukarno, 2025). This is shown by the fact that mosques like MAJT and Jogokariyan are not just places of worship, but also places where people can improve their social and economic situations (Aris et al., 2025).

In practice, the results of this study have substantial consequences for how mosques are run in terms of empowering the community. First, improving the ability of managers and making financial management more open are crucial steps toward making mosques more economically empowering. This is in line with a study by Santuso and Sukarno (2025), which stresses how important it is for ZISWAF management to be open and honest in order to have a bigger societal impact. The mosque-based business development strategy used in Jogokariyan and MAJT is also in line with this study’s finding that mosque-based business management (such as cooperatives and charity markets) is a crucial way to empower the economy of the community.

Second, the study indicated that environmentally-friendly solutions, such as starting mosque businesses and managing garbage in a way that doesn’t hurt the environment, were more important than managerial ones. This shows how important it is to build programs that include environmental issues, like the Eco-Mosque program, to make mosques that are good for the environment and don’t rely on donations. According to research by Pahlevi et al. (2025), mosques that follow sustainability principles can help the community in both social and economic ways.

This study also shows how important it is for mosques, communities, and outside groups to work together to make mosques more important in helping people gain social and economic power. Mosques that work with the government, schools, and social groups will have a better chance of creating programs that last and help the community in the long term (Nurafini et al., 2025). This is also in line with a study by Sugianto et al. (2025), which says that when mosques work with outside groups, they may do more and have a bigger effect on empowerment programs.

CONCLUSION

The study’s results show that mosques do more than just provide a place to pray; they also help their communities grow economically and socially. The Analytic Network Process (ANP) method shows that social and cultural approaches are very important for improving the way mosques are run. In particular, tactics that focus on getting people involved in their communities, employing local resources, and incorporating culturally entrenched values are key to promoting long-term community development.

Key management factors that are important for economic empowerment include running a mosque, teaching character, working with stakeholders, and creating mosque-

based businesses like MSMEs. Also, the cooperation between mosque leaders, cultural figures, and the community is important for building trust, getting people involved in their communities, and creating a welcoming and productive social ecology.

In practice, these results mean that mosque leaders should focus on initiatives that stress social humanism, character building, public relations, and networking to help the mosque become economically self-sufficient. This method can make mosques more important in building communities and have a bigger effect on social and economic prosperity. This study only looked at a few specific situations; thus, it would be helpful for future studies to look at the broader effects of mosque involvement in the local economy by looking at more diverse areas or different types of mosques. In addition, future research might look into how other factors, such as community leadership, educational programs, and working with local companies, affect how mosques help with local socio-economic development.

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