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MOSQUE-BASED SOCIAL DA'WAH

Philanthropy, Collective Piety, And Social Solidarity Among Urban Muslim Communities

Suryanti
Universitas Gadjah Mada Yogyakarta
suryanti93@mail.ugm.ac.id

Abstract

How can mosque-based philanthropy function as a form of social da'wah that connects religious commitment with collective piety and social solidarity in urban Muslim communities? This article addresses the question through a conceptual approach based on a critical narrative review of scholarship on Islamic philanthropy, mosque-based welfare, religious communication, and social relations. Publicly available information on Masjid Syuhada, Yogyakarta, is used as an illustrative institutional context rather than as evidence from new fieldwork. The discussion shows that philanthropy becomes meaningful social da'wah when religious values are translated into accountable institutions, participatory practices, and inclusive responses to community needs. The article proposes a four-stage framework comprising religious communication, ethical resource mobilization, collective practice, and solidarity with social learning. It also identifies class exclusivity, donor-centred practices, and short-term charity as challenges requiring attention to justice, dignity, and accountability.

Bagaimana filantropi berbasis masjid dapat berfungsi sebagai bentuk dakwah sosial yang menghubungkan komitmen keagamaan, kesalehan kolektif, dan solidaritas sosial dalam masyarakat Muslim perkotaan? Artikel ini membahas pertanyaan tersebut melalui pendekatan konseptual dengan metode tinjauan naratif kritis terhadap literatur mengenai filantropi Islam, kesejahteraan berbasis masjid, komunikasi keagamaan, dan relasi sosial. Informasi publik mengenai Masjid Syuhada Yogyakarta digunakan sebagai konteks ilustratif kelembagaan, bukan sebagai bukti penelitian lapangan baru. Pembahasan menunjukkan bahwa filantropi menjadi dakwah sosial ketika nilai-nilai keagamaan diterjemahkan ke dalam kelembagaan yang akuntabel, praktik partisipatif, dan respons inklusif terhadap kebutuhan masyarakat. Artikel ini mengusulkan kerangka empat tahap yang meliputi komunikasi keagamaan, mobilisasi sumber daya secara etis, praktik kolektif, serta solidaritas dan pembelajaran sosial. Artikel ini juga mengidentifikasi eksklusivitas kelas, praktik yang berpusat pada donor, dan bantuan jangka pendek sebagai tantangan yang memerlukan perhatian terhadap keadilan, martabat, dan akuntabilitas.

Keywords: Social Da'wah; Mosque Philanthropy; Collective Piety; Social Solidarity; Islamic Welfare

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A. Introduction

Mosques occupy a distinctive position in Muslim social life. They are places of prayer, religious learning, remembrance, and communal gathering, but their social significance is not exhausted by ritual functions.[1] In many settings, mosques also provide organizational infrastructures through which people mobilize resources, respond to hardship, exchange information, and sustain relationships. These activities invite a broader understanding of da'wah: religious communication is not limited to preaching or the transmission of doctrine but may also take material and institutional forms through which Islamic ethical commitments become visible in public life. Within this broader view, philanthropy operates as a form of social da'wah, since the collection and distribution of zakat, infaq, and sadaqah allow faith to be expressed through concrete relationships of care and accountability among congregants and beneficiaries.[2] Such practices also illustrate how mosque-based welfare can move beyond individual almsgiving toward institutionalized forms of collective responsibility, in which zakat, infaq, sadaqah, and waqf are managed as shared resources rather than private gifts.[3] This shift from almsgiving to managed collective provision also requires mosques to articulate clear criteria for who receives support, how funds are recorded, and how congregants can evaluate the outcomes of their contributions, since the moral legitimacy of philanthropy depends as much on its governance as on its intention.[4]

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[1] Mowafg Masuwd, "Revitalizing the Mosque's Role as an Economic Stabilizer for the Muslim Community: Social Fiqh Perspectives and Contemporary Practice," Al Qalam Jurnal Ilmiah Keagamaan Dan Kemasyarakatan 20, no. 1 (January 13, 2026): 291, https://doi.org/10.35931/aq.v20i1.5913.

[2] Neneng Nadila Kurniawati, Afief El Ashfahany, and Muhammad Sajid Khan, "The Mosque as an Agent of Social Welfare: Philanthopic Programs at Jogokariyan Mosque," Suhuf 37, no. 2 (November 14, 2025): 263–73, https://doi.org/10.23917/suhuf.v37i2.10798.

[3] Makhrus Makhrus and A. Sulaeman, "Centralized Management of Islamic Philanthropy at LAZISMU Banyumas: Enhancing Welfare through Community-Based Innovation in Indonesia," Journal of Islamic Economics Lariba 11, no. 1 (June 30, 2025): 573–96, https://doi.org/10.20885/jielariba.vol11.iss1.art22.

[4] Muhammad Shulthoni, Yuli Utami, and Hendri Hermawan Adinugraha, "Islamic Philanthropy as Theological Practice: A Qualitative Study of Zakat and Waqf in Indonesia," Pharos Journal of Theology 107, no. 3 (June 15, 2026), https://doi.org/10.46222/pharosjot.107.3012.

The relationship between da'wah and social action is particularly important in urban environments. In dense urban settings, where residents often live far from kin networks and formal welfare services may be difficult to access, the mosque becomes a space where religious obligation and everyday social need intersect, and where philanthropy can be organized around proximate knowledge of who is vulnerable. Such proximity allows mosque committees to recognize households facing sudden hardship, such as job loss, illness, or family breakdown, that formal welfare channels often overlook, and to direct assistance toward them through relationships of mutual trust.[5] Such trust-based channels allow aid to be delivered with greater sensitivity to dignity than impersonal distribution, although they also depend on the committee's capacity to keep these relationships transparent and accountable to the wider congregation.[6] Such accountability is not merely procedural, since congregants who can see how zakat, infaq, and sadaqah are gathered and distributed are better placed to judge whether the mosque's welfare role serves the public interest rather than the reputation of individual donors or committee members.[7] Such committees can strengthen this accountability by publishing periodic reports on zakat, infaq, and sadaqah collection and disbursement, and by involving local residents in the planning and evaluation of welfare programmes, a practice that the Surabaya study links to the sustainable use of these funds.[8]

Islamic philanthropy provides a useful entry point for this discussion. Within Muslim societies, philanthropy is commonly understood through established religious categories such as zakat, infaq, sadaqah, and waqf, which together define a moral

[5] Prayudi Ibrahim Nasution et al., "Does Effective Governance Matter for Islamic Social Finance? Evidence from Mosques in Yogyakarta," Jurnal Ekonomi & Keuangan Islam, January 22, 2026, 1–21, https://doi.org/10.20885/jeki.vol12.iss1.art1.

[6] Mhd. Indra Mulia Nasution, Mustapa Khamal Rokan, and Muhammad Habibi Siregar, "Revitalizing Mosque Management: A Social and Cultural Framework for Boosting Local Economic Growth," Jurnal Ilmiah Manajemen Kesatuan 13, no. 5 (October 3, 2025): 4037–50, https://doi.org/10.37641/jimkes.v13i5.4007.

[7] A'isyah A'isyah and Zulkipli Lessy, "Investigating the Method of Da'wah and the Role of Political-Economy of Jemaah Tarbiyah in Urban Malang Society," Wawasan Jurnal Ilmiah Agama Dan Sosial Budaya 7, no. 1 (November 12, 2022): 27–42, https://doi.org/10.15575/jw.v7i1.14591.

[8] Fatkur Huda et al., "THE ROLE OF MOSQUES IN UTILIZING ZAKAT, INFAQ, AND SHADAQOH AS SUSTAINABLE SHARIA FINANCIAL INSTRUMENTS IN SURABAYA," Ekonomi Islam 16, no. 1 (May 31, 2025): 167–81, https://doi.org/10.22236/jei.v16i1.16162.

economy of giving that is closely tied to poverty alleviation and social welfare.[9] Within this framework, zakat is not only a religious duty owed by individual Muslims but also a systematic instrument whose effectiveness depends on the trust that donors place in the institutions that collect and distribute it.[10] Accordingly, when mosque committees treat zakat, infaq, and sadaqah as entrusted resources, the legitimacy of their welfare role rests on visible financial transparency, clear criteria for identifying eligible recipients, and periodic public reporting that allows congregants to verify how collected funds are used.[11] Such transparency also reinforces trust in the mosque as a religious institution, because donors who can see the outcomes of their giving are more likely to view their contributions as acts of accountability toward both fellow Muslims and God [12]. Such accountability also has a collective dimension, since a mosque that openly reports its welfare activities to the congregation strengthens the shared responsibility that Islamic social ethics places on the whole community rather than on a few benefactors.[13]

Research on Indonesian Islamic charity further demonstrates that philanthropic practices are changing alongside media and communication environments. Accelerating Islamic charities in Indonesia show how sedekah campaigns now rely on social media to document activities, raise funds, and display efficiency and transparency to donors.[14] Such digital practices extend the mosque's welfare role beyond the physical congregation, as the digitalization of Indonesian Islamic philanthropy has enabled

[9] Ali Murtadho Emzaed et al., "Shifting Fiqh Tradition in Zakat Management: Nahdlatul Ulama's Strategies to Enhance the Social Welfare of Nahdliyin," Al-Risalah Forum Kajian Hukum Dan Sosial Kemasyarakatan 24, no. 2 (December 30, 2024): 124–41, https://doi.org/10.30631/alrisalah.v24i2.1677.

[10] Bustami Bustami et al., "Islamic Philanthropy and Muzakki Trust: Mediation of Sustainable Economic Empowerment in Sungai Penuh," Review of Islamic Social Finance and Entrepreneurship, April 6, 2026, 100–119, https://doi.org/10.20885/risfe.vol5.iss1.art6.

[11] Kholid Hidayat et al., "Zero Cash Balance and Trust Building in Mosque Philanthropy: Optimizing Zakāh and Waqf for Community Empowerment at Jogokariyan Mosque," JURNAL INDO-ISLAMIKA 15, no. 2 (December 26, 2025): 433–46, https://doi.org/10.15408/jii.v15i2.48755.

[12] Tsabita Afifah Khoirunnisa, Amanah Nurish, and Sapto Priyanto, "Sharia Principles in Counternarratives of Charity-Based Terrorism Financing," Review of Islamic Social Finance and Entrepreneurship, March 31, 2026, 46–64, https://doi.org/10.20885/risfe.vol5.iss1.art3.

[13] Maghfirah Maghfirah et al., "Zakat, Technology, and Trust," SAMARAH Jurnal Hukum Keluarga Dan Hukum Islam 10, no. 2 (July 31, 2026): 1289–1322, https://doi.org/10.22373/fj4a8z24.

[14] Najib Kailani and Martin Sláma, "Accelerating Islamic Charities in Indonesia:Zakat,Sedekahand the Immediacy of Social Media," South East Asia Research 28, no. 1 (December 4, 2019): 70–86, https://doi.org/10.1080/0967828x.2019.1691939.

institutions to engage middle- and upper-class Muslims through e-commerce, digital banking, and crowdfunding platforms that make donation more efficient and transparent.[15] Such digital channels also reshape how donors evaluate trust, since the visibility of collection and disbursement online allows them to compare institutions and assess whether their contributions are being managed responsibly.[16] Such digital mechanisms also raise new demands for technical reliability and usability, since donors must be able to navigate platforms and trust the data they display, a concern that evaluations of Indonesian digital zakat platforms have begun to examine alongside maṣlaḥah considerations.[17] Taken together, these studies suggest that digital zakat governance is effective only when technological traceability is paired with independent audits, Shariah oversight, and professional reporting standards that make transparency accountable in practice.[18] Such governance arrangements also depend on the mosque committee's capacity to translate these standards into routine practice, so that the moral claims made in welfare appeals are matched by verifiable records that congregants and beneficiaries can examine.

Studies of mosque-based philanthropy in Yogyakarta illustrate the range of practices through which mosques engage social life. Research on Masjid Al-Hidayah Purwosari describes the use of Islamic philanthropic resources to support religious, educational, social, and economic empowerment activities.[19] A more recent study of Masjid Jogokariyan examines social mapping, the management of zakat, infaq, and sadaqah, and community-based economic empowerment.[20] These studies show that

[15] Febriansyah Febriansyah et al., "Digital-Based Zakat Management from a Good Governance Perspective at BAZNAS Muara Enim," Review of Islamic Social Finance and Entrepreneurship, April 6, 2026, 174–87, https://doi.org/10.20885/risfe.vol5.iss1.art10.

[16] Rasiam Rasiam et al., "Integration of New Media and Prophetic Communiacation Enhanced for Zakah, Infāq, Ṣadaqah, and Waqf Fundraising: A Case Study of Baitulmaal Munzalan Indonesia," Journal of Islamic Law 4, no. 1 (February 15, 2023): 28–46, https://doi.org/10.24260/jil.v4i1.1167.

[17] Toto Andri Puspito et al., "Evaluating Digital Zakat Platforms: Usability, Technical Performance, and Maṣlaḥah in Indonesia and Malaysia," Nusantara Journal of Law Studies 5, no. 1 (June 7, 2026): 631–70, https://doi.org/10.66325/nusantaralaw.v5i1.261.

[18] Nur Kholis, "CoreTax-Based Zakat and Tax Integration: Synergizing Islamic Public Finance and National Fiscal Governance in Indonesia," Journal of Islamic Economics Lariba 12, no. 1 (March 29, 2026): 907–40, https://doi.org/10.20885/jielariba.vol12.iss1.art32.

[19] Muhammad Anas Ma'arif et al., "Model of Kiai Leadership Based on Local Wisdom: Preventing Radicalism and Building Education in the Global South," Kharisma Jurnal Administrasi Dan Manajemen Pendidikan 5, no. 1 (March 12, 2026), https://doi.org/10.59373/kharisma.v5i1.149.

[20] Kurniawati, Ashfahany, and Khan, "The Mosque as an Agent of Social Welfare: Philanthopic Programs at Jogokariyan Mosque"; Muhammad Irham, "Filantropi Islam Dan Aktivitas Sosial Berbasis

mosques may act as institutions of welfare and community development rather than merely as venues for worship. At the same time, the diversity of mosque programmes requires careful conceptual distinctions: emergency assistance, communal meals, education, economic empowerment, and advocacy do not necessarily produce the same forms or depth of social change.

Masjid Agung Syuhada in Kotabaru, Yogyakarta, provides a distinct institutional context for discussing mosque-based social da'wah. Publicly available institutional information describes activities and units concerned with da'wah, Islamic education, cadre development, economic initiatives, and social programmes.[21] These functions suggest that the mosque is not only a site of ritual worship but also part of a wider organizational ecosystem connecting religious communication, education, community development, and social services. The mosque's historical identity is also significant: it is recognized as a cultural heritage building associated with the commemoration of those who died in the 1945 Kotabaru battle. This historical and institutional context makes Syuhada a productive focus for conceptual analysis, while not itself constituting evidence of programme outcomes.

The distinction matters for the originality of the argument. A change of title or terminology cannot transform an already published empirical study into a new original research article. This article therefore does not reuse the Masjid Syuhada fieldwork as if it had been conducted at Masjid Syuhada. It adopts a conceptual and documentary approach focused on Syuhada, drawing on publicly available institutional descriptions and published scholarship about its philanthropic and educational ecosystem.[22] A university repository study reports that Lazis Syuhada developed programmes in education, economic empowerment, health, humanitarian response, and da'wah. These documented programme areas provide a stronger basis for discussing the institutional

Masjid Di Masjid Al-Hidayah Purwosari Yogyakarta," SANGKéP Jurnal Kajian Sosial Keagamaan 2, no. 1 (July 17, 2019): 69–90, https://doi.org/10.20414/sangkep.v2i1.482.

[21] Muhammad Yuanda Zara, "Syuhada Mosque and Its Community in Changing Yogyakarta, 1950s 1980s," Journal of Indonesian Social Sciences and Humanities 6, no. 2 (December 5, 2018): 13–28, https://doi.org/10.14203/jissh.v6i2.37.

[22] Moh. Nadhif et al., "Reconceptualizing Pesantren as Living Educational Ecosystems through Gus Mus' Humanistic Pedagogy," Journal of Pesantren and Diniyah Studies 3, no. 1 (June 25, 2026): 33–50, https://doi.org/10.63245/jpds.v3i1.62.

possibilities of mosque-based social da'wah than simply transferring findings from another mosque.

The article advances three arguments. First, mosque-based philanthropy becomes social da'wah when religious messages are translated into organized practices of care, rather than remaining at the level of exhortation. Second, collective piety is not merely the sum of individual donations; it emerges through shared norms, institutional arrangements, reciprocal encounters, and accountability. Third, social solidarity should be assessed not only by the warmth of congregational relationships but also by the inclusiveness and justice of resource distribution. These arguments lead to a process framework connecting religious communication, ethical resource mobilization, collective practice, and solidarity outcomes.

The discussion proceeds in five stages. It first explains the conceptual approach and review method. It then examines social da'wah as a relationship between religious communication and social action, before discussing mosques as civic and welfare infrastructures. The next sections analyze Islamic philanthropy and collective piety, followed by a critical discussion of solidarity, inclusion, and accountability. The conclusion summarizes the proposed framework and identifies questions for future empirical research. This article is a conceptual paper based on a critical narrative review. Its materials consist of published scholarly works on Islamic philanthropy, mosque-based welfare, da'wah, gift exchange, Muslim civic participation, and collective religious practice. The review is interpretive rather than systematic: it brings together relevant conceptual discussions to clarify relationships among social da'wah, philanthropy, collective piety, and solidarity. It does not claim exhaustive coverage of every publication in these fields.

The literature was considered according to three criteria. The first was conceptual relevance: works needed to address da'wah, Islamic charity, mosque institutions, welfare, piety, or social relations. The second was contextual relevance: scholarship on Indonesia and Muslim communities was prioritized where it illuminated the institutional and cultural setting of mosque philanthropy. The third was analytical usefulness: sources were selected when they helped identify mechanisms, tensions, or limitations rather than simply describing charitable activities. Published empirical studies are treated as secondary literature, and their findings are attributed to their

original authors. The analysis proceeded by thematic comparison. First, the review identified how religious communication is linked to charitable action. Second, it examined the institutional mechanisms through which mosques collect, manage, and distribute resources. Third, it considered how giving and receiving shape social relations, including trust, reciprocity, belonging, and unequal power. Finally, these themes were synthesized into a process framework. The framework is a theoretical proposition for subsequent empirical examination, not a model validated by the present article. This methodological positioning also establishes limits. The article cannot make claims about the frequency, effectiveness, or social impact of particular mosque programmes beyond what the cited studies report. It cannot infer the experiences of beneficiaries who were not represented in those studies. Nor can it assume that a practice observed in one mosque is representative of urban mosques generally. Such restraint is necessary to distinguish conceptual interpretation from empirical evidence.

B. Social Da'wah: From Religious Communication to Social Practice

Da'wah is often associated with the communication of Islamic teachings through preaching, instruction, writing, and other forms of religious messaging. In contemporary Muslim societies, however, da'wah is increasingly understood as a broader practice in which religious values are expressed through concrete actions that address social needs, including education, health, economic support, and humanitarian assistance [23]. Within this understanding, social da'wah is best conceived as the translation of religious conviction into organized care, so that the call to goodness is measured not only by what is preached but by what institutions do to meet the material and social needs of the community [24]. This framing implies that the credibility of mosque-based philanthropy rests on its capacity to convert faith-based motivations

[23] A. Muwahid Muhammadi, Muammar Zulfiqri, and Muhammad Aunurrochim Mas'ad Saleh, "TRANSFORMATION OF ISLAMIC DA'WAH IN THE DIGITAL ERA AND ITS INFLUENCE ON THE RELIGIOUS LITERACY OF MUSLIM MILLENNIALS," KARIMIYAH Journal of Islamic Literature and Muslim Society 6, no. 1 (June 23, 2026): 1–14, https://doi.org/10.59623/07fvxy33.

[24] Nisrina Salwa, "Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion," Sinergi International Journal of Islamic Studies 2, no. 4 (November 30, 2024): 242–56, https://doi.org/10.61194/ijis.v2i4.706.

into durable welfare mechanisms, a point that is consistent with evidence from Jogokariyan Mosque, where zakat, infaq, and sadaqah are channelled into community markets, interest-free loans, and business training for small enterprises.[25] These activities remain central, but a narrow communication-centred definition risks separating religious messages from the social conditions in which people live. A broader conception understands da'wah as a process through which Islamic values are communicated, embodied, organized, and negotiated in relationships. Under this conception, social da'wah is not simply charity accompanied by religious language. It is the intentional translation of religious ethics into practices that respond to human needs and strengthen just social relations.

The distinction between message and practice is important. A sermon may encourage generosity, but the ethical meaning of that message becomes socially consequential when a community creates accessible ways to give, identifies needs responsibly, distributes resources fairly, and remains answerable to those affected. Social da'wah therefore involves both communicative and organizational dimensions. Communication articulates values and invites participation; organization converts those values into procedures, roles, and resources; interaction allows participants to experience and revise their understanding of responsibility. Such a perspective positions social da'wah as a relational process in which mosque-based giving becomes a space for negotiating obligation, trust, and reciprocity rather than a one-directional transfer of resources. In this sense, the mosque functions less as a source of charity alone and more as a moral and institutional arena in which the community learns to recognise, pursue, and sustain collective welfare, a dimension that aligns with the view that dakwah bil hal translates faith into social learning and institutional development.[26] This process of learning is not automatic, however, and the extent to which mosque-based giving becomes a vehicle for community empowerment depends on whether

[25] Siti Kamaruddin et al., "A Comprehensive Literature Review on the Role of Masjid (Mosque) as an Important Development Hub," Built Environment Journal 23, no. 2 (July 3, 2026), https://doi.org/10.24191/bej.v23i2.5858.

[26] Erwin Febrian Syuhada and Shulton Fathoni, "Community Needs and Assets Mapping in Islamic Education: Strengthening Stakeholder Collaboration for Community Empowerment and Social Transformation," Al Ghazali. 6, no. 6 (September 24, 2026): 2289–2317, https://doi.org/10.69900/ag.v6i6.720.

religious communication, institutional management, and everyday social relations reinforce one another over time.[27]

This approach does not imply that every social programme run by a mosque is automatically da'wah. A programme may be charitable in intention yet weak in accountability, exclusionary in access, or paternalistic in its relationship with recipients. To qualify as social da'wah in a substantive sense, the activity should connect religious commitments with human dignity, justice, participation, and public benefit. The quality of da'wah must therefore be assessed not only through the sincerity of donors or the visibility of activities but also through the social relations and consequences that the programme produces. Such an assessment also requires attention to whether benefits are sustained beyond a single distribution cycle, since mosque-based empowerment is more likely to reduce dependence when it is designed as a structured and continuing process rather than as episodic relief .[28] Such sustained design also helps mosques move beyond the immediate relief of individual need toward the collective capacities that the wider literature identifies as the core of community empowerment, including motivation, awareness, knowledge, and the mobilisation of productive resources.[29] Accordingly, the subsequent analysis treats these capacities as the measure of whether mosque-based philanthropy moves beyond charitable relief toward a durable process of economic empowerment, a standard that the Nurul Ashri Mosque case illustrates through skills training, interest-free micro-business capital, and educational activities that were linked to improved living standards and greater economic independence among congregants.[30]

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[27] Arifuddin Tike, Kamaluddin Tajibu, and Akhmad Fathur Fahlevi, "Empowerment the An-Nadzir Community in South Sulawesi," SAMARAH Jurnal Hukum Keluarga Dan Hukum Islam 10, no. 2 (June 16, 2026): 831–59, https://doi.org/10.22373/sjhk.v10.i2.33769.

[28] Abdul Hamzah Haz et al., "Mosque-Based Community Empowerment to Improve Welfare in Pringsewu Regency, Lampung Province," International Journal of Academic Research in Business and Social Sciences 15, no. 12 (December 25, 2025), https://doi.org/10.6007/ijarbss/v15-i12/27351.

[29] Dalmeri Dalmeri, "REVITALISASI FUNGSI MASJID SEBAGAI PUSAT EKONOMI DAN DAKWAH MULTIKULTURAL," Walisongo Jurnal Penelitian Sosial Keagamaan 22, no. 2 (December 15, 2014): 321–50, https://doi.org/10.21580/ws.22.2.269.

[30] Amalia Cahya Rachmayanti, "Social Piety Through Community Social-Economic Empowerment At Nurul Ashri Mosque Yogyakarta," International Journal of Sociology of Religion. 2, no. 2 (January 17, 2025): 538–49, https://doi.org/10.70687/4408qr63.

Social da'wah also requires attention to the plurality of urban society. Mosques are often organized around particular congregations, traditions, neighbourhoods, or social networks. These affiliations can provide trust and organizational capacity, but they may also define the boundaries of assistance. An inclusive approach asks whether support is available according to need rather than membership alone, whether people outside the regular congregation can participate, and whether recipients are treated as agents rather than passive objects of benevolence. Such questions move the analysis from charity as a one-way transfer toward da'wah as a relational and public ethic. Such a reading also clarifies why the Jakarta and Pesawaran studies frame mosque-based empowerment as a challenge of integration, since spiritual outreach and economic programmes must be sustained together rather than treated as separate tracks.[31] Empirical studies of mosque-based programmes suggest that this integration is most effective when religious guidance, organizational capacity, and productive enterprise support are coordinated within a single empowerment framework rather than delivered as isolated activities.[32] Such a framework treats mosque-based economic empowerment as a continuing system in which needs assessment, resource mobilization, programme design, monitoring, and long-term sustainability are planned together, so that religious values such as justice, equity, and mutual aid shape each stage of implementation.[33]

The concept can be summarized through four connected dimensions. The communicative dimension articulates religious values through sermons, study sessions, publications, and interpersonal messages. The organizational dimension establishes transparent mechanisms for collecting and distributing resources. The relational dimension creates encounters among donors, recipients, volunteers, and community

[31] Abdul Hamid et al., "Strengthening the Strategic Role of Mosques in Jakarta: From Spiritual Preaching to Economic Empowerment," Madinah Jurnal Studi Islam 12, no. 1 (May 27, 2025): 130–46, https://doi.org/10.58518/madinah.v12i1.3495; Asmaria Asmaria et al., "Transforming Islamic Religious Counselors into Agents of Mosque-Based Community Economic Empowerment in Pesawaran Regency," Journal of Islamic Economics Lariba 12, no. 1 (November 30, 2025): 167–98, https://doi.org/10.20885/jielariba.vol12.iss1.art6.

[32] Moh. Arifin, Ridan Muhtadi, and Tate Agape Bawana, "Mosque Management Revitalization Through Economic Empowerment of Ummah," International Journal of Islamic Thought and Humanities 3, no. 1 (March 23, 2024): 70–80, https://doi.org/10.54298/ijith.v3i1.96.

[33] Iqbal Imari and Muh. Syahru Ramadhan, "Establishing Economic Empowerment System Through Mosque Based Community," Jurnal Ilmu Ekonomi Dan Bisnis Islam 7, no. 1 (June 30, 2025): 1–17, https://doi.org/10.24239/jiebi.v7i1.348.1-17.

members. The transformative dimension asks whether these encounters improve access to support, strengthen agency, and address conditions that generate vulnerability. These dimensions are analytically distinct but mutually dependent. A weakness in some discussions of social da'wah is the tendency to equate visible benevolent activity with successful transformation. Distribution events can be meaningful, but their existence alone does not establish long-term improvements in welfare. A more rigorous approach distinguishes outputs from outcomes. The number of food packages distributed is an output; improved food security, reduced isolation, or stronger community capacity are possible outcomes that require evidence. Social da'wah should therefore combine immediate compassion with a willingness to evaluate longer-term consequences.

C. The Mosque as Social and Welfare Infrastructure

The mosque can be understood as social infrastructure: a durable place, network, and institutional arrangement that enables people to meet, exchange information, organize collective action, and respond to shared concerns. This understanding does not displace the mosque's spiritual and ritual functions. Rather, it recognizes that those functions can provide a foundation for social cooperation. Regular gatherings create repeated contact; religious authority can articulate ethical obligations; administrative structures can coordinate volunteers and funds; and the mosque's symbolic legitimacy can encourage trust. These resources may support welfare initiatives when they are managed responsibly. The institutional capacity of a mosque varies considerably. Some mosques have professional administrators, established donor networks, digital communication systems, and substantial assets. Others depend on a small group of volunteers and irregular donations. It would be misleading to assume that all mosques can operate as comprehensive welfare agencies. A realistic account of mosque-based social da'wah must consider local capacity, governance, legal responsibilities, financial controls, and relationships with public institutions. The mosque's role may range from referral and emergency support to sustained educational or economic programmes.

Research on Masjid Al-Hidayah Purwosari in Yogyakarta describes philanthropic resources being directed toward religious, educational, social, and

economic activities.[34] Research on Masjid Jogokariyan similarly highlights social mapping and the allocation of zakat, infaq, and sadaqah to entrepreneurship, education, and health-related needs.[35] For the Syuhada context, a repository study describes Lazis Syuhada's programme areas, including educational support, household economic empowerment, health assistance, humanitarian response, and da'wah. These studies provide comparative institutional examples, but their findings should not be generalized automatically or treated as proof of outcomes at Masjid Syuhada.

Social mapping is particularly relevant because need is not always visible through attendance at mosque activities. Households facing disability, insecure work, debt, food insecurity, or social isolation may not be regular participants. A mosque that relies exclusively on requests from familiar congregants risks overlooking people who are less connected to its networks. Mapping needs through ethical partnerships with neighbourhood organizations, social workers, local authorities, and community representatives can improve the accuracy and fairness of programme design. Such collaboration also prevents the mosque from assuming responsibilities for which it lacks expertise. Effective collaboration of this kind depends on clearly defined roles, written agreements on data protection and accountability, and regular joint evaluation, so that each partner contributes its competence while the mosque remains responsible for transparent management of the funds it receives.[36]

Institutional accountability is another condition of social infrastructure. Donors need reliable information about the use of funds, but accountability should not be reduced to donor reporting. Recipients and community members also need channels to ask questions, raise concerns, and influence priorities. Clear eligibility criteria, accessible complaint mechanisms, basic financial reporting, and safeguards for personal data can strengthen trust. Transparency is not merely a technical requirement; it is part of the ethical credibility of da'wah. Accountability systems that are visible to

[34] Kurniawati, Ashfahany, and Khan, "The Mosque as an Agent of Social Welfare: Philanthopic Programs at Jogokariyan Mosque"; Irham, "Filantropi Islam Dan Aktivitas Sosial Berbasis Masjid Di Masjid Al-Hidayah Purwosari Yogyakarta."

[35] Kurniawati, Ashfahany, and Khan, "The Mosque as an Agent of Social Welfare: Philanthopic Programs at Jogokariyan Mosque."

[36] Syaikhu Syaikhu et al., "The Empowerment of Infaq and Waqf Evaluation in Light of Maqasid Al-Sharia Perspective in Mosques in Palangka Raya, Indonesia," SAMARAH Jurnal Hukum Keluarga Dan Hukum Islam 5, no. 2 (December 25, 2021): 1003, https://doi.org/10.22373/sjhk.v5i2.8997.

the community also help the mosque learn from errors, since complaints and feedback reveal where programmes have excluded eligible households or failed to reach their intended beneficiaries. Such findings are valuable only if the mosque treats them as grounds for revising its procedures rather than as isolated complaints to be settled quietly.

The mosque's role should also be understood in relation to the state and civil society. Islamic philanthropic organizations may supplement public welfare systems, advocate for underserved groups, and create forms of mutual aid. Latief's discussion of Muslim philanthropy and citizenship highlights the political and ethical questions that arise when non-state actors provide welfare. These questions concern whether faith-based relief can complement public provision without displacing state responsibility, and whether it can be held to comparable standards of accountability and equal treatment across religious and social groups. Such scrutiny is especially important where faith-based welfare is delivered through local, volunteer-dependent institutions, since the claims of effectiveness made on their behalf often rest on small-scale accounts that have not been systematically compared. [37] Philanthropy can contribute to public good, but it may also create dependency or clientelistic relationships if assistance is tied to loyalty, status, or the authority of donors. Social da'wah should therefore support rights and agency rather than substitute personal patronage for fair access to welfare.

A mosque's social infrastructure is strongest when it is connected but not closed. Partnerships with schools, health providers, social services, neighbourhood associations, and other faith-based organizations can extend reach and expertise. Such cooperation need not weaken religious identity. It can demonstrate that Islamic ethical commitments are compatible with public responsibility and respect for social diversity. The mosque remains a distinctive religious institution while participating in a wider ecology of care.

[37] Atin Prabandari, "Beyond the Western Gaze: Islamic Humanitarianism and the Decolonization of Global Aid," QIJIS (Qudus International Journal of Islamic Studies), August 10, 2026, https://doi.org/10.21043/qijis.v14i1.32221.

D. Islamic Philanthropy and the Formation of Collective Piety

Islamic philanthropy includes a range of practices and institutions, among them zakat, infaq, sadaqah, and waqf. These forms differ in legal status, intended beneficiaries, temporal orientation, and management requirements. Zakat is an obligatory form of almsgiving governed by religious rules; infaq and sadaqah generally refer to voluntary expenditure and charity; waqf involves the dedication of an asset for specified religious or public benefit. Treating these forms as interchangeable can obscure important differences in obligation, governance, and distributive purpose. Mosque-based social da'wah should therefore identify the type of resource being managed and the rules that apply to it. Where zakat is concerned, this distinction matters for both eligibility and accountability, since the Qur'anic categories of recipients constrain how collected funds may be distributed, whereas voluntary sadaqah and waqf allow greater discretion within their stated purposes.[38] Within waqf, this discretion is itself constrained by the donor's stipulations and by the principle that the endowed asset must be preserved and its benefit sustained over time, which makes the governance of such endowments a central concern for institutions that manage them.[39] Where a mosque or affiliated foundation holds waqf assets, the absence of transparent, independently audited management can undermine both the sustainability of the endowment and public confidence in the broader social programmes it supports.[40]

Philanthropy is also a moral practice. Giving can express gratitude, compassion, responsibility, solidarity, and the desire to purify wealth. These motivations are not necessarily mutually exclusive. A donor may seek spiritual reward while also responding to a neighbour's urgent need. The analytical challenge is to understand how individual motivations become organized into collective practices and how those

[38] Zaenal Abidin, Azlinda Azman, and Paramjit Singh Jamir Singh, "Beyond Charity: Study on Islamic Philanthropy Governance and the Implementation of Zakat Law," Jurnal Ilmiah Hukum LEGALITY 34, no. 1 (March 29, 2026): 229–53, https://doi.org/10.22219/ljih.v34i1.43623.

[39] Nurus Shalihin et al., "Ramadan and Strengthening of the Social Capital of Indonesian Muslim Communities," HTS Teologiese Studies / Theological Studies 76, no. 3 (December 21, 2020), https://doi.org/10.4102/hts.v76i3.6241.

[40] Naseem Akhter et al., "Islamic Teachings as a Foundation for Social Equality and Justice in the Twenty-First Century," in Sustainable Development, 2026, https://doi.org/10.5772/intechopen.1013757.

practices shape relationships. Collective piety emerges when religious values are shared, repeated, institutionalized, and made consequential in the life of a community. In the context of mosque-based social da'wah, this process is visible when collective giving is linked to shared obligations such as zakat, waqf, and sadaqah, each of which carries distinct rules and purposes that shape how a community organizes care for its members.[41]

The concept of collective piety should not be reduced to the aggregation of individual acts. A group of people may donate independently without developing shared responsibility or mutual understanding. Collective piety involves a social process: participants recognize a common ethical purpose, establish practices through which that purpose is enacted, and develop expectations about how resources and responsibilities should circulate. Religious study sessions, public communication, volunteer coordination, and shared activities can contribute to this process, provided that participation is meaningful rather than merely symbolic. The institutional profile of Masjid Syuhada offers a different illustration of the relationship between religious communication and organized social action. Its official information identifies units and services concerned with da'wah, education, youth cadre development, economic activity, and social programmes.[42] In addition, a repository study concerning Islam and development describes the development of Lazis Syuhada and its programme areas in education, economic empowerment, health, humanitarian response, and da'wah.[43] Read together, these sources indicate an institutional range through which religious values may be translated into organized services. They do not, however, establish the effectiveness, reach, or lived experience of every programme; those questions require direct empirical research.

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[41] Nanang Setiawan and Muhammad Nizarul Alim, "Islamic Philanthropy as a Deterrent to Potential Fraud," Share Jurnal Ekonomi Dan Keuangan Islam 11, no. 1 (June 30, 2022): 129–48, https://doi.org/10.22373/share.v11i1.11074.

[42] Hilman Latief, "Philanthropy and 'Muslim Citizenship' in Post-Suharto Indonesia," Southeast Asian Studies 5, no. 2 (January 1, 2016): 269–86, https://doi.org/10.20495/seas.5.2_269.

[43] Irham, "Filantropi Islam Dan Aktivitas Sosial Berbasis Masjid Di Masjid Al-Hidayah Purwosari Yogyakarta"; Siti Munawaroh 17200010030 NIM.:, "ISLAM DAN PEMBANGUNAN: AKTIVISME MASJID SYUHADA DALAM PEMBANGUNAN SOSIAL EKONOMI MASYARAKAT," Digital Library UIN Sunan Kalijaga (Sunan Kalijaga State Islamic University) (Sunan Kalijaga State Islamic University Yogyakarta, 2022), https://digilib.uin-suka.ac.id/id/eprint/49612/1/17200010030_BAB-I_IV-atau-V_DAFTAR-PUSTAKA.pdf.

Material piety is a useful concept for understanding why the material object of charity cannot be separated from its social meaning. Food, money, clothing, or other goods may be ordinary commodities in economic exchange, yet their circulation within a religious practice can carry moral expectations and symbolic meanings. The value of a gift is therefore not exhausted by its market price. It may communicate care, recognition, obligation, and belonging. At the same time, the language of sacred giving should not conceal practical questions about quality, access, distribution, and the dignity of recipients.

The anthropology of gift exchange, particularly Marcel Mauss's account of the gift, helps explain why giving can create relationships rather than simply transfer objects.[44] Gifts may establish expectations of reciprocity, gratitude, and social connection. In religious settings, these relations can be interpreted through obligations to God and fellow human beings. However, reciprocity is not always symmetrical. Donors may possess greater resources and institutional influence than recipients. If the relationship is organized around gratitude and deference alone, philanthropy may reinforce hierarchy. A socially responsible approach recognizes the asymmetry and creates mechanisms that protect the agency and dignity of recipients. Kailani and Slama's analysis of contemporary Islamic charity in Indonesia provides a further caution. They show that digital mediation and the demand for immediate visible outcomes can reshape the meaning and practice of giving.[45] The acceleration of charity may increase responsiveness, but it may also privilege short-term distribution and donor-facing visibility over structural welfare concerns. Mosque administrators should therefore balance rapid assistance with careful needs assessment, follow-up, and longer-term planning. Publicity should inform and invite participation without turning recipients' hardship into promotional material. Collective piety is most socially constructive when it is linked to justice. The distribution of resources should consider need, vulnerability, and the possibility of exclusion. Programmes should avoid privileging only those who are visible, socially connected, or able to participate in

[44] C. J. Fuller, Marcel Mauss, and W. D. Halls, "The Gift: The Form and Reason for Exchange in Archaic Societies.," Man 27, no. 2 (June 1, 1992): 431, https://doi.org/10.2307/2804090.

[45] Kailani and Sláma, "Accelerating Islamic Charities in Indonesia:Zakat,Sedekahand the Immediacy of Social Media."

mosque events. They should also recognize that people may have valid reasons for not seeking assistance publicly. Confidential referral systems and cooperation with trained social service providers can reduce stigma and protect privacy. In this way, the ethical meaning of philanthropy is expressed not only in the act of giving but also in the manner in which people are approached and supported.

E. Social Solidarity, Reciprocity, and Community Transformation

Social solidarity refers to relationships of mutual recognition, responsibility, and support that connect people within a community. It can be emotional, practical, institutional, or political. Shared meals and charitable activities may strengthen familiarity and trust, but solidarity is more demanding than conviviality. A group may feel close while remaining indifferent to people outside its boundaries. A mosque-based programme should therefore be evaluated by the scope of the relationships it creates and the extent to which it recognizes people who are socially or economically marginalized. The first pathway from philanthropy to solidarity is repeated interaction. Regular programmes create opportunities for congregants to meet, cooperate, and recognize one another's needs. These interactions may reduce social distance and provide informal channels through which information and assistance circulate. Yet repeated interaction among the same people can also consolidate a closed network. The relevant question is whether the programme creates bridges across social differences or mainly strengthens bonding within an already cohesive group. The second pathway is shared responsibility. When donations are collected and managed collectively, participants can understand welfare as a community concern rather than a private act of generosity. Volunteers, administrators, donors, and recipients may all contribute knowledge and effort. This can create a sense that the well-being of others is part of the congregation's shared responsibility. For this pathway to be meaningful, roles should be clear, decision-making should be accountable, and participation should not be limited to people with financial resources.

The third pathway is recognition. Assistance can communicate that a person's needs matter and that they remain part of a moral community. Recognition is especially important where poverty or social exclusion produces shame. Programmes that

publicly identify recipients or portray them as objects of pity may undermine this aim. A dignity-centred approach avoids unnecessary exposure, asks consent before using images or stories, and provides opportunities for recipients to express preferences. Social da'wah should not make the visibility of suffering the price of receiving help. The fourth pathway is empowerment. Emergency assistance can prevent immediate harm, but sustained solidarity also requires attention to the conditions that make people vulnerable. Depending on local needs and institutional capacity, mosque programmes may connect people to education, health services, livelihood support, legal aid, or public benefits. The mosque need not provide every service itself. Its contribution may lie in identifying needs, building trust, coordinating referrals, and supporting community participation. Research on mosque welfare programmes in Yogyakarta illustrates the potential for philanthropic resources to be connected with education and economic empowerment, although the specific outcomes must be assessed in each setting.[46] Solidarity also has a civic dimension. When philanthropic institutions contribute to public welfare, they participate in debates about citizenship, rights, and the responsibilities of non-state actors. Latief's work invites consideration of whether Muslim philanthropy expands democratic participation or creates patron-client relations.[147] This question is relevant at the scale of the mosque. Does assistance strengthen people's capacity to claim their rights and participate in decisions, or does it make access dependent on personal ties to influential donors? A social da'wah orientation should favour the former.

The concept of transformation should be used carefully. A communal meal may strengthen interaction, but it cannot by itself demonstrate a reduction in poverty or inequality. A donation programme may provide relief without changing the causes of vulnerability. Transformation requires evidence over time and attention to multiple dimensions: access to resources, continuity of support, participation, dignity, trust, and the ability of community members to influence decisions. Conceptual claims should not exceed the evidence available. For this reason, social solidarity is best treated as

[46] Irham, "Filantropi Islam Dan Aktivitas Sosial Berbasis Masjid Di Masjid Al-Hidayah Purwosari Yogyakarta"; Kurniawati, Ashfahany, and Khan, "The Mosque as an Agent of Social Welfare: Philanthopic Programs at Jogokariyan Mosque."

[47] Latief, "Philanthropy and 'Muslim Citizenship' in Post-Suharto Indonesia."

both a process and an evaluative question. As a process, it develops through repeated encounters, shared ethical commitments, and institutional cooperation. As an evaluative question, it asks who is included, whose needs are prioritized, who makes decisions, and whether support increases or diminishes people's agency. This dual understanding prevents solidarity from becoming a celebratory label attached to every charitable activity.

F. Conceptual Framework for Mosque-Based Social Da'wah

The preceding discussion suggests a four-stage framework. The first stage is religious communication. Islamic teachings about compassion, justice, mutual assistance, and responsibility are communicated through sermons, study sessions, publications, and interpersonal relations. Communication should explain not only the virtue of giving but also the ethical principles governing the treatment of recipients and the distribution of resources. It should invite reflection and participation rather than rely solely on emotional appeals. The second stage is ethical resource mobilization. Religious motivation is translated into practical arrangements for collecting, managing, and distributing resources. This stage includes identifying the type of philanthropic fund, establishing governance procedures, assessing needs, setting eligibility criteria, protecting personal information, and reporting the use of resources. The quality of this stage determines whether charitable intention can be sustained through trustworthy institutions.

The third stage is collective practice. Resources are used through programmes that may include emergency relief, food provision, education, health support, livelihood initiatives, or referral services. The programme should create meaningful opportunities for volunteers, congregants, recipients, and local partners to participate. Collective practice is where religious communication becomes tangible, but it is also where unequal power relations can emerge. Participation and feedback are therefore essential. The fourth stage is solidarity and social learning. The programme may strengthen trust, mutual recognition, shared responsibility, and the capacity to respond to future needs. These outcomes should be assessed rather than assumed. Feedback from recipients and community partners can reveal whether the programme is

accessible, respectful, and effective. Reflection on that feedback can then reshape religious communication and institutional arrangements, making the framework cyclical rather than linear. The framework can be expressed as: religious communication → ethical resource mobilization → collective practice → solidarity and social learning. The arrows represent relationships that require institutional work; they are not automatic causal links. A strong religious message does not guarantee fair distribution. Adequate funds do not guarantee participation. A well-attended programme does not guarantee inclusion. Each transition depends on governance, trust, contextual knowledge, and the distribution of power.

Three cross-cutting principles apply to all stages. The first is justice: resources should be allocated according to transparent and defensible criteria, with attention to those most in need. The second is dignity: recipients should be treated as persons with rights, preferences, and capacities, not as instruments for donor recognition. The third is accountability: institutions should explain decisions, protect information, and provide channels for feedback and complaint. These principles connect the spiritual purpose of philanthropy with the public ethics of social da'wah.

G. Critical Reflections: Risks and Conditions of Ethical Practice

The first risk is class exclusivity. A mosque located in a relatively affluent residential area may develop strong philanthropic practices among congregants who share similar resources and social positions. Such activity can cultivate meaningful internal solidarity while leaving wider neighbourhood needs less visible. The issue is not that middle-class congregations should not organize charity, but that the social boundaries of their programmes should be examined. Needs assessment should extend beyond the immediate donor network, and partnerships should help identify people who are not connected to mosque activities. The second risk is donor-centred philanthropy. Fundraising messages can emphasize the spiritual reward, generosity, or public recognition of donors. While donor motivation is legitimate, it should not displace the needs and agency of recipients. Programmes become ethically unbalanced when the preferences of donors determine priorities without meaningful consultation. A social da'wah framework therefore requires a shift from donor satisfaction to

community accountability. Donors should be informed, but recipients and affected residents should also have a voice.

The third risk is the reduction of welfare to episodic distribution. Food packages and emergency assistance can be vital, particularly during crisis, but they may not address recurring insecurity. Mosques should not be expected to solve structural problems alone. Nevertheless, they can connect immediate relief with referrals, advocacy, educational opportunities, and cooperation with professional services. This approach preserves the value of direct charity while recognizing its limits.

The fourth risk concerns the public representation of recipients. Digital platforms can expand fundraising and document programme activities, but they can also expose private hardship. Kailani and Slama's analysis of accelerated charity communication underscores the importance of examining how giving is represented and circulated.[248] Ethical communication should obtain informed consent, avoid humiliating imagery, and provide information about programmes without turning recipients into promotional objects. The fifth risk is institutional overreach. A mosque may have moral legitimacy and community trust but lack technical expertise in health, child protection, disability services, financial counselling, or case management. Attempting to provide specialized services without appropriate competence can cause harm. Responsible social da'wah recognizes the limits of institutional capacity and develops referral relationships with qualified professionals and public agencies.

These risks do not negate the potential of mosque philanthropy. Rather, they clarify the conditions under which it can become a credible practice of social da'wah. Those conditions include transparent governance, needs-based distribution, participation of affected groups, protection of dignity, professional collaboration, and evaluation of outcomes. The measure of success is not simply how much is donated or how many activities are held, but whether the institution contributes to fairer and more supportive social relations.

H. Conclusion

[48] Kailani and Sláma, "Accelerating Islamic Charities in Indonesia:Zakat,Sedekahand the Immediacy of Social Media."

This article has developed a conceptual framework for understanding mosque-based philanthropy as social da'wah. It argues that philanthropy becomes a substantive practice of da'wah when religious communication is translated into accountable institutions, collective action, and relationships grounded in justice and dignity. Collective piety is thus more than the aggregation of individual donations: it is formed through shared norms, organizational arrangements, and repeated practices of care. Social solidarity, in turn, should be evaluated through inclusion, recognition, participation, and the agency of people receiving support. The proposed framework connects four stages: religious communication, ethical resource mobilization, collective practice, and solidarity with social learning. The stages are mediated by justice, dignity, and accountability, and none should be assumed to produce the next automatically. The framework offers a conceptual contribution to da'wah studies by emphasizing the institutional and material dimensions of religious communication. It also cautions against equating visible charity with social transformation.

Because this is a conceptual review, the framework requires empirical examination. Future studies may compare mosques with different social and economic profiles, investigate how recipients experience philanthropic programmes, and assess whether assistance leads to sustained changes in welfare and participation. Research should also examine gender, disability, class, and the inclusion of residents who are not regular mosque congregants. Such work can clarify when mosque philanthropy strengthens public solidarity and when it reproduces existing boundaries. Ultimately, mosque-based social da'wah is most persuasive when its ethical claims are reflected in institutional practice. The mosque's contribution is not measured only by the messages it delivers or the resources it distributes, but by the quality of relationships it helps build and the extent to which those relationships uphold the dignity and well-being of the wider community.

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