

An Integrative Mosque Empowerment Model for Enhancing Community Welfare: A Case Study of the Jami' Hasanudin Sabbihisma Rabbikal A'la Mosque in Padang Pariaman

Saddam Hakki¹, Sri Wahyu Ningsih²

^{1,2}STAI Al-Hikmah Pariangan Batusangkar, Indonesia



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ABSTRACT

Objective: This study aims to investigate the role of the mosque as a religious institution in driving the socio-economic empowerment of the community, drawing upon a case study of the Jami' Hasanudin Sabbihisma Rabbikal A'la Mosque in Katapiang, Padang Pariaman. This inquiry is highly significant, as the current discourse on mosque-based empowerment remains predominantly governed by normative approaches, while empirical studies elucidating socio-economic empowerment practices at the localized level remain relatively scarce. **Method:** Utilizing a qualitative approach alongside a case study methodology, this research seeks to comprehend how mosque-implemented programs contribute to the advancement of congregational welfare. Data were systematically gathered through observation, in-depth interviews, and the documentation of various mosque activities. **Results:** The findings reveal that the mosque's function has evolved significantly beyond a mere ritualistic role, emerging as a central hub for community empowerment through social assistance programs, religious cultivation, the reinforcement of social solidarity, and the administration of productive business units capable of generating employment for the public. These multifaceted initiatives not only stimulate congregational participation but also sustainably fortify the social and economic capacities of the community. **Novelty:** Ultimately, the findings of this study substantiate that mosques harbor strategic potential as community-based agents of social change, uniquely positioned to integrate spiritual, social, and economic functions. This research thereby contributes to the broader academic literature on mosque-based community empowerment by supplying empirical evidence of a viable socio-economic empowerment model, which may serve as a benchmark for the formulation of analogous programs in other local community contexts.

INTRODUCTION

In the context of contemporary societal development, the mosque is no longer conceptualized strictly as a venue for ritual worship; rather, it has undergone a functional transformation into a social institution occupying a strategic role within the community. Dynamic social transformations necessitate that religious institutions cultivate greater adaptability and responsiveness to societal needs, particularly regarding socio-economic empowerment. Within this framework, mosques possess substantial potential as hubs for community engagement, capable of advancing congregational welfare through productive and sustainable initiatives. This phenomenon is evidenced by an increasing number of mosques in Indonesia that have initiated economic enterprises such as cooperatives and micro, small, and medium enterprises (MSMEs) alongside congregation-based empowerment programs aimed at fostering communal economic autonomy [1].

Within academic discourse, numerous studies have emphasized the mosque's role in the realms of proselytization (*dakwah*) and religious education, identifying these as its primary functions in community development. Nevertheless, scholarship that explicitly examines the mosque's involvement in the economic empowerment of communities, particularly at the local level, remains comparatively sparse. The majority of extant research tends to be normative and conceptual in nature, thereby failing to adequately capture the empirical practices manifesting on the ground. Consequently, there is a distinct imperative for contextual, case-study-based research to facilitate a more profound comprehension of how mosques manage and execute socio-economic empowerment programs within society [2].

Recent literature highlights the strategic potential of mosques as centers for community economic empowerment. A study by Putri on mosque-based economic empowerment in Medan City indicates that mosques can effectively develop productive enterprises such as minimarkets and service provisions that significantly contribute to the congregation's welfare [3]. The primary determinants of these programs' success are the quality of human resources and the availability of adequate infrastructure. Furthermore, Mutalib demonstrates that integrating mosque management with community economic activities can bolster economic self-sufficiency while broadening the mosque's social functions [4].

Yafiz and Gaol established that business capital and operational volume significantly influence the efficacy of mosque-based economic empowerment, even though capacity-building initiatives have yet to yield optimal results [5]. Additionally, Mubarak, Rokan, and Harahap reveal that the management of productive zakat through mosques elevates the income, well-being, and independence of mustahiq (beneficiaries) via diverse productive economic programs [6]. Corroborating these perspectives, Azzam, Ibdalsyah, and Supriyanto found that mosque-based essential food commodity (*sembako*) programs positively affect the prosperity of the surrounding community and reinforce social solidarity among the congregation [7].

Nevertheless, the aforementioned studies exhibit several limitations. A majority of the research has concentrated on evaluating specific economic initiatives, such as productive zakat, cooperatives, or social assistance, thereby failing to provide a comprehensive portrayal of the mosque's function as an integrated institution for socio-economic empowerment. Furthermore, most investigations have been conducted in large-scale mosques or urban settings endowed with robust resources and institutional networks, rendering their findings potentially inapplicable to the context of local-level mosques [4], [3].

Prior literature has also predominantly emphasized program outcomes, whereas critical elements such as mosque administration, patterns of congregational participation, and the operational mechanisms of empowerment initiatives remain insufficiently explored [5], [6]. Consequently, the present study introduces novelty by holistically investigating the role of Masjid Jami' Hasanudin Sabbihisma Rabbikal A'la in Katapiang, Padang Pariaman, in managing and executing community socio-economic

empowerment programs. This research extends beyond the mere analysis of implemented programs by elucidating the management processes, congregational engagement, facilitating and impeding factors, and the overall contribution to the enhancement of community welfare. Thus, this study is anticipated to enrich the empirical literature regarding mosque-based empowerment models within local contexts, an area that remains relatively under-researched.

Drawing upon this background, the primary objective of this research is to conduct an in-depth examination of the mosque's role in the socio-economic empowerment of the community, utilizing a case study of Masjid Jami' Hasanudin Sabbihisma Rabbikal A'la in Katapiang, Padang Pariaman. This study endeavors to uncover the tangible contributions of the mosque toward improving congregational well-being via its active programs across economic, educational, and social domains. Ultimately, it is anticipated that this research will yield a practical and applicable mosque-based empowerment model that aligns with the specific needs of local communities [8].

Furthermore, this research is predicated on the assumption that mosques possess the capacity to serve as centers for socio-economic community empowerment. This premise is grounded in the religious legitimacy inherent to the mosque, alongside its close proximity to the congregation, which forms its primary social base. The economic and social initiatives administered by mosque management function as crucial instruments for stimulating community participation and elevating their quality of life. Nevertheless, the efficacy of such empowerment is heavily contingent upon the caliber of the mosque's administration and the degree of congregational engagement in the executed programs. Consequently, the mosque transcends its conventional function as merely a space for worship, operating instead as a dynamic agent of social change that actively contributes to community development [9].

RESEARCH METHOD

This research is rooted in the constructivist paradigm, which posits that social reality is subjectively constructed and interpreted by individuals. Consequently, a qualitative approach was adopted not merely as a methodological procedure, but as the optimal conceptual framework to investigate the underlying meanings of the empowerment phenomenon. This approach enables the researcher to comprehend the essence, processes, and social dynamics that unfold in a natural setting within the community, devoid of any manipulation or intervention that might compromise contextual authenticity. As emphasized by Creswell, the fundamental strength of qualitative research lies in its capacity to explore complex issues comprehensively and profoundly through the participants' perspectives [10].

Within this context, such complexity is manifested in the transformation of a mosque's spiritual function into a concrete socio-economic movement, a process deeply embedded with values, negotiations, and collective meaning-making that can only be accurately captured through intensive dialogue and rigorous observation. To adequately frame the aforementioned complexities, this research adopts a single-case study design.

The selection of the Jami' Hasanudin Sabbihisma Rabbikal A'la Mosque in Katapiang, Padang Pariaman, was not incidental but rather purposive and predicated upon rigorous criteria. This mosque was identified as an information-rich case due to its proven success in implementing various socio-economic empowerment programs that are both sustainable and deeply rooted in the active participation of its congregation.

As elucidated by Yin, a case study design constitutes an optimal strategy when a study focuses on answering "how" and "why" questions regarding a contemporary phenomenon within its real-world context [11]. Consequently, this research does not seek to test hypotheses or achieve statistical generalizations; instead, it aims to generate analytical generalizations by comprehensively examining how the mosque manages and executes its programs, alongside exploring why these empowerment mechanisms either succeed or encounter challenges within a specific local socio-cultural context. The unit of analysis in this study is the socio-economic empowerment practice itself, which encompasses the entirety of the economic, social, and educational programs as an integral and synergistic system designed to enhance community welfare.

To establish a holistic understanding, this study relies on two foundational sources of data. The first pillar consists of primary data acquired through purposive sampling. Key informants comprising mosque administrators, community leaders, and congregants were selected non-randomly based on specific criteria: their degree of involvement, knowledge, and profound experience within the empowerment programs. These individuals serve as pivotal actors possessing lived experiences as the architects, implementers, and beneficiaries of the initiatives.

This primary data was collected utilizing two principal techniques. First, participant observation was employed, wherein the researcher engaged moderately in mosque activities to directly observe interactions, routines, and program dynamics. This approach facilitated the capture of non-verbal nuances and contextual environments that are frequently overlooked in interviews. Second, in-depth interviews were conducted to elicit the actors' perspectives, motivations, interpretations, and reflections concerning the roles and impacts of the mosque. The second pillar encompasses secondary data, which functions to substantiate, supplement, and verify the primary findings through the examination of program documents, activity reports, mosque archives, and audiovisual documentation.

The rich and multi-layered qualitative data were analyzed utilizing the interactive analysis model proposed by Miles, Huberman, and Saldana [12]. Rather than following a linear trajectory, this analytical process was conducted cyclically and continuously throughout the research duration. The procedure commenced with data condensation, encompassing the selection, focusing, simplification, and transformation of field notes and interview transcripts. Subsequently, the condensed data were organized into data displays utilizing narratives, matrices, or charts to facilitate the drawing of conclusions. The conclusion drawing and verification phase involved identifying patterns, themes, causal relationships, and propositions, the validity of which was subsequently corroborated through a rigorous verification cycle.

To guarantee the empirical accountability of the findings, the study maintained high standards of trustworthiness by employing both source and methodological triangulation [13]. Source triangulation was executed by cross-verifying the consistency of information gathered from mosque administrators, community leaders, and congregation members. Concurrently, methodological triangulation involved examining the congruence of data derived from in-depth interviews, participatory observations, and document analyses. Through these stringent mechanisms, the resulting narrative achieves not only profound semantic depth but also robust validity and credibility, ultimately yielding a holistic and dependable portrayal of the mosque's function as an institution for community empowerment within the local Minangkabau context.

RESULTS AND DISCUSSION

Mosque Profile and Socio-Spiritual Empowerment as the Foundation of Community Service

The Jami' Hasanudin Sabbihisma Rabbikal A'la Mosque is prominently situated in Korong Batang Sariak, Nagari Katapiang, Padang Pariaman Regency, West Sumatra. Its location is highly strategic, positioned within the buffer zone of Minangkabau International Airport, a nexus of global mobility that converges diverse flows of individuals, commodities, and cultures. The proximity to this vital infrastructure constitutes more than a mere geographical advantage; it establishes a socio-spatial context that fundamentally shapes the character and orientation of the mosque's empowerment programs. Constructed on approximately 1.4 hectares of land with a building area of around 2,400 square meters, the mosque's scale transcends typical dimensions, symbolically representing the overarching vision it embodies. With a capacity to accommodate up to 3,000 congregants, its role is affirmed not merely as a local center of worship but as a regional religious node possessing substantial congregational capacity and widespread appeal.

The construction of the mosque, which transpired between 2019 and 2023, represents a monumental project entirely financed by H. Zulkifli Imam Said. This philanthropic endeavor is interpreted not simply as an investment in religious infrastructure, but as a manifestation of profound gratitude (*shukr*) to Allah SWT. Within the Islamic tradition, this theological concept encompasses a reciprocal dimension wherein gratitude is not solely verbalized but is actualized through concrete actions that yield extensive benefits for humanity. Its official inauguration on March 10, 2023, by the Governor of West Sumatra signified formal state recognition of this religious institution, thereby consolidating its position within the socio-political and religious landscape of West Sumatra. From an architectural perspective, the mosque adopts the design principles of the Sheikh Zayed Grand Mosque in Abu Dhabi, representing a profoundly significant conceptual choice. The four towering minarets and the multitude of diminutive domes adorning its roof transcend mere aesthetic embellishment; rather, they serve as a visual articulation of spiritual aspirations and a cosmopolitan Islamic identity. The interior of the mosque, characterized by exquisite calligraphy, vaulted pillars, and

diverse artistic ornamentations, engenders a sacred space that facilitates ritual worship while simultaneously evoking a profound aesthetic and spiritual experience. This synthesis of Middle Eastern architectural grandeur and the richness of Islamic art transforms the mosque into a focal point, attracting congregations not only from the immediate vicinity but also from broader regional areas. Furthermore, the institutional policy of maintaining a 24-hour open-door access for the public signifies a paradigmatic shift: the mosque transcends its traditional role as an exclusive space restricted to prescribed prayer times, evolving into an inclusive public sphere consistently available to serve societal needs without temporal limitations.

Empirical findings conclusively demonstrate that the mosque's programmatic landscape is predominantly characterized by social empowerment initiatives. This phenomenon is not merely coincidental but rather reflects the institution's fundamental orientation, which posits service to the community (*khidmah al-ummah*) as the central axis of its operational framework. Initiatives such as medical assistance for ill congregants, financial support for bereaved families, emergency disaster relief, and the systematic provision of complimentary sustenance through programs like "Jumat Berkah" (Blessed Friday) and "Nasi Subuh" (Dawn Meals) serve as concrete manifestations of the mosque's commitment to vulnerable populations and those requiring assistance. Analyzed through the lens of social work, these charitable programs exemplify what Payne conceptualizes as the maintenance approach, wherein social institutions function as a safety net to ensure the continuous fulfillment of citizens' fundamental needs [14].

However, the distinguishing factor of these programs from conventional charitable activities lies in their systemic and sustainable nature. According to the Mosque Imam, Zain Tanjung (Interview, May 12, 2026), this comprehensive array of social initiatives does not constitute incidental actions emerging as spontaneous responses to emergencies. Rather, it represents a structured system implemented consistently since the mosque's inauguration in 2023. This assertion is highly critical, as it indicates a paradigm shift from a model of temporary charity toward institutionalized social care. Consequently, the mosque transcends the role of a reactive "firefighter" responding solely to crises; instead, it has established a permanent, predictable, measurable, and sustainable mechanism for social service delivery. Thus, the mosque has evolved into what Ife and Tesoriero define as a community-based social service institution, an entity deeply rooted and operational within the community it serves [15].

Alongside materially oriented charitable activities, the dimension of spiritual empowerment emerges as an equally significant secondary mainstream. Activities such as noon (*Zuhur*) brief sermons providing spiritual nourishment amidst daily routines, dawn (*Subuh*) congregations instilling spiritual discipline from early morning, evening (*Maghrib*) litanies serving as mediums for collective contemplation, and communal obligation (*fardu kifayah*) training equipping the congregation with practical religious skills (e.g., funerary rites), constitute a formally structured guidance program. These initiatives transcend mere ritualistic religious practices; they represent a comprehensive

process of capacity building within the spiritual domain. Azra emphasizes the critical importance of continuous religious guidance as an instrument to fortify the moral and spiritual resilience of society [16], which subsequently fosters a robust character and social ethos. Through these programs, the mosque operates as a community learning center that not only facilitates the transfer of religious knowledge but also cultivates an inclusive and tolerant religious consciousness, alongside corresponding attitudes and behaviors.

The prevalence of socio-spiritual empowerment programs within this mosque constitutes a highly significant finding that necessitates a profound theoretical analysis. First, this dominance corroborates that the primordial function of the mosque as a religious institution remains firmly anchored in the principle of *khidmah al-ummah* (service to the community), a concept identified by Qardhawi as a fundamental mission of the mosque within Islam. From this perspective, the mosque does not operate as an ivory tower detached from social reality; rather, it functions as the vital core that circulates solidarity throughout the communal body [17].

Second, this phenomenon attains substantial legitimacy when examined through the lens of the classical sociology of religion. In his monumental work, *The Elementary Forms of Religious Life*, Émile Durkheim postulates that religion is fundamentally a unified system that coalesces individuals into a singular moral community, which he designates as a congregation. Religious rituals and practices, encompassing faith-driven charitable endeavors, act as a social glue that fortifies collective cohesion and solidarity [18]. Consequently, mosque-based initiatives such as the *Jumat Berkah* (Blessed Friday) program and bereavement assistance can be conceptualized as modern social rituals that revitalize communal ties against the pervasive individualization characteristic of contemporary society.

Thirdly, the efficacy and sustainability of these programs are inextricably linked to the mosque's success in cultivating and accumulating what Robert Putnam conceptualizes as social capital [8]. Within Putnam's theoretical framework, social capital comprises three core elements: trust, social networks, and norms of reciprocity. For instance, the routine dawn congregation (*pengajian subuh*), attended by numerous worshippers, serves not merely to instill religious values but also functions as an intensive interactive space that fosters mutual trust and fortifies horizontal networks among community members. Similarly, assistance programs for ailing congregants establish a norm of solidarity, reinforcing the premise that community members will mutually support one another during periods of adversity. The robust social capital generated through these extensive socio-spiritual activities consequently enhances public participation and serves as a solid foundation for the sustainability of all subsequent empowerment initiatives, including economic empowerment. Thus, the socio-spiritual empowerment facilitated by the mosque transcends mere ad-hoc philanthropic endeavors; rather, it constitutes a fundamental, institutionalized, and sustainable strategy for fostering a cohesive, resilient, and empowered society.

Economic Empowerment: The Integration of Productive Business Units and Job Creation

Although the dimension of economic empowerment does not quantitatively dominate the programmatic landscape at Masjid Jami' Hasanudin Sabbihisma Rabbikal A'la, its contribution remains highly significant and indispensable. Based on an in-depth interview with H. Zulkifli Imam Said, the founder and proprietor of the mosque (May 12, 2026), the primary objective of this economic empowerment is to foster the financial independence of the congregation through the development of productive business entities integrated within the mosque's ecosystem. The enterprises established are highly diversified and strategically designed to fulfill the necessities of both the congregation and the surrounding community. These include a minimarket supplying daily provisions, a hotel capitalizing on a strategic location adjacent to the airport, a health clinic addressing the medical requirements of the congregation, a canteen providing food services, and a boutique offering traditional Islamic merchandise such as gamis (robes), sarongs, tasbih (prayer beads), and peci (skullcaps).

The principal factor distinguishing the administration of these business units from conventional commercial practices is their dual orientation. On one hand, these enterprises serve as a revenue stream to subsidize the mosque's operational expenses and social initiatives, thereby establishing a sustainable financial model that mitigates an absolute reliance on philanthropic donations. On the other hand, and of greater fundamental importance, these commercial entities are structured as an economic service apparatus for the local demographic. For instance, the boutique retailing gamis is not exclusively profit-driven; rather, it facilitates accessible procurement of appropriate, reasonably priced worship attire for the congregation. Similarly, the hotel situated near the airport functions not only as a profit center but also as a conduit for community integration and participation within the hospitality sector.

Furthermore, H. Zulkifli Imam Said presented concrete data serving as a primary indicator of the program's efficacy: currently, approximately 30 members of the local community have been employed across various business units managed by the mosque. This figure transcends mere labor statistics; it represents 30 households securing a stable income, 30 individuals acquiring professional experience and skill enhancement, and 30 substantive proofs of the mosque's capacity to function as a catalyst for local economic development. Such empirical evidence effectively refutes the prevailing assumption that mosques operate solely as consumptive entities dependent on philanthropic contributions. Conversely, this institution demonstrates that religious organizations can serve as productive agents, generating direct and quantifiable economic impacts that significantly enhance community welfare.

These findings indicate a fundamental paradigm shift concerning the conceptualization of mosque-based empowerment, specifically transitioning from a charity-based empowerment model to productive empowerment [14]. Historically, economic empowerment initiatives spearheaded by mosques have frequently been confined to charitable frameworks, such as the provision of revolving capital or one-time,

unsustainable financial grants. In contrast, Masjid Jami' Hasanudin Sabbihisma Rabbikal A'la presents a fundamentally divergent model: rather than merely distributing aid, the mosque actively produces goods and services, generates employment, and stimulates local economic activity. Within the theoretical framework of empowerment articulated by Suharto [19], this phenomenon exemplifies structural-level empowerment, wherein the mosque assumes a proactive role in transforming the local economic structure by facilitating community access to productive resources and employment opportunities. The establishment of these commercial units indicates a paradigm shift, repositioning the mosque from a mere distributor of social assistance to a community-based economic center, aligning with the conceptual framework proposed by Yunus [20]. Within this context, the mosque operates as a viable economic institution with the capacity to generate added value, create employment opportunities, and fundamentally bolster the economic self-sufficiency of the congregation. This function is of paramount importance; endowed with robust social networks and institutional legitimacy, the mosque possesses substantial potential to serve as a catalyst for poverty alleviation and community-driven economic empowerment.

Such institutional success, however, does not materialize in a vacuum. The highly strategic geographical proximity of the mosque to the Minangkabau International Airport acts as a pivotal external determinant, generating extensive economic prospects and providing a comparative advantage rarely observed in conventional mosques. The airport stimulates demand for accommodation services, daily provisions, and regional souvenirs, which the mosque's administration has adeptly capitalized upon. Furthermore, an equally critical internal determinant is the substantial financial backing from the mosque's founder, H. Zulkifli Imam Said. This formidable financial resource functioned as the seed capital, facilitating significant investments across diverse commercial sectors. The synergy between a strategic location and robust financial capital engenders a highly conducive ecosystem for the proliferation of productive commercial entities. This phenomenon unequivocally substantiates Bourdieu's postulation that the efficacy of a social agent or institution is not contingent upon a singular form of capital [21], but rather relies on the configuration and interplay of economic capital, social capital, and symbolic capital. The mosque in question exemplifies the integration of all three: economic capital derived from its founder, social capital cultivated through congregational networks and communal trust, and symbolic capital stemming from its prestigious status as a monumental and venerated institution.

The Integrative Empowerment Mosque Model: Theoretical Analysis and Conceptual Contributions

Drawn into a comprehensive synthesis, the findings of this study indicate that the empowerment practices implemented by Masjid Jami' Hasanudin Sabbihisma Rabbikal A'la possess distinct and superior characteristics, specifically the integration of three empowerment dimensions within a coherent institutional framework [14]. These three dimensions comprise: first, the social dimension, which manifests in humanitarian assistance programs, charitable endowments, and various activities designed to reinforce

solidarity and community social capital [8]; second, the spiritual-religious dimension, which is reflected in propagation (da'wah), guidance, and educational activities aimed at enhancing religious capacity and shaping the ethos and character of the congregation [16]; and third, the economic dimension, which is actualized through the development of productive business ventures that generate employment opportunities and foster economic independence [20].

The distinction of this model lies in its integrative nature. Rather than operating in isolated silos, these three dimensions are interconnected and mutually reinforcing, thereby establishing a holistic empowerment ecosystem. Social programs cultivate cohesion and trust, essential elements of social capital that serve as prerequisites for participation in economic initiatives. Concurrently, spiritual programs fortify the work ethic, integrity, and accountability that constitute the moral foundation for managing these business units. Furthermore, the revenue generated from the economic ventures is subsequently reinvested to finance the social and spiritual programs. This integrative cycle establishes a self-reinforcing and sustainable internal mechanism. Ultimately, this integration provides compelling evidence of a fundamental transformation within the mosque: it has evolved from a mere site for ritual worship confined to an isolated sacred space into a community-based development agent that executes worship, social, and economic functions simultaneously and synergistically [22], [15].

Situated within the context of existing literature and prior research on mosque-based empowerment, the findings of this study offer a significant expansion of the current discourse. Previous studies conducted by Siswanto and Raharjo [22], [23], for instance, generally found that mosque empowerment remains largely confined to socio-religious activities, such as routine religious congregations, orphan philanthropy, or incidental assistance for marginalized residents. The economic dimension, when present, tends to be highly rudimentary, primarily relying on charity boxes or voluntary donations.

In contrast, the Jami' Hasanudin Sabbihisma Rabbikal A'la Mosque exhibits considerably more complex and advanced characteristics. It not only implements a massive and structured socio-spiritual empowerment program but also successfully integrates it with economic empowerment predicated on the professional management of productive business units. These findings substantially broaden the prevailing understanding that mosque empowerment is not exclusively charitable and spiritual; rather, it can and should function as a tangible instrument for community economic development [19]. This mosque demonstrates that with robust governance and a definitive vision, a religious institution is capable of serving as a catalyst for the local economy without compromising its spiritual identity.

The success of this integrative model acquires robust legitimacy when examined through the historical and theological paradigms of Islam. Azyumardi Azra [2], a prominent Indonesian Islamic historian, asserts that since the early prophetic era in Medina, the Prophet's Mosque (Masjid Nabawi) functioned not merely as a site for worship, but as a multidimensional epicenter of civilization. It operated as an educational

center where knowledge was disseminated, a social center where communal issues were addressed and resolved, a political center for the formulation of public policy, and an economic center where the Baitul Mal managed financial resources and community empowerment. The multifaceted role of the mosque during the era of *khairu ummah* (the ideal community) constitutes an authentic model that serves as a normative benchmark. By comprehensively revitalizing these functions, the Masjid Jami' Hasanudin Sabbihisma Rabbikal A'la is fundamentally engaged in the contextualization and actualization of the mosque's historical role as the traditional backbone of Islamic civilization.

Furthermore, from the perspective of community development articulated by Ife [24], this institution has successfully operated as an exemplary community center. The community development approach emphasizes several foundational principles: active civic participation, the utilization and cultivation of local potential, and sustainable community capacity building. These principles are demonstrably materialized in the operational framework of the Masjid Jami' Hasanudin Sabbihisma Rabbikal A'la. Active participation is evidenced by the congregation's engagement as volunteers for social initiatives and as personnel within its commercial enterprises. The utilization of local potential is demonstrated through the mosque's capitalization on its strategic geographical location and the recruitment of a local workforce. Additionally, capacity building is reflected in the provision of *fardu kifayah* (communal obligation) training programs and the enhancement of vocational skills through employment in the mosque's business units. Consequently, this mosque stands as a contemporary manifestation of the community center concept, seamlessly integrating social, economic, and spiritual dimensions within a singular institutional framework.

As the culmination of the comprehensive analysis, this research articulates a novel conceptual framework designated as the Integrative Mosque Empowerment Model. This model is defined as a conscious, systematic, and simultaneous approach to mosque management that synthesizes three primary functions: spiritual development, social service, and economic empowerment into a unified, holistic, and sustainable institutional system. The ultimate objective of this framework is to enhance the multidimensional well-being of the community [19].

This paradigm diverges fundamentally from conventional mosque models, which are typically mono-functional (exclusively oriented toward worship); charitable mosque models, which incorporate social functions merely as philanthropic aid; and entrepreneurial mosque models, which engage in commercial enterprises isolated from a broader social mission. The integrative model necessitates an organic synergy, wherein each dimension reciprocally reinforces and yields positive feedback for the adjacent dimensions within a continuous cycle of sustainability. Consequently, this model yields an original theoretical contribution to the literature on mosque-based community empowerment. It proffers a conceptual blueprint intended to serve as a foundational reference and inspiration for the future advancement of mosque governance across diverse contexts within Indonesia, ultimately proposing a framework that promises to restore the mosque as the comprehensive epicenter of Islamic civilization [23].

CONCLUSION

Fundamental Finding: This study demonstrates that the Jami' Hasanudin Sabbihisma Rabbikal A'la Mosque plays a strategic role in the socio-economic empowerment of the community by integrating social, religious, and economic functions within a unified, mosque-based institutional framework. Social empowerment is materialized through various sustainable initiatives, including humanitarian assistance programs, the strengthening of congregational solidarity, religious guidance, and the provision of social facilities. Concurrently, economic empowerment is actualized through the management of productive business units such as a minimarket, hotel, clinic, canteen, and boutique, which generate employment opportunities and foster the economic self-sufficiency of the community. **Implication:** These findings substantiate the premise that the mosque transcends its traditional function as a mere locus for ritual worship, having evolved into a community-based center for societal empowerment. The primary contribution of this research lies in the formulation of an integrative mosque empowerment model that simultaneously incorporates spiritual, social, and economic dimensions, thereby enriching the empirical literature on mosque-based community empowerment within the local Indonesian context. **Limitation:** Nevertheless, this study acknowledges several limitations. First, the research is confined to a single case study, the Jami' Hasanudin Sabbihisma Rabbikal A'la Mosque, thus precluding the broader generalization of the findings to all mosque empowerment models across Indonesia. Second, the utilization of a qualitative case study approach inherently prioritizes an in-depth understanding of the local context over the quantitative measurement of empowerment outcomes. Third, this study did not empirically measure the exact degree of improvement in the community's economic well-being resulting from these empowerment programs. **Future Research:** Therefore, it is recommended that future research conduct comparative studies across various typologies of mosques, employ a mixed-methods approach, and develop more comprehensive measurement instruments to rigorously assess the social, economic, and spiritual impacts of mosque-based community empowerment.

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***Saddam Hakki (Corresponding Author)**

STAI Al-Hikmah Pariangan Batusangkar, Indonesia

E-mail: saddamhakki@gmail.com

Sri Wahyu Ningsih

STAI Al-Hikmah Pariangan Batusangkar, Indonesia

E-mail: nsriwahyu8@gmail.com
