

Innovative Mosque Management: Transforming Social Services and Youth Engagement at Masjid Sejuta Pemuda in Sukabumi, Indonesia

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Abstrak

Penelitian ini bertujuan untuk mengeksplorasi secara sistematis program layanan sosial keagamaan di Masjid Sejuta Pemuda, dengan fokus pada struktur manajemen, pelaksanaan program sosial yang sedang berjalan, serta identifikasi dan evaluasi dampaknya terhadap masyarakat. Penelitian ini penting karena memberikan pemahaman terhadap praktik manajemen masjid yang inklusif, berkelanjutan, dan berbasis data. Metode yang digunakan adalah kualitatif dengan pendekatan sosiologi agama. Teknik pengumpulan data meliputi wawancara, observasi, dan analisis dokumen, sementara analisis dilakukan secara tematik melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Masjid Sejuta Pemuda berhasil mengembangkan model manajemen masjid modern yang berkelanjutan melalui lima pilar utama, yaitu ibadah, pendidikan, sosial, ekonomi, dan ukhuwah. Program unggulan seperti *Musafir Friendly Mosque*, *Dapur Bagi-Bagi*, dan *Free Premium Coffee Bar* menunjukkan penerapan pemetaan sosial dan pendekatan berbasis data yang tepat sasaran. Transparansi keuangan dan digitalisasi administrasi turut memperkuat efektivitas manajemen. Dampaknya, masjid ini mampu meningkatkan partisipasi pemuda, memperkuat solidaritas sosial, serta memberikan manfaat ekonomi dan spiritual bagi masyarakat sekitar. Temuan ini memiliki implikasi penting bagi pengembangan manajemen masjid yang lebih inovatif dan mandiri, serta dapat direplikasi sebagai model masjid modern. Secara orisinal,

penelitian ini menawarkan kontribusi baru dalam literatur manajemen masjid melalui konsep “Mosque of Civilization 5.0” yang mengintegrasikan layanan sosial, teknologi, dan kepemimpinan pemuda. Penelitian ini juga menjadi pedoman praktis bagi pengelola masjid dalam menerapkan inovasi sosial, strategi rekrutmen pemuda, penggalangan dana digital, dan manajemen keuangan yang transparan.

Kata Kunci: Manajemen masjid; sosial keagamaan; kepemimpinan pemuda.

Abstract

This research aims to systematically explore the religious social service programmes at the *Masjid Sejuta Pemuda*, focusing on the management structure, implementation of ongoing social programmes, and identification and evaluation of their impact on the community. This research is important because it provides an understanding of inclusive, sustainable, and data-based mosque management practices. The method used is qualitative with a sociology of religion approach. Data collection techniques include interviews, observation, and document analysis, while analysis is done thematically through the stages of data reduction, data presentation, and conclusion drawing. The results showed that *Masjid Sejuta Pemuda* succeeded in developing a sustainable modern mosque management model through five main pillars, namely worship, education, social, economic, and *ukhuwah*. Flagship programmes such as *Musafir Friendly Mosque*, *Dapur Bagi-Bagi*, and Free Premium Coffee Bar demonstrate the application of social mapping and a targeted data-based approach. Financial transparency and digitalisation of administration also strengthen management effectiveness. As a result, the mosque is able to increase youth participation, strengthen social solidarity, and provide economic and spiritual benefits to the surrounding community. The findings have important implications for the development of more innovative and independent mosque management, and can be replicated as a model for modern mosques. In an original way, this research offers a new contribution to the mosque management literature through the concept of ‘Mosque of Civilization 5.0’ that integrates social services, technology, and youth leadership. The research also provides practical guidance for mosque managers in implementing social innovation, youth recruitment strategies, digital fundraising, and transparent financial management.

Keywords: Mosque management; social religion; youth leadership.

Introduction

Indonesia has great potential as an asset for national development, especially in the fields of employment and education. Based on data from 2023, Indonesia's youth reached 23.18% of the total population, with the largest concentration in Java (BPS, 2023). This demographic potential makes

youth a strategic group in creating the nation's social and economic progress. However, ironically, in recent years, youth participation in mosque activities has actually decreased. This phenomenon shows the distance between the younger generation and religious institutions that should be a space for character building and social solidarity. When youth are increasingly distanced from mosques, there is a vacuum in the regeneration of spiritual and social values at the community level, which in the long run can weaken the role of religion in social life.

One of the reasons for the low involvement of youth in mosque activities is their lack of understanding of the role of mosques in everyday life (Bagaskara et al., 2024). Mosques are often only perceived as places of ritual worship, not as centres of guidance, education and social services. This phenomenon is important to study because it shows an imbalance between the ideal function and the reality on the ground. In this context, the emergence of the Million Youth Mosque in Sukabumi City as a positive example is very relevant. This mosque takes a modern approach through the concept of Masjid Peradaban 5.0 and has successfully attracted the involvement of the younger generation through innovative programs such as Musafir Friendly Mosque, Free Kitchen, and Cat Friendly Mosque. This example shows that when mosques are managed creatively and openly, they can become inclusive spaces that are relevant to the lives of modern society, especially youth.

The paradox of mosque development in Indonesia is increasingly visible when many mosques are built majestically at high costs, but lack activities and congregations. This phenomenon is reflected in the number of mosques that are only crowded during religious holidays, while on ordinary days they are quiet and not even functioning optimally (Niam, 2019). This indicates that physical splendour is not a guarantee of the mosque's social and spiritual effectiveness. The mosque becomes a symbol of prestige and pride, not a centre of social transformation. The One Million Youth Mosque comes as an antithesis to this condition. By still paying attention to the aesthetics of the building, this mosque actually prioritises functionality and social benefits through various services that directly touch the needs of the community. This case confirms that mosques can not only be places of worship, but also dynamic public service centres if supported by visionary management.

Another problem that hinders the optimisation of the mosque's function is the lack of openness and hospitality towards the congregation. Many mosques put up prohibition signs such as 'no babies', 'no sleeping', 'no eating and drinking', and some are even locked outside of prayer times (Syahbudin, 2023). This condition reflects the exclusivity and unfriendliness of worship spaces to the needs of the people, including vulnerable groups such as travellers or the poor. In this context, Masjid Sejuta Pemuda once again provides a different example: this mosque opens access to travellers with friendly facilities and provides a public kitchen and treats animals such as cats with compassion. This approach not only addresses the practical needs of the congregation, but also expands the meaning of the mosque as an inclusive and humane public space. Therefore, this phenomenon is very important to analyse academically and practically in order to find a more adaptive and socially just mosque management model.

The existing literature on mosque management and its social functions can be categorized into three primary areas of focus: the role of mosques in providing social services, youth involvement in socio-religious activities, and the integration of technology in mosque management. First, studies on mosque-based social services consistently highlight the pivotal role mosques play in Muslim communities, extending beyond their core function as places of worship to becoming centers for education, economic empowerment, and disaster management. Al-Krenawi (2016) emphasizes the significance of collaboration between mosques and social workers in providing culturally relevant crisis support, while Kurjono et al. (2022) demonstrate how zakat and waqf management in mosques contributes to poverty alleviation. Similarly, Abd Wakil et al. (2024) illustrate how mosques in Malaysia enhance social welfare through economic and educational initiatives. Despite these findings, existing studies insufficiently address how technological integration could improve transparency, efficiency, and sustainability in mosque social services, including in areas such as disaster response (Cheema et al., 2014).

Second, the literature identifies declining youth participation in mosque activities as a persistent challenge, influenced by limited awareness of the mosque's broader social role (Bagaskara et al., 2024) and a lack of responsiveness from mosque administrators to youth needs (Suyuti & Fitriani, 2022). While previous research highlights the benefits of youth involvement—such as fostering independence, civic engagement, and moral

development (Perks & Haan, 2011; Yuliawati, 2023) —there is a noticeable gap in exploring innovative, technology-driven strategies to attract and engage younger demographics. Schwadel (2008) adds that socio-economic factors further hinder youth involvement, yet the potential of digital tools to overcome these barriers remains underexplored.

Third, while the integration of technology in mosque management has received growing scholarly attention, its application to social services management is still limited. Sutono and Risyan (2023) and Firman and Basri (2023) highlight the role of digitalization in improving accessibility, transparency, and efficiency, yet concrete models for technology-enabled social service delivery are lacking. Furthermore, research on mosque facility management has introduced concepts such as Building Information Models (El-Maraghy et al., 2023) and Sustainable Facilities Management (Muin et al., 2024), focusing on environmental sustainability and operational performance. Despite these advancements, the application of smart systems, renewable energy, and IoT technologies to mosque social management remains largely unexplored (Abdulmouti et al., 2022), with challenges related to resource disparities and technological readiness posing significant barriers. Consequently, there is a clear research gap in developing integrated, technology-driven models for mosque social services that are both sustainable and inclusive.

The existing literature on mosque management and social functions provides valuable insights into various aspects, such as the provision of social services, youth involvement, and the use of technology in mosque operations. However, a significant gap remains in the comprehensive exploration of how mosques can integrate service innovation and youth leadership in their social functions, particularly within the context of a modern, technology-driven management model. While previous studies have examined the role of mosques in disaster management, social empowerment, and youth engagement, they often fail to address the specific challenges and opportunities associated with leveraging digital tools and youth leadership to enhance social services. This research aims to fill this gap by focusing on the transformation of mosque social functions through innovative service models and youth leadership, particularly at the Masjid Sejuta Pemuda. By examining the mosque's integrated approach to social services, youth recruitment, financial transparency, and digital administration, this study offers a novel

perspective on how mosques can evolve into centers of modern community development. The findings of this research contribute to a deeper understanding of how mosques can adapt to contemporary social needs, using data-driven management practices and fostering youth leadership to ensure long-term sustainability and relevance. This research, therefore, provides a new conceptual framework for mosque management, represented by the 'Mosque of Civilization 5.0,' which incorporates technological innovation, social service integration, and youth empowerment as its core components.

This research argues that mosques, traditionally seen as centers of ritual worship in Islam, have a much broader social and cultural role, in line with the thoughts of Nurcholish Madjid, who emphasized that mosques should serve as centers of Islamic civilization, addressing both spiritual and social needs (Madjid, 2019). Building on this foundation, the study posits that innovative mosque management, grounded in Islamic values and enhanced by modern technology, can significantly improve the effectiveness and sustainability of social services within the community. This approach challenges the conventional view of mosques as merely symbols of religiosity, proposing instead that they function as dynamic centers for social and cultural activity. Supporting this argument, Joachim Wach's theory highlights that religious practices are not just individual and ritualistic, but also social and organizational (Wach, 1994). Furthermore, drawing from Emile Durkheim's perspective on modern society, which emphasizes the differentiation of social functions and the need for institutions, including mosques, to adapt through professionalized management structures (Durkheim, 2016), this research assumes that when mosques are managed with modern methods, clear organizational frameworks, and structured social programs, they can actively contribute to community welfare and effectively meet the challenges of the digital era. Thus, the study asserts that innovative mosque management is not only possible but necessary for adapting to the evolving social landscape.

This research employs a qualitative approach, with a case study of Masjid Sejuta Pemuda in Sukabumi City as the primary unit of analysis, to explore in-depth how faith-based social services are integrated into mosque management. The selection of this approach is grounded in the view of John W. Creswell and Cheryl N. Poth, who argue that a sociology of religion

perspective offers a comprehensive understanding of how religious practices intersect with social dynamics in communities (Turner, 2011). The study uses both primary and secondary data: primary data includes semi-structured interviews with mosque administrators, CEOs, worshippers, local residents, and travelers who have used the mosque's services, while secondary data consists of internal mosque documents, activity reports, and relevant literature. Non-participatory observation techniques were employed to capture the social interactions and activities within the mosque setting. The analysis followed a thematic approach, as recommended in qualitative research, to identify patterns and extract meanings from the data (Majid, 2017). Following the data collection and coding process, the researcher synthesized thematic interpretations to understand the relationships between mosque management, social service innovation, and the role of religion in modern communities. In the final stage, conclusions were drawn to uncover the meanings, trends, and implications of the findings, aiming to contribute to the development of more effective and sustainable models of religious social services (Sugiyono, 2012).

Results and Discussion

1. Mosque Management Structure

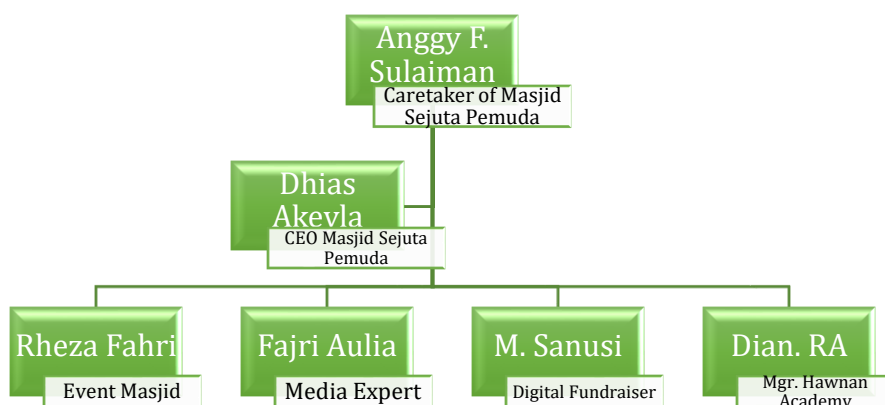
The establishment of the Masjid Sejuta Pemuda relies on the hadith related to youth whose hearts are attached to the mosque as well as several verses of the Qur'an that emphasize the function of the mosque. One of them is Q.S. An-Nur (24:38) which emphasizes the mosque as a place of unlimited sharing. This concept emphasizes the active role of youth in reviving the mosque as a social and spiritual center in accordance with the name of this mosque reflecting the identity of the younger generation, while its theological basis confirms the multidimensional function of the mosque in fostering, empowering, and religious civilization.

Masjid Sejuta Pemuda has five main missions to carry out its vision as a civilization mosque. First, the Baitullah pillar which aims to make the mosque a place where people return to Allah. Second, the Baitul Qur'an pillar which focuses on religious learning. This pillar provides access for people who want to improve their worship, such as learning to read the Qur'an, both for children and adults. Third, the Baitul Maal pillar that addresses various social and economic issues, such as poverty and usury based debt. The mosque

optimizes the role of zakat and social funds in order to help people in need, so that no funds are deposited. Fourth, the Baitul Muamalah pillar which encourages the mosque to have a business so that it can be financially independent, not only depending on the infaq and alms of worshippers. Fifth, the Baitul Ukhuwah pillar that builds close relationships between worshippers. This mosque is not only a place for congregational prayer, but also a place to strengthen ukhuwah, collaborate, and build togetherness in the community. These five pillars are the main foundation in realizing the 5.0 Civilization Mosque, which functions as a place of worship, learning center, social, economic, and brotherhood for the people. This shows that the vision of the mosque as a center of civilization is realized through five main pillars that reflect the multidimensional role of the mosque.

The management structure of the Masjid Sejuta Pemuda adopts a structured leadership system with a clear division of tasks as shown in Table 1. Ustadz Anggy F. Sulaiman, as the caretaker of the mosque, acts as a spiritual leader and strategic decision maker. Dhias Akeyla, as CEO, is responsible for the operations and management of the mosque including team coordination and development strategies. This structure is supported by several divisions, such as Mosque Events managed by Rheza Fahri, Media Expert by Fajri Aulia, Digital Fundraiser by Sanusi, and Hawnan Academy managed by Dian R.A. The division of roles reflects a modern, professional management approach, while remaining based on Islamic values and da'wah.

Table 1. Management Structure of Masjid Sejuta Pemuda



In its structure, the mosque management applies a recruitment system based on needs and expertise, but still provides opportunities for individuals who are willing to learn and commit to the values of the mosque. The Masjid Academy program also plays a role in equipping prospective administrators before being directly involved in management. Within the management period, there is no limit on the board's term of office, but strict monitoring is applied to maintain leadership effectiveness and ensure daily congregation targets are met. In addition, the expansion of the mosque through coaching and the waqf system shows a long-term vision in expanding the benefits to the community. With five main pillars and young leadership, the mosque prioritizes professionalism without abandoning the value of togetherness, making this mosque a model of progressive mosque management.



Figure 1. Open Recruitment Poster

Masjid Sejuta Pemuda was built with the aim of becoming a center of civilization managed by youth. The management of the mosque is also carried out professionally with an equality-based leadership system, where each board carries out its duties in accordance with the mandate given, as well as a recruitment process that emphasizes commitment to learning and contributing.

The management structure that is based on equality but still has a clear leadership system shows that the management of the One Million Youth Mosque is not only based on a family approach, but also structured and professional. In addition, this mosque places young people as the main driver in driving the success of the program, with the recruitment and selection process being able to form a management dominated by professional and committed young people.

This finding proves that the management of the One Million Youth Mosque has successfully implemented a modern system based on professionalism through the Masjid Academy program. This is in line with Firman & Basri's research which emphasizes the importance of modern management, technology, and the role of the mosque as an economic center and community development (Firman & Basri, 2023). The recruitment and training of marbot reflects an organized structure according to the mosque's vision. As the study by Siti Yumnah shows, mosques that involve various ideas are able to provide wider social and worship benefits (Siti Yumnah, 2021). This model is an example of modern mosque adaptation without ignoring its essence as a place of worship and center of Islamic civilization, provided that there is broader community involvement to sustain its role as a center of social change.

2. Religious Social Services Program

The Masjid Sejuta Pemuda attracts young people with relevant facilities by providing coffee and WiFi, and three main elements are implemented. As expressed by the CEO of Masjid Sejuta Pemuda.

"...we present the happy room with facilities and friendly human resources, good human resources, who welcome, who serve. Then the satiety room we provide snacks, coffee, food and others. And the quiet room is where we become a good listener for anyone who comes..." (Interview by Widiawati, September 12, 2024).

The statement confirms that the service at the Masjid Sejuta Pemuda seeks to create a friendly and inclusive environment for worshipers and is relevant to young people through the facilities provided and through human resources who have been trained to serve worshipers.

Table 2. Social Services Program at Masjid Sejuta Pemuda

Program Name	Program Definition	Program Objectives
Traveler Friendly Mosque	Provide facilities and services for travelers who are on the move.	Pilgrims who need rest facilities.
Free Food Sharing Kitchen	Providing free meals three times a day to regularly scheduled worshippers after congregational prayers.	Pilgrims and Travelers

Free Premium Coffee Bar	Providing premium coffee made by professional baristas free of charge for worshippers.	Pilgrims, travelers, young people.
Happy Market	Providing staples to meet the needs of the surrounding community	The surrounding community
HUPN	Hadiah Untuk Pejuang Nafkah is a program that aims to appreciate the breadwinners	Breadwinner



Figure 2. Traveler Friendly Mosque Program

The mosque also provides various facilities for travelers and pilgrims who stop by as shown in Table 2, so this mosque is known as the Musafir Friendly Mosque. Some of the main facilities provided include a resting place complete with mattresses, pillows and blankets, as shown in Figure 2. The traveler-friendly mosque program is an implementation of the Baitul Ukhuwah pillar which allows worshippers to stay overnight with certain conditions addition, there is a free Premium Coffee Bar serving coffee and snacks. This service program is a space for pilgrims, especially young people, to discuss and enjoy coffee or tea with a supportive view. The barista who serves this program was previously a bar manager at one of the cafes in Sukabumi. With the presence of professionals and the use of adequate equipment, this coffee bar shows professional service and serious management, as shown in Figure 3. The coffee served is original coffee, so as to maintain quality and taste. The coffee bar at the Masjid Sejuta Pemuda is designed to attract young people to comfortably spend time at the mosque, without worrying about leaving the congregational prayer. This program was

initiated from the trend of young people spending time outside rather than in the mosque.



Figure 3. View of Cafe Bar Mosque

The mosque also has a sharing kitchen that produces hundreds of portions of food for worshipers every day. This free meal service program three times a day has adequate place facilities, as shown in Figure 4. This program is the implementation of the Baitul Muamalah pillar. In this program, donors can donate food or other staples. Likewise, this mosque collaborates with business owners who can support the mosque's operations by donating their business products, such as a syrup factory that regularly supplies drinks for the mosque's needs.



Figure 4. Food Sharing Kitchen Program Poster

The provision of various facilities and services in this mosque applies to everyone regardless of social status and religious background. Every worshipper from various economic levels is free to enjoy this service as a form of concern for all servants of Allah. As stated by the CEO of the Mosque: "The House of Allah is introduced for everyone. Whether they are Muslims or non-Muslims, they are entitled to benefit from the house of Allah swt..." (Interview by Widiawati, September 12, 2024).

With services and facilities that are open to all backgrounds, the mosque is an attraction for other donors including non-Muslims to participate in supporting the sustainability of the program. For social programs that involve direct assistance, the mosque implements an assessment and social mapping system. Through this process, the mosque identifies people who are really in need using certain indicators. The data obtained is then analyzed and discussed at meetings to determine the target beneficiaries. Thus, although public facilities such as three meals a day and rest areas are open to the public, other social assistance programs are still provided selectively based on the results of the assessment.

Each program has a dedicated team responsible for its respective pillars. Program evaluation is carried out in stages, where leaders in each field are responsible for program improvement and refinement. Strategic decisions are still consulted with the caregivers to ensure alignment with the mosque's vision and mission. In addition, to attract youth through service programs, the first step in planning is to analyze the target audience. The management understands the preferences, culture, and needs of young people so that the programs designed are truly relevant. More clearly in his interview, the mosque division explained:

"Some of the factors that we pay attention to are probably from 5W1H. We also apply SWOT analysis in making programs... Then we also make trial and error. So definitely from one program, for example Youth Space, the concept is not immediately fixed like that. There must be concept experiments that we carry out until we get a pattern that suits what we want and is suitable for the congregation we are targeting..." (Interview by Widiawati, November, 2024).

This target audience analysis ensures that the programs are relevant and engaging for youth and communities, as they are designed based on needs analysis and developed collaboratively.

In addition to these flagship programs, the Mosque also has a Gifts for Livelihood Fighters program as shown in Table 2. Every month, recipients who meet certain indicators will receive gifts as a form of appreciation. In addition to gifts, assistance is also provided in the form of money. This program aims to support and appreciate the struggle of a father in earning a living. In addition, Mgr. Hawnan Academy explained about the Happy Market program:

"...Because we also pay attention to their needs. Every month we hold a happy market, where the women after the study, the women are given vegetables, given raw materials for cooking, so..." (Interview by Widiawati, February, 2025).

This statement shows that the mosque can create a solution space for the surrounding community by organizing the Happy Market as a monthly necessity.

Meanwhile, programs in the Baitullah pillar include study activities divided according to age groups such as children, teenagers, adults, and parents as well as based on gender such as the Muslimah Level Up study. Although no non-Muslims have come to the mosque, some converts visit after being attracted by information on Instagram and come to explore Islam and share their experiences.

The success of the program at the Masjid Sejuta Pemuda is measured based on the achievement of predetermined targets. Program evaluation is carried out as needed, either directly after the event or regularly according to the schedule of each division. As the fund distribution report contained in Figure 5. which shows the number of beneficiaries in each program from each pillar of the mosque.



Figure 5. Fund Disbursement Report

As shown in Figure 6, the management of funds managed by the Baitul Maal pillar, there is a separation mechanism between infaq, waqf, and other types of donations so that the use of funds is in accordance with their respective contracts. This is done to ensure effectiveness in fund distribution. With this report, donors can see that the donations given are actually used in accordance with the agreed contract, thus fostering trust and satisfaction in the congregation. To attract donors, the Masjid Sejuta Pemuda is specially managed by the Baitul Maal team and the Media Team.



Figure 6. Baitul Maal Pillar Team Report

Based on the data obtained, the main pattern in the implementation of religious social service programs at the Masjid Sejuta Pemuda shows services that are inclusive and based on care. This is evidenced in the food-sharing kitchen service program and premium coffee bar that cares about worshipers and youth who are more comfortable in a cafe than in a mosque. The success of the program has indicators in the form of setting achievement targets, so that each program can be analyzed and adjusted to the needs of the congregation..

Masjid Sejuta Pemuda also has a strong pattern of attracting youth to participate in mosque activities. Programs such as the Free Premium Coffee Bar become more convenient and relevant facilities for the younger generation. In addition, the mosque is able to reduce dependence on infaq and sadaqah by organizing digital fundraising and collaboration with donors. Transparency in fund management through reports published to donors is one of the important factors that increase the trust of worshipers in the mosque.

The results of this study indicate that this mosque has successfully developed a social service model based on modern mosque management and oriented towards sustainability. This is in line with the findings at the Darussalam Mosque which show that modern mosques not only function as places of worship but also centers of family empowerment, including economic and social aspects (Arifin & Azzahra, 2024). In addition, this mosque also shows that with good financial management transparency the mosque can achieve financial independence and expand its reach to collaborate with many communities. The results of this study are in line with the findings at the Abu Hanifah Mosque, Banjarmasin Islamic Hospital, which show that accountability and transparency in mosque financial management can improve the welfare of the people, and support the financial independence of the mosque (Bustani, 2024). The concept of Masjid Peradaban 5.0 can be a standard model for other mosques in improving their socio-religious functions through widely developed strategies.

3. Impact of the Program on the Community

Social services have a crucial role in improving community welfare, strengthening solidarity, and encouraging community self-reliance through various sustainable programs. The existence of the Masjid Sejuta Pemuda has

a significant impact in increasing the sense of security in the surrounding neighborhood. Previously, the area around the mosque was a dark and unsafe area, especially for women. The social service aspect in the form of sustainable mosque activities creates changes in mobility and involvement in the social life of the community.

Residents have also felt a big change in their neighborhood since the existence of this mosque. According to him, the mosque is not only a place to pray, but also presents various activities that make the atmosphere more lively. Since this mosque became famous, there have always been visitors who come either to pray, attend studies, stay in touch, or travelers who stop by to rest. As expressed by one of the worshippers.

"I stopped by this mosque to pray, I was immediately welcomed by the GEN Z administrators who were very friendly, if you want to ask questions, all questions are answered clearly, it makes me feel comfortable." (Interview by Widiawati, November, 2024).

The presence of youth who actively serve the congregation shows an increase in the number of visitors and the diversity of activities from worship to hospitality, it also shows that this mosque has succeeded in attracting wider community participation.

Meanwhile, the impact on the surrounding youth is marked by the enthusiasm to participate in routine studies held by this mosque, because the material is interesting and in accordance with the style of young people coupled with devotional sessions delivered by preachers from among young people. This indicates that the study program initiated by the Baitullah pillar has succeeded in making the trend of young people to return close to the mosque.

The Free Premium Coffee Bar program is also an attraction for young people. In addition, this program can restore youth attachment to places of worship by maintaining worship and reading the Qur'an. This reflects the application of Joachim Wach's theory of religious expression, where this program successfully connects ritual aspects with social aspects so as to create a balance between the spiritual and social needs of worshippers. Meanwhile, the kitchen for sharing program reflects organic solidarity where people with different backgrounds such as traders on the edge of the mosque

and people around come together and connect through religious values and togetherness. As expressed by one of the surrounding communities:

"*Alhamdulillah*, the service at this mosque is very good and friendly. I eat here, the food is delicious, clean, and everyone is like a friend to me." (Kang Ilhan, Interviewed by Widiawati, February, 2025).

This statement reflects the value of inclusiveness and egalitarianism in religious social services. This concept emphasizes that the mosque is not only a place of formal worship, but also a social space that embraces all groups without distinguishing social status.

In addition, the author found another interesting phenomenon related to visitors' responses to the condition of the mosque that was under renovation. Some worshipers or visitors canceled their intention to stop by after learning that the mosque was in the process of renovation. When the mosque caretaker welcomed and directed them to the prayer area, visitors refused by saying they only wanted to take pictures.

This shows that the motivation of some visitors when visiting the One Million Youth Mosque is not only based on aspects of worship, but also on the aesthetic value and visual appeal of the mosque. This phenomenon reflects the shifting function of mosques in the digital era, where mosques also function as destinations that have aesthetic value and social media appeal (Kasim, 2019)(Kasim, 2019). The refusal to worship at mosques suggests that for some people, the visual experience takes precedence over the spiritual aspect. The findings also highlight the challenge for mosque managers in maintaining a balance between religious functions and religious tourism appeal, especially in the face of visitors who are more oriented towards visual experiences than religious activities.

Referring to the data obtained, there are several main patterns in the impact of the social service programs of the Masjid Sejuta Pemuda. The mosque applies broad social openness, ensuring that every individual, regardless of social and economic background can benefit from the programs available. In addition, the mosque has also succeeded in creating a welcoming environment for various groups by combining religious functions and social needs, such as the Free Premium Coffee Bar facility that attracts young people to visit the mosque more often.

Based on the results of the research, the Masjid Sejuta Pemuda shows a form of change that is in line with Emile Durkheim's concept. This mosque has adjusted its role as a center of social and spiritual life with an inclusive and modern approach. Thus, the changes that occur in the environment around the Masjid Sejuta Pemuda are in line with Durkheim's theory regarding the shift from mechanical to organic solidarity. The mosque is no longer just a place of worship in the traditional form, but also a dynamic and adaptive social space. In addition, the interaction between mosque administrators and visitors shows the dynamics in the motivation to visit and the perception of the mosque's function, indicating that the convenience of the facility influences visitors' decision to stop by.

The findings provide insight that a modern, data-driven mosque management model can significantly increase congregational participation and create sustainable governance. This approach has the potential to restore the mosque's role as a dynamic center of Islamic civilization and is relevant to the needs of today's ummah by applying it to other mosques.

Discussion

This study explored the social service programs at Masjid Sejuta Pemuda, focusing on its management structure, service delivery, and the impact on the surrounding community. The mosque operates with five main pillars—Baitullah, Baitul Qur'an, Baitul Maal, Baitul Muamalah, and Baitul Ukhuwah—which collectively embody its vision of becoming a center of civilization. These pillars reflect the mosque's role as a place of worship, education, economic empowerment, and social solidarity. Additionally, the management structure is professional and youth-driven, highlighting the active involvement of young people in decision-making and program implementation. Through flagship initiatives like the Free Premium Coffee Bar, Traveler Friendly Mosque, and Food Sharing Kitchen, the mosque fosters inclusivity and community engagement, attracting diverse groups from all walks of life. The mosque's transparency in financial management and its strategic use of technology further strengthen its operational efficiency and sustainability. The results underscore the mosque's role in revitalizing the local community, particularly through its social programs that have improved social cohesion, youth participation, and overall welfare.

The findings of this study can be understood through the lens of the theoretical framework established in the research argument, particularly through the perspectives of Nurcholish Madjid, Joachim Wach, and Emile Durkheim. First, in alignment with Nurcholish Madjid's concept of the mosque as a center of Islamic civilization, this study challenges the traditional view of mosques as mere spaces for ritual worship. Madjid (2019) emphasizes that mosques should address not only the spiritual needs of the community but also their social and cultural needs. The case of Masjid Sejuta Pemuda reflects this expanded role, as the mosque integrates five core pillars that combine religious functions with social services, education, and economic empowerment. This integration underscores the mosque's capacity to fulfill both the spiritual and social needs of its community, embodying Madjid's vision of mosques as dynamic centers of civilization that are responsive to the evolving demands of society.

Further support for this approach can be found in Joachim Wach's theory, which stresses that religious practices are not solely individual or ritualistic but are also inherently social and organizational in nature (Wach, 1994). This theoretical perspective is evident in the case of Masjid Sejuta Pemuda, where religious practices are not confined to individual worship but are organized to foster social interaction and community development. Programs such as the Free Premium Coffee Bar and the Food Sharing Kitchen not only provide essential services but also facilitate social interaction, youth engagement, and community cohesion. These programs align with Wach's assertion that religious institutions must serve as organizational centers for social life, where individuals come together for collective purposes beyond ritual worship. The mosque's emphasis on inclusivity and engagement with younger generations further reinforces the idea that religious spaces must evolve to meet the broader social needs of their congregations.

Additionally, the findings of this study can be interpreted through the lens of Emile Durkheim's theory of the differentiation of social functions within modern society. Durkheim (2016) argued that as society becomes more complex, institutions, including mosques, must adapt by professionalizing their management and functions to meet the diverse needs of the population. The management structure of Masjid Sejuta Pemuda, which

is characterized by a clear division of roles, the use of modern technology, and a focus on operational efficiency, reflects Durkheim's notion of institutional adaptation. By adopting a professional management system and integrating digital tools for transparency and accountability, Masjid Sejuta Pemuda has positioned itself as a mosque capable of responding to the complex challenges faced by contemporary communities. This professionalization ensures that the mosque is not only a place of worship but also an effective institution for community welfare, capable of meeting both spiritual and social demands.

This study offers a novel contribution to the literature on mosque management and its social functions by integrating modern management practices, technology, and youth leadership, an approach not deeply explored in previous research. Prior studies, such as those by Al-Krenawi (2016) and Kurjono et al. (2022), emphasize the role of mosques in providing social services through zakat and waqf management, contributing to poverty alleviation. These studies highlight the pivotal role of mosques as centers for social empowerment. The findings in this study are consistent with this perspective, demonstrating that mosques are not solely places of worship but also serve as centers for social activities, addressing social issues like poverty and economic inequality. However, this research differentiates itself by highlighting the integration of technology in mosque social service management, which has been underexplored in existing literature. The study shows that technology integration can enhance transparency, efficiency, and sustainability in mosque-based social programs, particularly through digital fundraising and data-driven management systems, a dimension not thoroughly addressed by earlier studies.

On the issue of youth participation in mosque activities, several studies, including those by Bagaskara et al. (2024) and Suyuti & Fitriani (2022), identify a decline in youth involvement, often attributed to a lack of awareness regarding the mosque's broader social role. These findings suggest that while many mosques attempt to engage youth, they have not fully succeeded in offering programs that align with the needs and lifestyles of younger generations. This study adds a new perspective by examining how Masjid Sejuta Pemuda successfully attracts youth through technology-driven social services and relevant programs, such as the Free Premium Coffee Bar and modern discussion spaces. Unlike previous research, this study demonstrates that technology, such as the use of social media and digital

platforms, can be an effective tool for connecting youth to mosque activities—an aspect previously underrecognized in the literature.

Furthermore, regarding the integration of technology in mosque management, previous research by Sutono & Risyan (2023) and Firman & Basri (2023) has discussed how digitalization can improve accessibility and transparency in mosque operations, particularly in financial management and administration. However, the application of technology to social service management within mosques remains limited. This study introduces a more holistic model of mosque management that leverages technology to manage social services, such as through data-driven social mapping and digital fundraising initiatives, a new approach in this field of research. The findings suggest that mosques, by adopting modern technology, can achieve greater transparency, increase community participation, and create more sustainable and efficient management models.

Thus, the primary distinction of this study lies in its incorporation of technological innovation in mosque social service management, alongside youth leadership in the development of programs that are aligned with the community's needs. The contribution of this research to the literature is evident in its comprehensive integration of these elements, which have not been thoroughly explored together in prior studies. The findings suggest that future mosques, especially those embracing modern management practices and technological integration, can play a more significant role in social empowerment and community development, making them increasingly relevant in the face of social and technological change in the digital age.

The findings of this study contain important meaning in the social and ideological context, namely that Masjid Sejuta Pemuda has a strategic role in the implementation of social religious services in modern society. The success of the youth-dominated management structure shows that the younger generation is able to take an active and effective role in mosque management, in line with Nurcholish Madjid's thoughts that place youth as agents of change with the spirit and idealism to build a better society (Madjid, 2019). This indicates a paradigm shift that the mosque is no longer just a place of worship, but has transformed into a centre of social activities oriented towards community welfare. The social service programme run by the Masjid Sejuta Pemuda also has significant social implications, namely

being able to bridge the socio-economic gap between the mosque and the surrounding community. This reflects the creation of a sustainable social structure, where the mosque and the community are interconnected in building common welfare. In addition, the joint awareness between mosque administrators and the community in managing religious social service programs strengthens the mosque's function as a centre of social life as well as a centre of Islamic civilization. This is in line with the idea of mosque revitalisation put forward by Nurcholish Madjid, namely making the mosque the centre of inclusive and progressive community life (Madjid, 2019). Thus, this research contributes to a broader understanding of the strategic role of mosques in social development based on religious values and the active involvement of the younger generation.

The results of this study reveal both the positive functions and potential dysfunctions of implementing religious social services in mosques. On the positive side, the research highlights how social services can raise public awareness and promote community engagement, transforming mosques into inclusive centers for social activity. This shift also strengthens solidarity among worshippers, fostering deeper social connections within the community. However, the study also identifies significant challenges, notably the resource limitations that many mosques face. Relying heavily on donations and alms—funds that are inherently unstable and unpredictable—creates financial uncertainty and impedes long-term planning for social service initiatives. As noted by Kurjono et al. (2022), mosques often struggle with sustaining operations due to limited financial resources, which further complicates the maintenance and development of facilities and the expansion of social programs. The lack of structured maintenance and professional management, as highlighted by Mohammed et al. (Mohammed et al., 2024), accelerates the deterioration of mosque facilities, affecting their capacity to serve as stable hubs for social services. These findings underscore the urgent need for mosques to diversify their funding sources—through waqf (endowments), commercial ventures, or digital donation systems—and adopt professional management practices in both finance and facilities. Such strategies would enhance the operational sustainability and social impact of mosque services, making them more resilient to external financial fluctuations.

The study also emphasizes the risks associated with mosques' reliance on donations to fund their social service programs. While donations are crucial for supporting mosque operations, their irregularity and unpredictability pose significant risks to the long-term sustainability of social services. As observed in studies by Yaso' et al. (2019) and Batool et al. (2019), mosques often struggle with securing consistent funding due to the voluntary nature of donations, which can fluctuate based on external factors such as economic conditions or public sentiment. This dependence on external donations limits the ability of mosque managers to plan effectively for the future and scale their social programs to meet growing community needs. Furthermore, the reliance on voluntary contributions prevents mosques from achieving financial independence, which is crucial for ensuring the sustainability of services in the long term. To mitigate these challenges, it is critical for mosques to explore alternative revenue streams. As Suhairi et al. (2021) suggest, mosques could better leverage waqf (endowments) or explore commercial opportunities, such as renting out space for community services or launching educational programs. Moreover, the integration of digital donation platforms could increase the frequency and volume of donations, potentially stabilizing the mosque's financial resources. Therefore, a strategic shift towards diversified funding models and more professional financial management could reduce the risks associated with dependence on donations, ensuring the long-term viability of mosque-based social services.

A further significant challenge identified in this research is the burden placed on mosque managers, who are tasked with balancing the mosque's core religious functions with the demands of managing social service programs. Mosque administrators are responsible for overseeing religious activities, such as prayers and religious education, while also managing social programs aimed at poverty alleviation, community engagement, and educational initiatives. Studies such as those by Aneesh et al. (2024) reveal that mosque management committees (MMCs) often struggle due to a lack of professional training and expertise in managing both religious and social service activities. This dual responsibility can lead to managerial fatigue and operational inefficiencies, particularly when mosque committees are not equipped with the necessary resources or skills to manage complex programs. The workload burden is compounded by the fact that mosque

committees often lack specialized knowledge in areas such as facilities management, financial planning, and community outreach. As a result, the effectiveness of social service programs can be diminished, as the managers' capacity to balance these diverse roles is stretched thin. Additionally, providing training and capacity-building programs for mosque committees would help alleviate the pressure on mosque managers, ensuring that both religious and social functions are carried out effectively. Strengthening digital tools and management frameworks could also enhance the efficiency of mosque operations, supporting managers in their complex roles.

Based on the findings of this study, several policy actions are necessary to address the challenges identified in mosque management, particularly in the context of social service programs. First, mosques should diversify their funding sources to reduce dependence on unstable donations, exploring opportunities such as waqf (endowments), commercial ventures, and digital donation platforms. This will help ensure a more stable and sustainable financial base for mosque operations. Additionally, the implementation of professional management practices is essential to enhance the efficiency and sustainability of mosque services. This includes integrating specialized personnel, such as professional facilities managers and financial advisors, to improve the maintenance of mosque facilities and the management of resources. Furthermore, mosque management committees (MMCs) should receive comprehensive training and capacity-building programs to equip them with the necessary skills to balance religious and social responsibilities effectively. These programs should focus on areas such as financial management, community outreach, and program development. Finally, strengthening digital tools and management frameworks will help streamline operations, improve transparency, and increase community engagement. By adopting these strategies, mosques can better navigate the complexities of social service delivery, ensuring long-term sustainability and maximizing their impact on the community.

Conclusion

Based on the results of the research, it can be concluded and taken as the main lesson that the Masjid Sejuta Pemuda has a strategic role in providing social and religious services that are relevant to the needs of modern society. The implementation of various social programs, such as rest areas, daily food

kitchens, and other social activities, has proven effective in increasing solidarity among worshipers and strengthening the mosque's function as a centre for social and religious activities. Another important finding shows that the modern management approach applied in this mosque contributes greatly to improving access to social services, although it is still faced with challenges such as limited resources and funding sustainability. In addition, the integration of religious values in every social activity proved to be an important foundation in building harmony and togetherness in the neighbourhood, making the mosque not only a place of worship, but also a space for community togetherness and empowerment.

This research makes a significant scientific contribution to the study of religious social services by offering a new perspective on the role of mosques as centres of community welfare. The main contribution of this research lies in strengthening the concept that the function of the mosque is not only limited as a place of worship, but also as a social institution that is able to adapt to the needs of modern society. Through an examination of the implementation of various social programmes at the Masjid Sejuta Pemuda, this research presents a model of mosque social service management that can be replicated by other mosques in strengthening their role in the community. In addition, this research produces a new approach that emphasises the importance of synergy between mosque managers, congregants, and other stakeholders in building an inclusive and empowered environment. As such, this study broadens the scope of mosque studies in the contemporary social context and provides a theoretical and practical foundation for the development of future religious social services.

The main limitation of this research is its focus on only one case study, namely the Masjid Sejuta Pemuda, so that the findings do not necessarily represent the dynamics of religious social services in other mosques with different characteristics. As a consequence, this research has not been able to provide a general or comparative picture between various types of mosques. Therefore, it is recommended that future research conduct comparative studies of several mosques with diverse social and managerial contexts to gain a broader and more representative understanding. In addition, the qualitative approach used in this study provides in-depth insights, but has not been able to quantitatively measure the long-term impact of social services on community welfare and social cohesion. Therefore, future research could

adopt a mixed methods approach by incorporating quantitative data to provide a more comprehensive analysis. Future studies should also consider external factors such as government support and regulations that play a role in optimising the function of mosques as sustainable social service centres.

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