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STRENGTHENING THE STRATEGIC ROLE OF MOSQUES IN JAKARTA: FROM SPIRITUAL PREACHING TO ECONOMIC EMPOWERMENT

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ABSTRACT: Mosques, as the center of worship for Muslims, play a strategic role in the formation of an empowered society. However, in the context of Jakarta as an urban city, the role of mosques in the economic empowerment of the people is still not optimal. This research aims to explore and analyze the role of mosques in revitalizing da'wah, which includes spiritual aspects and economic empowerment of the people. Using a qualitative approach and case study method, this study examines several mosques in Jakarta that have implemented various da'wah-based economic empowerment programs, such as mosque cooperatives, entrepreneurship training, and other social programs. Data were obtained through



in-depth interviews, participatory observations, and documentation analysis. The study results show that although some mosques have successfully implemented economic empowerment programs, there are challenges in integrating da'wah aspects with economic empowerment. The main obstacles include limited resources, lack of coordination between institutions, and shifting da'wah focus. This study recommends a revitalization strategy to strengthen the role of mosques in the economic empowerment of the ummah through the synergy between da'wah, education, and community-based economic empowerment. It is hoped that the results of this research can contribute to optimizing the function of mosques as da'wah centers that are integrated with economic empowerment in urban communities

Keywords: Da'wah, Jakarta, Mosque, Ummah Economy.

ABSTRAK: Masjid, sebagai pusat ibadah umat Muslim, memainkan peran strategis dalam pembentukan masyarakat yang berdaya. Namun, dalam konteks Jakarta sebagai kota urban, peran masjid dalam pemberdayaan ekonomi umat masih belum optimal. Penelitian ini bertujuan untuk mengeksplorasi dan menganalisis peran masjid dalam revitalisasi dakwah, yang mencakup aspek spiritual dan pemberdayaan ekonomi masyarakat. Dengan menggunakan pendekatan kualitatif dan metode studi kasus, penelitian ini mengkaji beberapa masjid di Jakarta, yang telah mengimplementasikan berbagai program pemberdayaan ekonomi berbasis dakwah, seperti koperasi masjid, pelatihan kewirausahaan, dan program sosial lainnya. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan analisis dokumentasi. Hasil penelitian menunjukkan bahwa meskipun beberapa masjid telah berhasil menjalankan program pemberdayaan ekonomi, masih terdapat tantangan dalam mengintegrasikan aspek dakwah dengan pemberdayaan ekonomi. Hambatan utama yang dihadapi antara lain keterbatasan sumber daya, kurangnya koordinasi antar lembaga, dan pergeseran fokus dakwah. Penelitian ini merekomendasikan strategi revitalisasi untuk memperkuat peran masjid dalam pemberdayaan ekonomi umat melalui sinergi antara dakwah, pendidikan, dan pemberdayaan ekonomi berbasis masyarakat. Diharapkan hasil penelitian ini dapat memberikan kontribusi dalam mengoptimalkan fungsi masjid sebagai pusat dakwah yang terintegrasi dengan pemberdayaan ekonomi di komunitas perkotaan.

Kata Kunci: Dakwah, Ekonomi Umat, Masjid, Jakarta

INTRODUCTION

In the midst of rapid urbanization, rising socio-economic inequality, and shifting community dynamics, the role of mosques as centers of community empowerment has become increasingly urgent. Especially in urban cities like Jakarta, where the Muslim populace faces not only spiritual challenges but also pressing economic difficulties, mosques are interestingly situated to contribute beyond the spiritual realm. Unfortunately, the potential of mosques to act as



specialists in financial literacy remains generally underutilized.¹

Mosques function as places of worship and have a strategic role as a centre for Muslims' spiritual, social, and economic development. In Islamic history, mosques are central to forming an empowered society in science, politics, and economics. When the Prophet PBUH first established the Prophet's Mosque, he used it as a center for da'wah, education, and planning strategies for the development of the people.²

However, with the development of the times, the function of mosques tends to be reduced to just a place of ritual worship. In big cities like Jakarta, mosques confront significant challenges in meeting the requirements of differing and dynamic urban communities.³ This phenomenon is exacerbated by limited foundation, a need for mosque-based strengthening programs, and shifts in progressively individualistic lifestyles.⁴

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Jakarta, as the capital of a country with a Muslim-majority population, faces

¹ Alistraja Dison Silalahi et al., "Literasi Keuangan Organisasi Nirlaba Pada Forum Silaturahmi Badan Kemakmuran Masjid," *Pelita Masyarakat* 4, no. 2 (2023): 227–39; Anjar Safitri et al., "Pemberdayaan Remaja Masjid Nasrullah Melalui Peningkatan Literasi Keuangan Dan Digital Marketing," *Jurnal Intelek Insan Cendikia* 1, no. 10 (2024): 7182–95; Putri Nuraini et al., "Pengaruh Literasi Keuangan Syariah Dan Persepsi Terhadap Minat Menggunakan Produk Bank Syariah," *Jurnal Tabarru': Islamic Banking And Finance* 6, no. 1 (2023): 291–304.

² Abdu Rasyid, Muhammad Tsahbana, and Muhammad Yuan Nurrahman, "Fungsi Masjid Sebagai Tempat Ibadah Dan Pusat Ekonomi Umat Islam," *Religion: Jurnal Agama, Sosial, Dan Budaya* 2, no. 4 (2023): 374–83; Ahmad Rifa'i, "Revitalisasi Fungsi Masjid Dalam Kehidupan Masyarakat Modern," *Universum* 10, no. 02 (2016): 155–63.

³ Mufti Afif, "Fungsi Masjid Dalam Mengelola Dana Ziswah Sebagai Instrumen Pemberdayaan Ekonomi Umat," *Journal of Islamic Economics and Philanthropy* 2, no. 4 (2020).

⁴ Sarwan Uya, Yetty Faridatul Ulfah, and Sukari Sukari, "Peran Manajemen Masjid Dalam Optimalisasi Fungsi Masjid Sebagai Pusat Ibadah (Studi Kasus Pada Manajemen Masjid Sholihin, Tangkil, Manang, Grogol, Sukoharjo)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 3 (2024): 2247–60.

⁵ Badrah Uyuni and Muhibudin Muhibudin, "Community Development: The Medina Community as the Ideal Prototype of Community Development," *Spektra: Jurnal Ilmu-Ilmu Sosial* 2, no. 1 (2020), <https://doi.org/10.34005/spektra.v2i1.1536>.

⁶ Ch Mufidah, "Revitalization of Mosque Role and Function Through Development of 'Posdaya' in the View of Structuration Theory," *Research on Humanities and Social Sciences* 6, no. 12 (2016).



various socio-economic challenges, such as economic inequality, unemployment, and urbanization problems. In this context, mosques have great potential to become a driving force for change through da'wah, which touches on spiritual aspects and economic empowerment.⁷

Several mosques in Jakarta, have begun to initiate innovative programs, such as entrepreneurship training, mosque-based cooperatives, and sharia economic bazaars. However, these initiatives are uneven and often not well integrated. Revitalizing the role of mosques as centres for da'wah and economic empowerment is very relevant to answering the challenges of modern urban society.⁸

This research aims to explore the potential and obstacles of mosques in Jakarta in integrating the role of da'wah with the economic empowerment of the people. In addition, this research also seeks to offer a revitalization strategy so that mosques can be more optimal in carrying out their multi-dimensional role by the spirit of *Islam rahmatan lil 'alamin*.

Mosques in Jakarta play an important role in the spiritual life of Muslims, but their role in the economic empowerment of Muslims is still limited. One of the main questions in this study is how mosques in Jakarta integrate da'wah with the economic empowerment of the people.⁹ On the other hand, many mosques face challenges in empowering the people's economy, especially in urban cities such as Jakarta, which have diverse community needs. Although some mosques have tried various economic empowerment programs, such as mosque cooperatives and entrepreneurship training, they seem more successful than others.¹⁰

Therefore, it is important to find out why some mosques successfully economically empower the people while others are less effective. Based on this, this study will also examine how revitalization strategies can be applied to strengthen the role of mosques as da'wah centres and the economic empowerment of the people in Jakarta.¹¹

The formulation of the problem in this study includes questions about the role of mosques in Jakarta in empowering the people's economy through an

⁷ Faozan Amar, "Pemberdayaan Ekonomi Umat Berbasis Masjid," *SYUKUR (Jurnal Inovasi Sosial Dan Pengabdian Masyarakat)* 2, no. 2 (2021), https://doi.org/10.22236/syukur_vol2/is2pp56-161.

⁸ Iskandar Usman, "Revitalizing the Role and Function of the Mosque as a Center for Da'wah Activities and Community Development," *Samarah* 4, no. 1 (2020), <https://doi.org/10.22373/sjhk.v4i1.7050>.

⁹ Rasyid, Tsahbana, and Nurrahman, "Fungsi Masjid Sebagai Tempat Ibadah Dan Pusat Ekonomi Umat Islam"; Siti Aisyah, "Membangun Kekuatan Ekonomi Masjid (Studi Kasus Masjid Taqwa Muhammadiyah Padang)," *Syariah* 1, no. 2 (2013).

¹⁰ Johan Hendri Prasetyo et al., "Pelatihan Desain Grafis Sebagai Media Pemberdayaan Ekonomi Remaja Masjid Jakarta Islamic Centre," *Jurnal Pengabdian Kepada Masyarakat UBJ* 6, no. 1 (2023), <https://doi.org/10.31599/jabdimas.v6i1.1596>; Rozzana Erziaty, "Pemberdayaan Ekonomi Potensial Masjid Sebagai Model Pengentasan Kemiskinan," *Al-Iqtishadiyah: Ekonomi Syariah Dan Hukum Ekonomi Syariah* 2, no. 2 (2015).

¹¹ Usman, "Revitalizing the Role and Function of the Mosque as a Center for Da'wah Activities and Community Development"; Abdul Fikri Abshari, "Strategi Masjid Dalam Pemberdayaan Ekonomi Umat (Studi Pada Masjid Raya Pondok Indah Dan Masjid Jami' Bintaro Jaya)," 2011.



economic-based da'wah program. The research will also identify the obstacles faced by mosques in Jakarta in integrating da'wah with the economic empowerment of the people and finding solutions to these obstacles. Based on these findings, this study aims to develop a revitalization strategy that can strengthen the role of mosques as effective centres for da'wah and economic empowerment in Jakarta.

The main focus of the research is da'wah-based economic empowerment programs implemented in these mosques, such as mosque cooperatives, entrepreneurship training, and sharia bazaars. In addition, this research will identify the challenges faced in implementing these programs to provide more specific and applicable recommendations.

The main purpose of this study is to explore the role of mosques in Jakarta in empowering the people's economy through economic-based da'wah programs. This research also aims to analyze the challenges faced by mosques in integrating da'wah with economic empowerment and offer revitalization strategies that can strengthen mosques' role as centres for da'wah and economic empowerment.

The benefits of this research are significant for both mosque managers and other religious institutions because it can provide insight into the importance of integration between da'wah and the economic empowerment of the people. In addition, the results of this research can be considered for mosque-based economic empowerment policies in Jakarta, which can be applied to other mosques. This research is also expected to increase public understanding of mosques' role in advancing the people's economic welfare through applied da'wah and contribute to the development of mosques as a broader empowerment centre.

This research makes a new contribution to the study of mosque-based economic empowerment by focusing on three large mosques in Jakarta with unique characteristics and potentials. This research also offers a strategy to revitalize the role of mosques as a centre for da'wah and economic empowerment that is more holistic, integrating spiritual and economic aspects to achieve the welfare of the people, which is relevant to the challenges of today's urban society.

METHOD

This study uses a qualitative approach with a case study method to dig deeper into how mosques in Jakarta can become centres of da'wah and the economic empowerment of the people. The research steps that will be carried out A qualitative approach is used to understand broader social phenomena, such as how mosques function in urban societies, particularly related to da'wah and economic empowerment. This approach allows researchers to obtain a more in-depth picture of the role of mosques in building the economy of the people and the sustainability of existing empowerment programs.¹²

¹² Dr. M.A. Lexy J. Moleong, "Metodologi Penelitian Kualitatif (Edisi Revisi)," PT. Remaja Rosda Karya, 2019, <https://doi.org/10.1016/j.carbpol.2013.02.055>.



The researcher selected several mosques in Jakarta these are: the Istiqlal Mosque, the Sunda Kelapa Mosque, and the At-Tin Mosque. These Mosques have implemented economic empowerment programs, such as mosque cooperatives, entrepreneurship training, or other empowerment programs. Through case studies, researchers can dig into detailed data about these programs, the challenges they face, and the impacts they cause.

The researcher will employ a combination of in-depth interviews, direct observation, and document analysis to comprehensively understand how mosques fulfill their roles in da'wah and economic empowerment. In-depth interviews will be conducted with mosque administrators, dai/daiyah, worshippers involved in empowerment programs, and other relevant parties to gain direct perspectives on the implementation of da'wah and economic initiatives. Complementing this, direct observations will be carried out in selected mosques to capture how these institutions operate, including the interaction between mosque administrators and worshippers as well as the tangible impact of the programs on the surrounding community. Additionally, the researcher will analyze relevant documents such as mosque activity reports, publications on empowerment efforts, and da'wah materials to gain insights into the strategies employed and the integration of economic empowerment within the mosque's da'wah framework.

Data obtained from interviews, observations, and documentation will be analyzed thematically using qualitative analysis techniques. The researcher will identify key themes related to the role of mosques in da'wah and economic empowerment and look for relationships between various factors that affect the success or failure of these programs.¹³

To increase the validity of the findings, data triangulation will be carried out by comparing the results of interviews, observations, and documentation. This approach helps to ensure that the results of the research reflect the realities on the ground.¹⁴ This method aims to identify and analyze economic empowerment programs run by mosques in Jakarta, assess the successes and challenges mosques face in integrating da'wah and economic empowerment, and develop recommendations for revitalizing the role of mosques in Jakarta's urban society. By using this approach, it is hoped that this research can make a significant contribution to the development of the role of mosques in the context of da'wah and economic empowerment in Jakarta, as provide novelty in related literature.

RESULTS AND DISCUSSION

The Role of Mosques in the Economic Empowerment of the Ummah

The study's results show that mosques in Jakarta have great potential to become centres of economic empowerment. Several mosques that have been used

¹³ Mely Novasari Harahap, "Analisis Data Penelitian Kualitatif Model Miles Dan Huberman," *Manhaj* 18, no. 1 (2021).

¹⁴ Syahrar, "Teknik Data Dalam Penelitian Ilmiah Triangulasi Metode," *Jurnal Teknik Data Dalam Penelitian Ilmiah Triangulasi Metode* 1, no. 1 (2023).



as research objects, such as the Istiqlal Mosque, Sunda Kelapa Mosque, and At-Tin Mosque, have implemented various significant economic empowerment programs. These programs include entrepreneurship training, mosque cooperatives, and sharia bazaars and markets, which directly benefit worshippers, especially in increasing income and economic independence.

At the Istiqlal Mosque, the sharia-based entrepreneurship training program has become one of the flagship initiatives that is regularly carried out. The program not only provides participants with technical skills but also instils Islamic values in their business practices. This allows participants to start and manage businesses independently with Sharia principles. The Istiqlal Mosque has signed a Memorandum of Understanding (MoU) with the Ministry of Cooperatives and SMEs to empower the community's economy. One of the initiatives implemented is a digital wallet service called E-Istiqlal, which facilitates pilgrims in conducting financial transactions digitally by Sharia principles. (istiqlal.or.id)

Meanwhile, the Sunda Kelapa Mosque has a mosque cooperative program that has provided access to capital to small and micro businesses managed by congregational members. Pilgrims get capital loans through this cooperative with a transparent and sharia-based system. In addition, this mosque also often holds sharia economic bazaars involving various small business actors, providing opportunities to market their products to the broader community. The Great Mosque of Sunda Kelapa also has an economic independence program through the establishment of a Cooperative Shop. The endowment fund derived from *infaq* and *shodaqoh* is used to manage Baitul Maal wat Tamwil (BMT), which has been able to pay employees under the management of the mosque according to the City Minimum Wage.¹⁵

At the At-Tin Mosque, the entrepreneurship training program for worshippers is one of the initiatives that stands out. This program focuses on family economic empowerment through training in making household products such as snacks, crafts, and fashion products. This mosque also organises a sharia-based people's market, which is not only an economical means but also a medium for *da'wah* to the surrounding community.

Although these programs have provided tangible benefits, the three mosques face various challenges. The main challenges include limited resources, both in terms of funding, skilled management personnel, and adequate supporting facilities. In addition, the lack of synergy with other institutions and coordination between programs is often an obstacle in optimizing the impact of economic empowerment.

a. Istiqlal Mosque

The Istiqlal Mosque as a national mosque has a strategic position not only geographically but also symbolically in the religious life of the people of Jakarta.

¹⁵ Dian Marjayanti, "Design Langkah Perumusan Strategi Membangun Kemandirian Ekonomi Masjid Berbasis BSC," *INTELEKSIA - Jurnal Pengembangan Ilmu Dakwah* 3, no. 2 (2022), <https://doi.org/10.55372/inteleksiajpid.v3i2.185>.



Based on the results of interviews with the management and field observations, the Istiqlal Mosque has developed several economic empowerment programs, such as mosque cooperatives, entrepreneurial skills training, and MSME bazaars on a regular basis. However, due to its status under direct state management, cross-agency and bureaucratic coordination is one of the main challenges in the sustainability of these programs.

b. Masjid At-Tin

The At-Tin Mosque has advantages in the utilization of assets and a strong community network. The entrepreneurship program is more collaborative with external institutions such as NGOs and higher education institutions. One of At-Tin's flagship programs is halal culinary business training and digital marketing targeting housewives and local youth. However, the weakness found is the lack of sustainability of post-training mentoring which leads to a significant lack of business growth.

c. Sunda Kelapa Mosque

The Sunda Kelapa Mosque is known to be active in social activities and da'wah. From the results of documentation and interviews, it is known that this mosque has developed a savings and loan cooperative and an educational scholarship program for underprivileged families. In addition, the mosque also holds Islamic economic recitations that integrate spiritual values in personal financial management. The main obstacles faced are the limitation of human resources in the management of economic programs and the lack of evaluation of the impact of the program.

To provide a more systematic picture of the implementation of economic empowerment programs in the three mosques that are the object of the research, the following is presented a comparative table that summarizes the types of programs, advantages, and challenges faced by each mosque in carrying out the functions of da'wah and economic empowerment of the people.

Table 1; Program Economics, Superiority, and Challenge of Mosques

Mosque	Program Economics	Superiority	Challenge
Istiqlal	Mosque cooperatives, training, MSME bazaar	Wide access, strategic location	Bureaucracy, inter-agency coordination
At-Tin	Culinary Training, Digital Marketing	External support, community-focused	Lack of post-training mentoring
Follow Coconut	Savings and loan cooperatives, scholarships, studies	Integration of da'wah and economy, a strong congregational base	Limited human resources, program evaluation has not been maximized



From the table above, it can be concluded that each mosque has its own approach and advantages in managing da'wah-based economic empowerment programs. However, the challenges faced also show the need for an integrated and sustainable revitalization strategy so that the function of mosques as a da'wah center as well as the empowerment of the people can be more optimal, especially in answering the needs of urban communities such as in Jakarta.

Challenges in the Implementation of the Economic Empowerment

Although the Istiqlal Mosque, Sunda Kelapa Mosque, and At-Tin Mosque have shown initiative in carrying out people's economic empowerment programs, various challenges hinder the successful implementation of these programs. One of the main challenges is the limited resources owned by each mosque.¹⁶

The Istiqlal Mosque, despite having extensive facilities and good infrastructure, often faces obstacles in funding sustainable economic empowerment programs. Programs such as sharia-based entrepreneurship training require significant investment to provide materials, teaching staff, and supporting facilities. The Istiqlal Mosque has developed a collaboration with Unilever Indonesia to implement social and environmental programs since 2017. However, it still encounters obstacles in funding sustainable economic empowerment programs, particularly those requiring substantial investment in materials and training staff for sharia-based entrepreneurship initiatives. This highlights the need for more effective financial strategies to support these programs and ensure their sustainability.¹⁷

Another challenge is the lack of coordination between mosques, zakat institutions, and other social institutions. Economic empowerment programs in the three mosques often run independently without synergy with other institutions with similar goals. This results in a lack of efficiency in resource use and limited impact. In addition, the lack of a systematic collaboration platform or mechanism complicates integration efforts between mosques and external institutions.

To overcome these challenges, revitalization efforts are needed that not only strengthen the internal capacity of the mosque but also build a network of collaboration with various related parties. This strategy is expected to increase the efficiency and impact of mosque-based economic empowerment programs.

The Impact of Economic Empowerment on Pilgrims

Despite facing various challenges, the economic empowerment programs run by the Istiqlal Mosque, Sunda Kelapa Mosque, and At-Tin Mosque have significantly impacted the welfare of worshippers. These programs not only

¹⁶ Maulana Hasanudin, "Pemberdayaan Ekonomi Umat Studi Pada Masjid-Masjid Di Kecamatan Mampang Prapatan Jakarta Selatan" (Jakarta: Fakultas Syariah dan Hukum UIN Syarif Hidayatullah, n.d.).

¹⁷ Fathur Afiat, Besse Wediawati, and Lucky Enggrani Fitri, "Optimalisasi Fungsi Masjid Sebagai Sentra Pemberdayaan Ekonomi Umat," *Najaha Iqtishod: Journal of Islamic Economic and Finance* 1, no. 1 (2020), <https://doi.org/10.22437/jief.v1i1.11195>.



improve the economic level of the congregation but also strengthen social solidarity and a sense of ownership of the mosque as a center for community.

At the Istiqlal Mosque, sharia-based entrepreneurship training programs have helped worshippers start small businesses, such as halal food and handicraft businesses. The mosque's support in providing a place for sharia bazaars also expands the marketing network of their products. At the Istiqlal Mosque, sharia-based entrepreneurship training has enabled worshippers to establish small businesses, particularly in the halal food and handicraft sectors. The mosque provides a venue for sharia bazaars, which enhances the marketing opportunities for these products. Additionally, the mosque collaborates with Unilever Indonesia to support community welfare through various entrepreneurship and economic development programs, further solidifying its role in fostering local businesses.¹⁸

The Mosque has initiated a cooperative program that provides worshippers access to business capital. The impact is very felt on small micro businesses, especially in the food and handicraft sector, which pilgrims manage. This cooperative helps in business development and creates a spirit of cooperation through various activities to share information and experience in managing a business. And it focuses on family-based economic empowerment through entrepreneurship training for worshippers. This program's impact can be seen in increasing household income and strengthening the role of women in the family economy. In addition, sharia-based people's markets regularly provide opportunities for pilgrims to market their products to the broader community.

The economic empowerment program in these three mosques also strengthens social solidarity. The worshippers feel more connected to the mosque as a centre of activity that supports their spiritual and economic well-being. With these programs, mosques are increasingly seen as institutions that serve the needs of worship but also the socioeconomic needs of the people.

Revitalization of the Role of Mosques as Da'wah and Economic Empowerment

Revitalizing the role of the Istiqlal Mosque, Sunda Kelapa Mosque, and At-Tin Mosque as centres for da'wah and economic empowerment is a strategic step to improve the quality of life of Muslims in Jakarta. Based on research analysis, this revitalization can be carried out with a more integrated approach between spiritual da'wah and economic empowerment.

The Istiqlal Mosque can expand its da'wah program by incorporating materials on Islamic entrepreneurial principles, Islamic financial management, and the roles of zakat, infaq, and waqf in economic development. By collaborating with zakat institutions like Baznas, the mosque could significantly amplify the impact of its existing programs, such as sharia-based entrepreneurship training and halal bazaars. This collaboration could provide additional resources and funding, enabling more comprehensive support for worshippers looking to start or grow their businesses. Istiqlal Fashion Days (2023). Organized in collaboration

¹⁸ Ridwan Arifin, "Legal Analysis of Halal Product Guarantee for Development of Small and Medium Enterprises (SMEs) Business in Indonesia," *Jurnal Hukum Islam* 18, no. 1 (2020), <https://doi.org/10.28918/jhi.v18i1.2693>.



with Scarf Media, ISYEF (Indonesian Islamic Youth Economic Forum), and Istiqlal Global Fund, this event showcased modest fashion brands and promoted mosque-based economic activities. It included bazaars, talk shows, and training sessions to empower youth and small businesses in the halal industry. (Unilever PLC, 2023, December 22). Since 2017, the mosque has partnered with Unilever to implement entrepreneurship, community welfare, and environmental sustainability programs. These include water stewardship programs and educational campaigns on water-saving practices for worshippers.¹⁹

Following its renovation, the mosque launched initiatives to become a center for Islamic civilization and economic empowerment. This includes partnerships with zakat institutions like Baznas to support programs such as Istiqlal Preneurship and Economic Empowerment (IPEW). (Wakil Presiden Republik Indonesia. February 23, 2021)

The mosque has initiated the *Inisiatif Ekonomi Masjid* (I-EMAS) to enhance economic activities within the community. This initiative encourages collaboration among local Islamic leaders and organizations to create sustainable economic programs that benefit worshippers and the surrounding community. (Masjid-Sundakelapa.id. 2024) And The mosque collaborates with zakat institutions to provide health services, such as free medical care for the underprivileged through its "rumah sehat" (healthy house) program. This initiative not only addresses health needs but also empowers the community economically by improving overall well-being. Mosque works with philanthropic organizations to expand its outreach and provide better support for marginalized communities. This collaboration enhances the mosque's capacity to implement effective economic empowerment programs that reach a broader audience.²⁰

The synergy between mosques and socio-economic institutions, such as zakat institutions, educational institutions, and philanthropic institutions, is the key to the success of this revitalization. The collaboration expands the impact of the empowerment program and provides greater access for the poor and vulnerable groups to participate in mosque-based economic activities. With a more integrated approach, these three mosques can be a pilot model in optimizing the role of mosques as centres for da'wah and economic empowerment that can answer the challenges of urban communities in Jakarta.

Recommendations for Revitalizing Mosques as Da'wah and Economic Empowerment Centers

Based on the results of the research, some recommendations for the revitalization of mosques as centers for da'wah and economic empowerment are as follows:

¹⁹ Rizky Eka Febriansah, Aisha Hanif, and Cindy Taurusta, "Optimalisasi Pemberdayaan Ekonomi Masjid Dalam Peningkatan Ketahanan Ekonomi Masyarakat," *Surya Abdimas* 6, no. 4 (2022), <https://doi.org/10.37729/abdimas.v6i4.1368>.

²⁰ Muhammad Arif, "Model Pemberdayaan Ekonomi Terhadap Kemandirian Masjid Haji Maraset Jl. Sei Deli Kecamatan Medan Barat," *AT-TAWASSUTH: Jurnal Ekonomi Islam* 1, no. 1 (2018), <https://doi.org/10.30821/ajei.v1i1.2744>.



1. Human Resource Capacity Building: Training mosque administrators and volunteers involved in managing economic empowerment programs to improve managerial skills, entrepreneurship, and financial management.
2. Collaboration with Socio-Economic Institutions: Increase synergy between mosques and other institutions that have economic empowerment programs, such as zakat institutions, philanthropic institutions, and educational institutions.
3. Effective Fund Management: Improve the management of zakat, infaq, and waqf funds more efficiently and transparently, and develop alternative funding models to support economic empowerment programs in mosques.
4. Supporting Infrastructure Development: Improving and expanding mosque facilities to support economic activities, such as training rooms, joint business spaces, and other facilities supporting empowerment programs.

Table 2; Overview Of The Economic Empowerment Programs Of Mosques

Aspects	Masjid Istiqlal	Masjid Sunda Kelapa	Masjid At-Tin
Economic Empowerment Program	Harmoni Market: Bazaar on Nov 30 - Dec 15, 2024, involving many local MSMEs.	Mosque Cooperative: Managing cooperatives to help micro business members with access to capital.	Entrepreneurship Training for Women: Entrepreneurship training to improve women's economic well-being.
	Sharia Entrepreneurship Training: Sharia-based entrepreneurship training for pilgrims.	Disability Orphanage Empowerment Program: Distributing economic assistance to orphanages and foundations with disabilities.	Family Economics Program: Developing an economics-based program for families.
Number of Participants	Istiqlal Market: More than 100 MSMEs and thousands of visitors.	Mosque Cooperative: 150+ active members.	Entrepreneurship Training for Women: 100+ female participants per year.
	Entrepreneurship Training: Hundreds	Empowerment of Homes and Foundations: More than 10	



Aspects	Masjid Istiqlal	Masjid Sunda Kelapa	Masjid At-Tin
	of pilgrims are involved every year.	orphanages and foundations for people with disabilities in Bogor.	Family Empowerment: 50+ families involved each year.
Program Funding	Istiqlal Harmony Market: Funds come from MSMEs, participants and sponsors.	Mosque Cooperative: Capital from members' deposits and zakat funds.	Entrepreneurship Training for Women: Internal funds of mosques and institutional cooperation.
	Entrepreneurship Training: Internal funds and donations from pilgrims.	Empowerment of Orphanages: Funding from zakat and pilgrim donations.	Family Empowerment: Zakat and infaq funds.
Challenge	External Coordination: Lack of collaboration with other agencies to expand impact.	Funding Limitations: Additional funds are needed to expand the program.	Marketing Access: Lack of market access for business products.
	Training Facilities: Limited facilities for training.	Financial Literacy: Lack of financial understanding among pilgrims.	Limited Resources: Limited number of quality coaches.
Program Impact	Increased Revenue: Pasar Harmoni MSMEs reported an increase in sales of up to 30%.	Economic Independence: Cooperative members experienced an average income increase of 20%.	Improved Well-Being: Families involved in empowerment programs experience increased income and quality of life.
	Economic Independence: Trainees start new ventures and increase revenue.	Improved Well-being: Disabled homes receive assistance that improves services.	
Revitalization Strategy	Integration of Da'wah and	Cooperative Digitalization:	Digital Marketing: Digital marketing



Aspects	Masjid Istiqlal	Masjid Sunda Kelapa	Masjid At-Tin
	Economics: Combining da'wah with sharia-based entrepreneurship.	Developing a digital platform for cooperatives.	training for congregational products.
	Collaboration with Philanthropic Institutions: Increasing cooperation with social institutions for funding.	Financial Literacy Improvement: Financial literacy training program for pilgrims.	Capacity Building Coaches: Train more qualified entrepreneurship coaches.

This table found that mosques in Jakarta have great potential to play a role in the economic empowerment of the people through da'wah-based programs. Despite the many challenges faced, such as limited resources and lack of coordination between institutions, mosques can still positively impact the welfare of worshippers.²¹ Therefore, revitalizing the role of mosques as centres for da'wah and economic empowerment is urgently needed to improve the quality of life of Muslims in Jakarta.²²

The strategic role of mosques in urban communities such as Jakarta is becoming increasingly important amid increasing socio-economic challenges, such as income inequality, unemployment, and limited economic access for the lower middle class.²³ The mosque not only functions as a center of spiritual worship, but also has the potential to be a center for empowering the people who are able to answer various social problems concretely. Therefore, this study focuses on how large mosques in Jakarta play a role in the revitalization of da'wah that is integrated with the economic empowerment program of the people.²⁴

²¹ Zahara Fatimah et al., "Dampak Kunjungan Wisata Religi Dan Peluang Usaha Terhadap Pendapatan Pedagang Di Sekitar Masjid Istiqlal Jakarta," *Kompleksitas: Jurnal Ilmiah Manajemen, Organisasi Dan Bisnis* 13, no. 2 (2024): 31-41; Yuditia Yuditia, Lily Mauliani, and Anisa Anisa, "Dampak Pemanfaatan Ruang Di Bawah Jalan Layang Di Kota Jakarta Sebagai Ruang Publik Terhadap Perilaku Masyarakat Sekitar Study Kasus: Ruang Dibawah Jalan Layang Slipi," *Prosiding Semnastek*, 2015.

²² Annisya Faris, "Gaya Arsitektur Masjid Lautze Dan Islamisasi Di Kawasan Pecinan Kelurahan Karang Anyar Jakarta Pusat 1997-2022" (UNUSIA, 2024).

²³ Atie Ernawati et al., "Perubahan Spasial Kawasan Masjid-Masjid Tua Di DKI Jakarta," *Prosiding Konferensi Berbahasa Indonesia Universitas Indraprasta PGRI*, 2023, 354-66.

²⁴ Abshari, "Strategi Masjid Dalam Pemberdayaan Ekonomi Umat (Studi Pada Masjid Raya Pondok Indah Dan Masjid Jami'Bintaro Jaya)"; Jamaluddin Djunaid and Fahdiana Yuniasih, "Peran Dakwah Bil Hal Pada Masjid Hidayatullah Dari Gentrifikasi Perkotaan Di Kawasan Segitiga Emas Jakarta," *El Madani: Jurnal Dakwah Dan Komunikasi Islam* 5, no. 2 (2024): 137-55.



CONCLUSION

This research successfully identifies and analyzes the role of mosques in Jakarta in the economic empowerment of the people through da'wah-based programs. In general, mosques in Jakarta have great potential to become centres of economic empowerment that is not only limited to spiritual aspects but can also include improving the economic welfare of worshippers. Programs such as entrepreneurship training, mosque cooperatives, and sharia bazaars have positively impacted people's income and economic independence. However, although many mosques have implemented economic empowerment programs, this study also found some significant challenges, such as limited resources regarding finances, management personnel, and facilities. In addition, the lack of coordination between mosques and other social institutions also hampers the success of economic empowerment programs.

The importance of revitalizing the role of mosques as centres for da'wah and economic empowerment in Jakarta is becoming more apparent, with the synergy between spiritual da'wah and economic empowerment as the primary key. With more integrated management and focusing on collaboration between mosques, zakat institutions, and other socio-economic institutions, mosque-based economic empowerment programs can significantly improve the quality of life of Muslims in Jakarta. Based on these findings, several recommendations have been submitted, including increasing the capacity of human resources in mosques, more efficient management of zakat and waqf funds, and infrastructure development that supports economic empowerment. Thus, revitalizing the role of mosques as centres of da'wah and economic empowerment is urgently needed to ensure that mosques can provide wider benefits for Muslims, especially in big cities such as Jakarta.

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