

Transforming Mosque Management: Adopting Jogokariyan Best Practices to Enhance Al Hidayah Taklim Council's Recitation Programs

Muhamad Subhi Apriantoro ^{a,1,*}, Safira Sahara ^{a,2}, Kiky Alviana Putri ^{a,3}, Syamsul Hidayat^{a,4}

^a Universitas Muhammadiyah Surakarta, Surakarta, Indonesia.

¹ msa617@ums.ac.id; ² i000210099@student.ums.ac.id; ³ i000210109@student.ums.ac.id; ⁴ mas1syam@ums.ac.id

* Corresponding Author

ARTICLE INFO

ABSTRACT

Article history

Received May, 2024

Revised May, 2024

Accepted August, 2024

Keywords

Mosque management;

Jogokariyan mosque;

Women's empowerment;

Congregation participation;

Sustainable study programs

Mosques function more than just places of worship in Islam; they are educational, social, and economic centers that play a vital role in community development. The Al Hidayah Taklim Council faces challenges in managing its activities effectively, especially in terms of empowerment and management. This comparative study explores the best practices of the Jogokariyan Mosque in Yogyakarta, known for its innovations in the Rice ATM program and the Da'wah Map. The Rice ATM program focuses on providing food needs respectfully and sustainably, while the Da'wah Map optimizes da'wah activities through area mapping, pilgrim data collection, and structured planning. This study highlights the critical role of women in both programs, from collecting donations to organizing activities. By adopting best practices from the Jogokariyan Mosque, it is hoped that the Al Hidayah Taklim Council can increase the effectiveness of management, strengthen the empowerment of the ministry, and improve the sustainability of the study program. This initiative aims to enhance study management, increase congregation participation, and build a more solid and sustainable community.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



1. INTRODUCTION

Mosques function as places of worship in Islam and as centers for recitation and community empowerment activities [1]. As a place of worship, mosques play an essential role in supporting the spiritual development of Muslims. However, the function of the mosque is not limited to ritual activities only. The mosque is also an educational, social, and economic center for the surrounding community. Therefore, good recitation management and empowerment of wisdom (intelligence of the people) are critical in optimizing the role of mosques as institutions that support the spiritual and intellectual development of the people [2].

However, many mosques still face challenges in managing effectively, ranging from a lack of resources to limited capacity for administrators in professional management. Problems such as lack of funds, lack of training for administrators, and lack of participation from worshippers are often obstacles to realizing the optimal function of mosques. With good management, many planned programs and activities can run smoothly and achieve the expected results [3].

The Al Hidayah Taklim Council, which serves as a platform for the ummah to gather and learn about Islam, sees the need to adopt a more systematic approach to managing its activities. The Al Hidayah Taklim Council has long been the center of religious and social activities in the surrounding

community providing a place for worshippers to learn and worship. However, with the challenges faced, this assembly felt the need to improve the effectiveness and efficiency of its management [4].

The Jogokariyan Mosque in Yogyakarta is known for its innovation and effectiveness in managing recitation programs and initiatives to empower the occult. The mosque has successfully developed programs that meet worshippers' spiritual, social, and economic needs. The Jogokariyan Mosque includes a systematic approach to the implementation of structured religious and educational activities as well as the application of community-based methods of community empowerment. Programs such as Rice ATMs, Independent Congregations, and Da'wah Maps have significantly improved the welfare of pilgrims.

Seeing the great potential of the practice applied by the Jogokariyan Mosque, the Al Hidayah Taklim Council saw the importance of conducting a comparative study to learn and adopt the method. This comparative study aims to understand how the Jogokariyan Mosque manages its programs effectively and how systematic and innovative approaches can be adopted. In addition, this comparative study also serves as a means of transferring knowledge and experience that the Jogokariyan Mosque has successfully implemented [5], [6].

This comparative study aims to share more effective recitation management and increase the empowerment of wisdom through transferring knowledge and experience that the Jogokariyan Mosque has successfully implemented. By learning the best practices from the Jogokariyan Mosque, the Al Hidayah Taklim Council hopes to increase the managerial capacity of its administrators. This capacity building covers various aspects, from program planning and implementation and resource management to evaluation and monitoring.

Thus, this initiative aims not only to increase the managerial capacity of the management of the Al Hidayah Taklim Council but also as a strategic step in improving the quality and depth of the recitation program and the empowerment of the Dharma. With the adoption and adaptation of best practices from the Jogokariyan Mosque, it is hoped that the Al Hidayah Taklim Council can strengthen its role as a resilient and insightful learning and community development center. This initiative is also expected to increase congregational participation, improve mosque management, and significantly benefit the community [7], [8].

2. RESULTS AND DISCUSSION

This comparative study aims to study the excellent programs run by the Jogokariyan Mosque, which are recognized as successful in managing and providing service to worshippers. Among the flagship programs of the mosque are as follows:

3.1 Rice ATM

The Rice ATM program at the Jogokariyan Mosque aims to overcome the problem of food security among worshippers in need. The background of this program is concerned with Bare necessities such as rice. The Jogokariyan Mosque took the initiative to provide practical and sustainable solutions by creating an efficient and respectable rice distribution system. the number of pilgrims who are still experiencing difficulties fulfilling their obligations.

Program Mechanism

- **Registration and Verification:** Worshippers who need rice assistance register with the mosque. This registration process involves verifying data to ensure that the recipient needs help. Each recipient who has been verified will get a special card to use to access the Rice ATM.
- **Rice Preparation and Filling:** Rice distributed through Rice ATMs is obtained from infaq and donations from pilgrims and donors. Several collaborations with charitable institutions

and local communities also support the program. The collected rice is then filled into the Rice ATM machine in the mosque area.

- **Rice Pickup:** Pilgrims who have been registered and have a special card can pick up rice from the Rice ATM machine. Picking up money is easy and respectable, similar to picking up cash at a banking ATM. Each card limits the amount of rice that can be taken in a certain period to ensure equitable distribution and availability of rice for all recipients in need.

Program Benefits

- **Fulfillment of Basic Needs:** This program ensures that the less fortunate pilgrims can meet their basic food needs, especially rice, a staple food in Indonesia.
- **Poverty Alleviation:** By ensuring food availability, this program contributes to poverty alleviation efforts and improves the welfare of pilgrims.
- **Congregational Independence:** Through this program, pilgrims in need can get help without feeling embarrassed or inferior. Using ATMs provides a sense of independence and appreciation for their dignity.
- **Transparency and Accountability:** This system allows for accurate recording and monitoring of the amount of rice distributed and who receives assistance. This ensures transparency and accountability in program management.
- **Encouraging Social Participation:** The Rice ATM program also encourages active participation from pilgrims who can infaq and contribute to helping others. The spirit of cooperation and social solidarity is increasingly built through this program.

Challenges and Solutions

- **ATM Machine Maintenance:** Rice ATMs require regular maintenance to ensure optimal function. The Jogokariyan Mosque overcomes this by involving a technical team that is ready to carry out regular maintenance and repairs.
- **Equitable Distribution:** To ensure an even distribution of rice, strict supervision and a transparent system are needed. The use of unique cards and electronic note-taking helps in overcoming these challenges.

The Rice ATM program at the Jogokariyan Mosque is a practical innovation that helps worshippers in need in a dignified and sustainable way. This program helps meet basic food needs and strengthens social bonds and solidarity among pilgrims. By continuing to improve and develop this program, it is hoped that more pilgrims can feel the benefits and be inspired to help each other in togetherness.

The Role of Muslim Women/Women in the Rice ATM Program

The Rice ATM program at the Jogokariyan Mosque not only increases the enthusiasm of worshippers in recitation but also plays an essential role in implementing the program for Muslim women, especially mothers. Mothers can play an active role in this program in several ways:

1. **Donation Collection:** Mothers can be the driving force in collecting rice and money donations from their community. They can organize fundraising activities that involve various social groups in their neighborhood.
2. **Data collection and verification:** Women actively involved in the mosque environment can help collect data and verify aid recipients. They can ensure that assistance is on target and is given to those in need.
3. **Rice ATM Management:** Women can be involved in the Rice ATM management team, assisting in filling rice, maintaining machines, and monitoring the use of cards by aid recipients.

4. Education and Socialization: Mothers can disseminate information about the Rice ATM program to other worshippers and provide education on registering and using the Rice ATM card.

With the active involvement of mothers, the Rice ATM program can run more effectively and efficiently. In addition, the participation of women can also increase the sense of togetherness and solidarity among pilgrims and provide a positive example of the importance of helping each other in society.

3.2 Da'wah Map

The Da'wah Map at the Jogokariyan Mosque aims to regulate and optimize Da'wah activities to achieve the right goals and have a significant impact. The background of this initiative is the need to develop a structured, measurable, and accountable da'wah strategy. With the da'wah map, the Jogokariyan Mosque can ensure that all da'wah activities are carried out effectively and efficiently, as well as meet the needs and conditions of the congregation.

Mechanism of Da'wah Map

- **Da'wah Area Mapping:** The Jogokariyan Mosque conducts a da'wah area mapping that covers a specific geographical area. The region is divided into zones or blocks based on population size, level of religiosity, and socio-economic conditions. Each zone has a coordinator who is in charge of monitoring and coordinating da'wah activities in the region.
- **Congregational Data Collection:** Congregational data is collected through regular surveys and registration. The information collected includes name, address, contact number, education level, occupation, and specific needs related to da'wah. This data is then processed and analyzed to identify the needs and potential for da'wah in each zone.
- **Da'wah Activity Planning:** The Da'wah team prepares a specific activity plan for each zone based on mapping and data collection results. Da'wah activities include lectures, routine studies, training, social activities, and special programs during Ramadan. The activity plan is prepared by considering the most effective time, place, and method to reach the congregation in each zone.
- **Implementation and Monitoring:** Da'wah activities are carried out by the plan that has been prepared. Each activity is supervised by the zone coordinator and reported periodically to the mosque's da'wah team. Monitoring is carried out to evaluate the effectiveness and impact of each da'wah activity. The results of this evaluation are used to improve and develop da'wah programs in the future.

Benefits of Da'wah Maps

- **Da'wah Effectiveness:** With the da'wah map, da'wah activities can be carried out in a targeted manner. Each activity is designed based on accurate data and analysis to achieve da'wah goals more effectively.
- **Transparency and Accountability:** The da'wah map allows for transparent and accountable management of da'wah activities. All activities are documented and reported systematically, making it easier to monitor and evaluate.
- **Congregational Empowerment:** Da'wah programs are designed based on the specific needs of worshippers, which can increase their participation and involvement in mosque activities. Pilgrims feel more valued and supported in carrying out their religious life.
- **Regional Potential Development:** Da'wah maps help identify the potentials and challenges in each region. This allows mosques to design programs that can develop the region's potential and overcome existing challenges.
- **Collaboration and Synergy:** The da'wah map encourages cooperation between various

parties, including community leaders, religious organizations, and local governments. This collaboration can strengthen da'wah activities and expand the reach of its influence.

Challenges and Solutions

- **Accurate Data Collection:** The main challenge is to collect accurate and up-to-date data on pilgrims. The solution is to conduct regular surveys and use information technology to manage pilgrim data effectively.
- **Coordination of Activities:** Coordinating da'wah activities in various zones requires good cooperation between all
- **Coordination of Activities:** Coordinating da'wah activities in various zones requires cooperation between all parties. The solution is to form a solid team of coordinators and effective communication. Regular training and meetings between the zone coordinator and central team can facilitate coordination.
- **Resistance to Change:** Some pilgrims may resist changes or new programs. The solution is to involve the congregation in the planning and implementing activities and provide a clear explanation of the benefits of the da'wah program. Transparent education and communication can help reduce resistance and increase support for new programs.
- **Evaluation and Adjustment:** Inadequate evaluation can hinder the improvement of da'wah programs. To overcome this, the da'wah team must conduct periodic assessments and prepare detailed reports on the results and impacts of each activity. Adjusting the activity plan based on the evaluation results can increase the program's effectiveness in the future.

The Da'wah Map at the Jogokariyan Mosque is an effective strategy to optimize Da'wah activities in a structured and measurable way. With detailed area mapping, systematic pilgrim data collection, and data-based planning and implementation of activities, this mosque can increase the effectiveness of da'wah and achieve goals more precisely. The benefits obtained from this program include increased congregation participation, transparency and accountability, and the development of the region's overall potential.

The initiative also supports the empowerment of pilgrims by responding to their specific needs and facilitating better collaboration between various parties. The challenges faced in implementing the da'wah map can be overcome through appropriate solutions, including information technology, forming an effective coordination team, and open communication. Thus, the da'wah map improves the quality of da'wah, strengthens social ties within the community, and supports sustainable spiritual growth.

Through a comparative study and the adoption of best practices from the Jogokariyan Mosque, it is hoped that the Al Hidayah Taklim Council can implement similar strategies that are by its local context, improve the management of recitation, and strengthen the empowerment of the people's wisdom as a whole.

The women of recitation in the Al Hidayah Taklim Council can play a crucial role in implementing the Da'wah Map program. Here are some of their roles:

1. **Zone Coordinator:** Mothers can be involved as zone coordinators for specific regions. In this role, they will monitor and coordinate da'wah activities in their zone, ensuring that the program runs as planned and meets the congregation's needs.
2. **Information Disseminator:** Women can help disseminate information about da'wah activities to the community. They can use social networks and communication in the community to ensure that information about the da'wah program reaches all congregation members.

3. **Congregational Companions:** Mothers can act as companions or mentors for pilgrims who need more support in understanding da'wah material or participating in activities. This includes assisting in training and social activities related to da'wah.
4. **Activity Organizer:** In da'wah programs such as lectures, routine studies, or training, women can play a role in the planning and implementing activities. They can help organize events, facilitate training, and ensure that all aspects of the activity run well.
5. **Data Collection and Evaluation:** Women can also be involved in data collection and evaluation of da'wah activities. They can help collect pilgrim data, gather feedback, and report the results of activities, which are essential for program improvement and development.

Benefits of the Da'wah Map Program to Improve the Sustainability of Studies

1. **Increased Congregational Participation:** With the da'wah map, activities can be designed to meet the specific needs of worshippers, including mothers. Programs that suit their needs and interests can increase active participation in recitation and mosque activities.
2. **Improved Program Quality:** Da'wah maps allow for more structured and data-driven planning. By knowing the needs and potential of the region, the recitation program can be designed to be more relevant and qualified, which in turn can attract more worshippers.
3. **More Effective Management:** With the da'wah map system, recitation management can be more effective and coordinated. It helps ensure that all activities are carried out properly, resources are used optimally, and the results of each activity can be evaluated for continuous improvement.
4. **Community Strengthening:** The da'wah map program encourages collaboration and synergy between various parties, including women in the community. This strengthens social bonds and builds a sense of community that is important for the sustainability of the study program.
5. **Transparency and Accountability:** A transparent and accountable system in the da'wah map helps to build trust among worshippers. This ensures that all activities are carried out honestly and accountably, essential for maintaining community support and participation.
6. **Congregation Empowerment:** By involving mothers and worshippers in the planning and implementing da'wah activities, they feel more valued and supported. This increases their involvement and supports the sustainability of recitation through community empowerment.

Overall, the da'wah map program that actively involves women of recitation can strengthen the recitation program at the Al Hidayah Taklim Council and ensure its sustainability through broader participation, effective planning, and sustainable management.

3. CONCLUSION

A comparative study of the Al Hidayah Taklim Council with the Jogokariyan Mosque in Yogyakarta shows that the systematic and innovative application in the management of recitation and the empowerment of the Dharma, such as the Rice ATM program and the Da'wah Map, can significantly increase the effectiveness and sustainability of mosque activities. By involving women as coordinators, information disseminators, companions, organizers, and data collectors, this program can meet the specific needs of pilgrims, increase active participation, and strengthen the community. The implementation of best practices from the Jogokariyan Mosque is expected to enhance the role of the Al Hidayah Taklim Council as a more effective and sustainable learning and community development center.

References

- [1] M. S. Apriantoro, S. Faradilla, A. S. A. Putri, and A. A. Murtadla, "Enhancing Public Awareness of the Prohibition of Riba Transactions: Collaborative Education Project with Al-Hidayah Study Group in Ngasem Village, Central Java," *Ethica Int. J. Humanit. Soc. Sci. Stud.*, vol. 2, no. 1, pp. 59–63, 2024.
- [2] M. S. Apriantoro, M. A. M. Al-Kahfi, and W. F. Ananda, "Penyuluhan dan Sosialisasi Fatwa MUI No. 32 Tahun 2022 Tentang Pelaksanaan Ibadah Kurban Saat Kondisi Wabah Penyakit Mulut Dan Kuku," *JRCE (Journal Res. Community Engag.*, vol. 4, no. 2, pp. 68–72, 2023.
- [3] M. S. Apriantoro, R. A. Zaky, and V. D. Febrianti, "Pendampingan Perencanaan Partisipatif Program Tabungan dan Patungan Kurban Guna Meningkatkan Minat Berkurban di Masa Pandemi," *AJAD J. Pengabd. Kpd. Masy.*, vol. 2, no. 1, pp. 29–39, Jan. 2022, doi: 10.35870/ajad.v2i1.27.
- [4] M. S. Apriantoro, S. Faradilla, A. El Ashfahany, A. Maruf, and N. A. Aziza, "Quantifying Intellectual Terrain: Islamic Jurisprudence, Ethical Discourse, and Scholarly Impact," *Suhuf*, vol. 36, no. 1, pp. 78–85, May 2024, doi: 10.23917/suhuf.v36i1.4367.
- [5] S. Mannuhung, A. M. Tenrigau, and ..., "Manajemen Pengelolaan Masjid dan Remaja Masjid di Kota Palopo," *To Maega J. ...*, 2018, [Online]. Available: <http://www.ojs.unanda.ac.id/index.php/tomaega/article/view/69>.
- [6] I. N. Hanifah, A. Yuri, R. Wahyudi, and A. A. Rifan, "Analisis Knowledge, Attitude, And Practice (Kap) Terhadap Manajemen Keuangan Masjid Di DI Yogyakarta," *Ecoplan*, 2020, [Online]. Available: <http://ecoplan.ulm.ac.id/index.php/iesp/article/view/78>.
- [7] S. Qisom, A. Azhari, and A. H. Muiz, "Manajemen Pertamanan Masjid Roudhotul Musyaawaroh Kemayoran Surabaya," ... *Junal Ilm. Stidki ...*, 2020, [Online]. Available: <http://ejournal.stidkiarrahmah.ac.id/index.php/MASJIDUNA/article/view/63>.
- [8] L. Zakariyah, S. M. Sarif, R. A. H. Osman, and S. A. Rahman, "Good governance based on maqāsīd al-sharī'ah in management of tabling masjid: A case study of Malaysia," in *Islamic Quarterly*, 2018, vol. 62, no. 1, pp. 43–60, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85056813163&partnerID=40&md5=294544f931bab1898dc4cd1c63fe1e3a>.