



THE ROLE OF THE EFFECTIVENESS OF MOSQUE SOCIAL ACTIVITIES AND THEIR CONSISTENCY IN REPETITION DONATION DECISIONS (CASE STUDY OF MASJID RAYA AL INSAN)

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ABSTRACT

Mosques play a vital role in Islam, serving not only as places of worship but also as centers for various social activities and economic empowerment, including the collection of social funds such as zakat, infaq, and sadaqah (charity). However, data from the 2024 Mosque Information System (SIMAS) of the Ministry of Religious Affairs of the Republic of Indonesia shows that of the total 694,725 mosques and prayer rooms, only 28,138 have a Mosque Welfare Agency (BKM), indicating that the majority of mosque management remains traditional and has not adopted modern management. Masjid Raya Al Insan (MRAI) in Kebayoran Lama, South Jakarta, is known for frequently holding social and humanitarian activities, both routine and incidental, for the congregation and the community living around the mosque. Previous research has examined factors such as transparency, accountability, the attitude of mosque management, and the social and religious influences of donors on trust and donation decisions. However, there is still little research that specifically examines the role of the effectiveness of mosque social activities and their consistency on repeat donation decisions. Using a qualitative case study method through in-depth interviews with administrators and donors, this study evaluates the role of the effectiveness and consistency of MRAI's social programs on repeat donations. The results show that the effectiveness of social activities is assessed by the emotional impact and

tangible solutions for the community, not simply by statistical figures. It was found that repeat donation decisions are driven by a strong synergy between theological motivation and trust in the integrity of the administrators. Specifically, the consistency of social programs proved to be a key factor in building donor loyalty, validating the paradigm that "busy mosques" that actively distribute funds actually attract more donations. The study concluded that program consistency creates a sense of security and inner satisfaction for donors. As a recommendation, mosque administrators need to immediately undertake digital transformation in transparent financial reporting and implement Customer Relationship Management (CRM) to maintain donor relationships to ensure the sustainability of funding for community programs..

Keywords: Mosque; Social Activities; Donation Repetition; Effectiveness of Social Activities; Mosque Management

INTRODUCTION

In Islamic society, mosques serve not only as places of worship but also play a central role in various aspects of life, such as da'wah (Islamic outreach), education, social affairs, organizational matters, finance, politics, religious literacy studies, community economic empowerment, and so on. In their social function, mosques can serve as centers for community economic empowerment activities, as they can act as centers for collecting social funds such as zakat (alms), infaq (donations), shodaqoh (charity), and other social and religious funds, the benefits of which are then distributed to the surrounding community (Castrawijaya, 2023). Therefore, every congregation that builds a mosque, apart from being a symbol of the unity of the congregation and also a means for preaching, must also have an orientation to make the mosque a means of economic empowerment for the congregation and also the surrounding community. (Dalmeri, 2014).

The Mosque Information System (SIMAS) owned by the Ministry of Religion of the Republic of Indonesia recorded that by 2024, there were 312,693 mosques and 382,032 prayer rooms throughout Indonesia as illustrated in Table 1 based on SIMAS database records retrieved in 2025 (Kemenag SIMAS, 2025). What is further noted is that out of the total 694,725 mosques and prayer rooms recorded in this 2024/2025 dataset, only 28,138 of them are managed by the Mosque Welfare Agency (BKM). The data on the number of BKMs more or less illustrates the phenomenon of mosque management in Indonesia which is still carried out traditionally or simply, in the sense that the management process and

management system have not yet adopted technological developments and modern professional management models, resulting in a significant gap between the ability/capacity of mosques to serve the needs of the congregation and the ever-changing expectations of modern life. (Abdullah, Fahrudin, & Faqihuddin, 2024).

Table 1: Data on Mosques, Prayer Rooms and Mosque Council Board (“BKM”) in Indonesia (Kemenag SIMAS, 2025)

Mosque Data		Prayer Rooms (Musholla)		Mosque Council Board	
Mosque Type	Amount	Musholla Type	Amount	Level	Amount
Grand Mosque	468	Public Area	94.597	Province	32
Historic Mosque	1.085	Offices	4.051	District	493
Big Mosque	5.166	School	15.232	Sub District	4.316
Public Area Mosque	53.801	Housing	268.152	Village	23.297
<i>Jam'</i> Mosque	252.136				
National Mosque	1				
State Mosque	1				
Majestic Mosque	35				
Total Mosque	312.693	Total Musholla	382.032	Total Council	28.138

In addition to the problems related to the lack of good management, the model for collecting and managing mosque funds which is still stuck in traditional methods by relying on mosque donation boxes and its distribution is limited only to consumptive needs (purchasing carpets/prayer rugs, building renovations, etc.) is also a fairly dominant problem in Indonesia. (Pradesyah, Susanti, & Rahman, 2021). However, recently, many mosques, especially in urban areas, have been managed in a modern, accountable manner with competent and professional caretakers, such as the Jogokariyan Mosque (Yogyakarta), the Kapal Munzalan Mosque (Pontianak), the Al-Falah Mosque (Sragen), the Sejuta Pemuda Mosque (Sukabumi), and other similar mosques. What stands out most about these mosques, such as the Jogokariyan Mosque, is their financial independence, allowing them to finance their daily operations and

programs without relying directly on donations from the congregation. (Taufiq & Purnomo, 2018). Besides financial independence, another factor that often draws attention to these mosques is their policy of minimizing their cash flow, or even zero. Uniquely, this policy of minimizing cash flow and channeling as much as possible into activities for the congregation and the surrounding community actually increases residents' interest and enthusiasm for donating (Mustofa, 2021).

Numerous studies have examined the factors influencing Muslim communities, particularly mosque congregations, to channel donations, including zakat, infaq, sedekah, and waqf (endowments), to mosques. These studies have examined factors that stem from the mosque management, such as transparency, accountability, financial management, and the attitude of the mosque management. Other factors examined include those from the donor's perspective, such as religiosity and prosocial attitudes. Regarding factors from the mosque management side, Rosalia & Huda (2019), for example confirmed the hypothesis from previous research that the variables of transparency, governance and the attitude of mosque management have a positive and significant influence on the level of public trust in giving alms at the Nurullah Kalibata City Mosque. Shafiyah & Fithria (2023) also supported by adding accountability variables in addition to transparency and management as a positive role in increasing the trust of the community or mosque congregation in distributing their zakat to the Jogokariyan Mosque in Yogyakarta. External factors other than those from the mosque management side were also studied, where Mauludi, Khudlari Thoha, Azzam, & Sidik Ibrahim (2024) found that social influence factors from family and friends play a significant role in shaping a person's motivation to contribute or donate. Meanwhile, for factors from the donor's side, the role of religiosity and the prosocial attitude of the donor of alms has also been widely studied, including by Rodufan & Jannah (2024) who concluded that religiosity has a significant influence on the decision to donate at the Roudhotul Muchlisin Mosque in Jember. Other than that, Astuti, Dewi, & Priyo Nugro (2022) conducted research on prosocial attitudes, which are defined as voluntary behavior to provide assistance or help so as to provide positive benefits to others, and found the conclusion that prosocial attitudes were confirmed to have a negative influence and had no significant impact on the interest in using QRIS in giving alms or charity.

MRAI, a grand mosque located in the Patal Senayan area (Kebayoran Lama, South Jakarta), apart from being often considered a traveler-friendly mosque, is also quite well-known as a mosque that often carries out social

activities or humanitarian assistance with the target participants/beneficiaries from the mosque congregation, travelers who stop by and also the underprivileged community who live in the area around the mosque. On its website (MRAI, 2025), informed of several social activities or humanitarian assistance, both routine and incidental, which have been carried out by the management of the Mosque Prosperity Agency (BKM) of the MRAI. Among the social activities that have been carried out by MRAI include the provision of free overnight rooms for travelers/backpackers, free circumcisions on a large/mass scale with 50-100 children participating regularly every end-of-year school holiday and free monthly circumcisions (small scale with limited participants of 3-5 children), rice alms every 3 months (allocation for mosque caretakers, Quran house students, poor widows and other people in need around the mosque), free haircuts on the 4th Friday of every month, compensation and scholarships for orphans/dhu'afa, free lunch together (accompanying the Monthly Tuesday Afternoon Islamic Study), provision of walking sticks (allocation for those who are sick, disabled or elderly), provision of wheelchairs for disabled mosque congregations, both provided for use while in the mosque area or loan of wheelchairs for use by sick congregations at home until they recover, free sharing of vegetables from the mosque's hydroponic garden managed by the Islamic Group Farmers formed by mosque administrators, Disaster Response Post for receiving and distributing aid to disaster victims (floods, fires, etc.) in the area around the mosque, free skills and expertise training for productive age groups who are unable/in need and several other social programs.

Although there are many studies examining the factors that influence the trust and decision of prospective donors to donate their funds to the mosque, the author has not seen enough research that tries to dissect whether the factor of the amount of funds received by the mosque is channeled back to the congregation and also the community around the mosque (Concept from the congregation for the congregation) in the form of social activities has an important significance in influencing the community's decision to donate to the mosque, especially those that highlight the consistency or continuity of these social activities in influencing the repetition of donations from existing donors. Therefore, in the context of the relationship between mosque social activities and their influence on community trust in donating, this study was conducted to examine the extent to which the form and number of social activities, especially those carried out at the MRAI with the concept of "From the congregation for the congregation", can influence the trust of the Muslim community (the relationship between theological encouragement and the credibility of the

management) to donate to the mosque as an initial decision to donate. Furthermore, this study aims to evaluate the effectiveness of these social activities—not only in terms of statistical achievement, but also in terms of the emotional impact and tangible solutions experienced by beneficiaries. Furthermore, this study is specifically oriented to analyze the extent to which these social activities, if carried out consistently and continuously, can influence donors' decisions to repeat donations.

The author understands that the economic and social situation has recently become increasingly complex and difficult for most people. In this situation, mosques should play a strategic role in supporting community welfare through social activities, as they are the closest line of defense to the community and directly interact with the congregation. (Amin, 2019). Therefore, the author hopes that the results of this study are not only relevant from an academic perspective, but also have significant practical implications so that mosque managers/administrators can understand the extent of the influence of mosque social activities on the Muslim community's belief in giving alms. In turn, this research is also expected to help mosque administrators or program designers/planners that are more effective and responsive to community needs. Furthermore, the results of this study are also expected to serve as a reference for other mosques in creating and developing their social activities, thereby strengthening the social role of mosques as a key pillar in building a harmonious and empowered society.

LITERATURE REVIEW

Donation Behavior Theory

Donation behavior, or voluntary giving, is often defined as a form of charity or voluntary activity aimed at giving as much of one's own resources as possible to others in need (Kasri & Ramli, 2019). Donation behavior is a complex phenomenon that is influenced by various factors, including psychological, social and economic factors. Rachmat et al (2019) Rachmat et al. (2019) state that donation behavior is a series of processes involving several parties, particularly interactions between individual or institutional donors and a charity or individual targeted for donation. Several theories relevant to understanding individual motivations for donating include:

- **Altruisme:** This theory emphasizes intrinsic motivation or human nature where a person is willing to do something or help others without expecting anything in return (Sears, 1988). According to Batson, Eklund,

& Chermok (2007) empathy is a key factor in someone behaving altruistically. When empathy appears, a person does not focus on the pressure or difficulties that he experiences himself, but rather focuses more on the pressure or difficulties experienced by other people. Meanwhile, Schroeder et al dalam (Saleh, 2020) stated that prosocial behavior can be classified into three sub-categories, namely altruism, helping and cooperation, with altruism being referred to as helping behavior in the sense that the helper helps others without expecting any reward or benefit for themselves or in simple terms, altruism is an attitude of helping one party to another voluntarily..

- **Social Exchange Theory:** This theory has the perspective that social interaction, including donations, is an exchange process in which individuals expect benefits, both tangible and intangible (Blau, 1964). Blau's idea developed a theory put forward by George Simmel, an early sociologist who extensively studied human behavior, stating that the primary motive for human exchange is to fulfill needs or pursue personal goals. These interactions between people are always reciprocal, even though the rewards received may be unequal (Raho, 2021). In the context of donations, these benefits can be a sense of satisfaction (for having helped others), social recognition from the community, positive feelings, or even financial benefits (for example in the form of tax recognition).
- **Social Identity Theory:** This theory views a person as tending to support a group or organization that the person feels he or she is a part of (Tajfel & Turner, 1979). In general, this theory reflects how existing relationships or connections exist, where when someone is connected to a certain social group they will tend to unite themselves in that group, including donating to that group (Sakti & Yulianto, 2018). In the context of donations to the mosque, it can be seen as a way for someone to strengthen their religious identity and affirm that they are part of the mosque community.
- **Theory of Planned Behavior:** This theory understands that the intention to perform a behavior, including donating, is influenced by attitudes toward the behavior, subjective norms (perceptions of what is in people's minds), and perceived control over the behavior (Ajzen, 1991). In the context of donations to mosque institutions, the existence of a positive perception of social activities carried out by the mosque and

good support or acceptance from the community can result in the intention to donate, either from individuals or collectively.

Mosques and their Functions in Islam

Linguistically, the word mosque comes from the Arabic word "sajada," which means a place to prostrate or worship Allah SWT. The earth, the place where we stand, is essentially a mosque for Muslims. Every Muslim is permitted to pray anywhere on the face of the earth, except in places prohibited by Islamic law, such as graves or other places (Ayyub, 1996). In general, a mosque can be interpreted as a holy place for Muslims which functions as a place of worship, a center for religious activities to enliven the spread of Islam, and a social community which must be continuously maintained, fostered and developed in a regular and planned manner (Hanafie & Abud , 1986).

Institutionally, the mosque is a very fundamental place in Islam. Al-Buthi (2020) in (Sunnatullah, 2021) stated that the importance of the existence of the mosque was what made the Prophet Muhammad (peace be upon him), upon his arrival in Medina during his migration from Mecca, immediately determine the steps to build the Prophet's Mosque as the first important pillar to be carried out in building a civil state, in addition to other important pillars, namely the brotherhood of the Muhajirin and Ansar, and establishing the basic law (*dustur*). Bin Abbas (1960) He stated that the first step of the Prophet Muhammad (peace be upon him) in his migration to Medina by building the Quba Mosque and the Prophet's Mosque was a smart, strategic and futuristic step, because from the mosque, the Prophet Muhammad (peace be upon him) then produced many individual cadres from among his companions who later became central figures as the successors of the message of the Islamic struggle.

In its development, the central role of the mosque is not only limited to a place for prayer or worship functions alone, but it also functions as a center for social activities and Islamic preaching (Az, et al., 2024; Faizal, Arta, Ni'mah, & Ainur, 2023; Fahrudin & Hyangsewu, 2022). Meanwhile, Al-Qardhawi (2000) mentioned that the function of the mosque, apart from being a place of worship, is also to function as a place to educate the people and provide orientation for da'wah (studies, lectures or others, with certain themes), social aspects of society and also various institutional activities such as (Qur'an Memorization Institute, Zakat Collection, Humanitarian Aid Solidarity, etc.).

Repeat Donation Decisions

In understanding donor behavior, a clear distinction must be made between the concepts of "initial donation decisions" and "repetition (repeat) decisions." The initial donation decision is the first time someone donates their funds, while the repeat donation decision is an important indicator of donor loyalty and the sustainability of funding for a philanthropic organization's programs and initiatives (Isman, 2023). To measure this level of repetition, an evaluation can be carried out by looking at the time span (interval) and the main underlying reasons between a donor's first donation and the subsequent donations he makes. In his research, Mount (1996) stated that donors who have previously donated (existing donors) tend to have a higher probability of donating again in the future compared to those who have not previously donated (non-donors). The tendency to donate again by existing donors indicates that previous donation experiences, where donors are satisfied with the ease of donating or information/communication from the recipient organization, can trigger or increase motivation to donate again. Naim (2018) In his research also confirmed that donors who are satisfied with their donations are very likely to convey information to the public about the institution where they donated with positive things that can motivate other people to be interested in donating. In addition to the positive experience of previous donations for a donor, research from Buraschi & Cornelli (2002) stated that donation behavior can be persistent over time, meaning that those who regularly donate are more likely to do so or repeat it in the future. Therefore, for philanthropic organizations, including mosques, building donor loyalty by ensuring a positive donation experience is crucial, as this can increase the sustainability and long-term value of their donations.

RESEARCH METHODS

This research was conducted using a qualitative research method with a case study strategy. Yin (2003) defined case study as part of the research process by saying that case study is an empirical investigation to investigate contemporary phenomena in more depth, and in a real-life context, especially to understand the boundaries between phenomena and contexts that are not clearly visible. While Moleong (2007) described a case study in qualitative research as a research that is intended to explore and understand phenomena related to what is experienced by the research subject in a holistic manner and is presented descriptively in the form of words and language, in a specific natural context using various natural methods.

This study analyzed the role of the effectiveness of mosque social activities and their consistency towards the decision of repeat donations through a case study at the MRAI, located in the Patal Senayan area of Kebayoran Lama, South Jakarta, with a research focus on social programs or activities that have been carried out by the BKM with segmentation of activities intended for mosque congregations and beneficiary communities in residential areas around the mosque. The items reviewed related to the effectiveness of MRAI social activities are in terms of the number of social activities, their consistency (for routinely scheduled activities), their innovation/creativity and also in terms of the number of beneficiaries. The selection of this research location is based on the fact that the MRAI, besides being widely known as a traveler/backpacker friendly mosque, is also quite well known as a mosque that often holds social activities or humanitarian aid with the target participants/beneficiaries from the mosque congregation, travelers who stop by and also the underprivileged community who live in the area around the mosque.

This research used primary data that obtained through in-depth interviews with sources related to the research theme. Sudjana (2000) states that an interview is a process of collecting data or information using a face-to-face mechanism between the person asking the question (interviewer) and the person being asked the question (interviewee). The interviews were conducted in a semi-structured manner guided by an interview issue protocol prepared by the researcher based on a literature review to achieve the research objectives. The informants involved in this research, who were interviewed in depth, were: (1) donors, namely people who were recorded as having given donations to the MRAI; (2) mosque managers, in this case the advisors and administrators of the BKM of the MRAI. To extract targeted, rich insights into repeat donation behavior, the 4 specific individual donors (ZA, NK, SR, and HAK) were selected using a purposive sampling technique from the mosque's donor database, specifically targeting active, existing donors with a proven track record of repeated giving.

The data collected from the in-depth interviews were analyzed using a thematic analysis approach which would involve several stages, starting with the transcription of all interview recordings to convert them into text, then repeated reading of the transcribed data, labeling or coding text segments relevant to the research questions which were then developed to find relationships between themes and finally, these themes were then interpreted and reconnected with the theoretical framework and research objectives to draw comprehensive

conclusions regarding the role of the effectiveness of mosque social activities and their consistency towards the decision to repeat donations at the MRAI.

To ensure qualitative rigor, data trustworthiness, and validity, the study employed two primary validation techniques: (1) member checking, which involved returning the transcription summaries and key takeaways to the informants (both donors and BKM administrators) to verify the accuracy of their expressed views; and (2) methodological triangulation, where qualitative insights gathered from informant interviews were cross-referenced and validated against secondary data, specifically the MRAI’s actual financial reports (2023–2025) and official SIMAS records owned by the Ministry of Religion of the Republic of Indonesia. This dual approach minimizes researcher bias and strengthens the overall credibility of the findings. The sources for in-depth interviews involved in this research are as follows:

Table 2: Informants/Sources involved in the research

No.	Names (Initials)	Affiliation	Date	Venue	Duration
1	SG	Trustee of the BKM MRAI	26-Dec-25	GU	16:02
2	AK	Chairman of the BKM MRAI	20-Nov-25	GU	18:42
3	BS	Secretary of the BKM MRAI	20-Nov-25	GU	20:01
4	RM	Head of the MRAI Zakat Collection Unit (UPZ).	20-Nov-25	GU	18:58
5	ZA	MRAI Donor (Individual)	13-Dec-25	GS	14:08
6	NK	MRAI Donor (Individual)	07-Dec-25	GS	16:01
7	SR	MRAI Donor (Individual)	02-Jan-26	JGK	12:05
8	HAK	MRAI Donor (Individual)	03-Jan-26	KLS	12:27

Note on Table 2: Informants 5 to 8 (ZA, NK, SR, HAK) represent the purposively sampled active donor segment, selected based on their established and continuous donation patterns to MRAI.

The list of questions or interview issues asked to the sources are as follows:

Table 3: Interview Issues

No	Interview Issues	1	2	3	4	5	6	7	8
1	Has the mosque's work program, particularly its social activities, been running well and effectively? What are the indicators ?	X	X	X	X	X	X	X	X
2	The impact of the mosque's social activities on the beneficiaries (congregation and the community living around the mosque) ? Hopes and reality	X	X	X	X	X	X	X	X
3	Have the mosque's social activities been able to attract donations, especially from existing donors, to continue or return? Is there any evidence to support this ?	X	X	X	X	X	X	X	X
4	If the mosque's social activities are not yet sufficient to attract and maintain interest in donating, what aspects do you feel need to be improved or enhanced ?	X	X	X	X	X	X	X	X
5	What is your perception of donation and what factors motivate you to donate ?				X	X	X	X	X
6	What was the primary consideration behind your decision to donate to the MRAI and continue to do so? How much of the mosque's social activities are a factor in your repeated donations?				X	X	X	X	X

In addition to primary data collected through interviews, this study also integrates secondary data, including MRAI financial reports to understand the trend of donation collection in the last 3 years and the allocation of funds for social activities, as well as documentation of social programs that have been

carried out by mosque managers in the past. Data from the SIMAS of the Ministry of Religious Affairs of the Republic of Indonesia, regarding the number of mosques and their management throughout Indonesia, will also be utilized to provide broader context on mosque management practices. These secondary data sources complement the primary data obtained through interviews, offering a more comprehensive understanding of mosque activities and their potential impact on repeat donations.

RESEARCH RESULTS AND DISCUSSION

Description of Case Study Object (MRAI)

MRAI located in the Patal Senayan area of Kebayoran Lama, South Jakarta, is a mosque that has transcended its traditional function as a place of worship. Institutionally, MRAI is managed by the BKM, which embraces a modern approach to serving the congregation while maintaining inclusive Islamic values. The entire BKM management strives to ensure the mosque's management aligns with the Prophet Muhammad's vision of establishing the Prophet's Mosque as a strategic pillar of a civilized state and a center of civilization.

MRAI is known as a grand mosque that is very friendly to travelers and visitors, by providing free overnight facilities and warm service. In addition, this grand mosque has a very diverse portfolio of social activities, ranging from the provision of regular food packages, especially the rice charity movement, free health services, the provision of free formal education based on the Quranic boarding school for orphans/dhu'afa junior high school level to economic empowerment programs such as the distribution of free vegetables and tilapia from the mosque's hydroponic cultivation to help address stunting in the surrounding environment. This flexibility and innovation in designing social programs are what makes MRAI have unique characteristics in the eyes of its congregation and donors.

The following is an illustration depicting the Study Object Profile of the MRAI along with the philosophy of its social program which, in the author's opinion, is based on three pillars, namely the pillars of health, food and empowerment.



Figure 1: Three Pillars of the MRAI Social Program

Research Findings and Analysis

i. Effectiveness of MRAI's Social Activities: Perspectives of BKM and Donors

Effectiveness in this qualitative research is understood as the extent to which the implemented social program achieves its objectives and provides a real impact for the beneficiaries, which is then translated into clear and measurable indicators, such as the extent to which the social activities have succeeded in prospering the mosque in the context of increasing the number of congregants and increasing the number of donations collected, especially in the last three years (2023-2025). Furthermore, the elements of "consistency" (routine and not sporadic program implementation) and "donor satisfaction" are categorized as part of the effectiveness indicators themselves, because an activity can only be considered comprehensively effective if it is carried out continuously and successfully satisfies the expectations of its donors. Based on the results of the interview with AK as the Head of BKM, the effectiveness of social activities in MRAI is not only measured through statistical figures, but also through the emotional response and positive dependence of the community on the mosque program. He stated:

"...The indicators are that it's working well, as felt by the community... It's evident, they will ask again... for example, about the monthly circumcision activity, they will ask: 'Will there be this activity again this month or next month?'" (AK, Head of BKM)

From a donor perspective, SR assessed that MRAI's effectiveness was clearly evident in the enthusiasm of participants, even from communities far outside the MRAI area. SR stated:

"Masyaallah, barakallah, it went well and effectively. The enthusiasm of the participants... was extraordinary, attracting interest and attracting the local community, even people outside the Al-Insan area, to join in." (SR, Donor)

This statement was reinforced by NK, a donor, who saw the effectiveness in terms of easing the economic burden:

"It turns out that the Al Insan Grand Mosque can facilitate this without spending a single cent... it's incredibly effective." (NK, Donor)

HAK, a donor who has known the mosque for over 25 years, stated that the mosque's strategic position as a "transit mosque" strengthens the effectiveness of its social programs not only for the surrounding community but also for those who happen to stop by/transit along the way. He emphasized that the spectrum of tangible benefits is felt by a broad community.

"Yes, because the mosque is also in the neighborhood, there are many people, secondly, it is also like an open mosque, 24 hours like a transit mosque. The programs are also good because the programs have an impact on the less fortunate, the half-capable, even the established people feel helped... the environment is also a very strategic environment, roadside and the environment, from the very elite to the completely poor." (HAK, Donor).

Meanwhile, from a strategic policy perspective, SG (the BKM Advisor) emphasized that the mosque's effectiveness also depends on the management's ability to adapt and learn from best practices while still maintaining MRAI's local identity. SG stated:

"We're creating these activities to learn from other well-known mosques. But we realize that not everything that's good there can be implemented here. We have to adapt to the conditions." (SG, BKM Advisor)

Analysis of the research results shows that the effectiveness of social activities at the MRAI is not only measured quantitatively, but also from the

emotional impact and positive dependence of the community on the mosque's programs. This finding confirmed the view Al-Qardhawi (2000) which stated that the function of a mosque should go beyond simply being a place of worship, but rather become a center for community empowerment and social development. MRAI's success in alleviating the economic burden on the community through free and inclusive programs is also a concrete manifestation of the concept of altruism in the theory of donation behavior. As explained by Batson dkk (2007) dan Schroeder et al, MRAI's helping behavior triggers collective empathy, where managers focus on the difficulties of others without expecting material rewards, which in turn creates a strong perception of effectiveness in the eyes of donors and beneficiaries. The effectiveness felt by donors and beneficiaries proves that MRAI has succeeded in implementing the strategic function of the mosque as exemplified by the Prophet Muhammad SAW in building a civil society centered on the mosque as referred to by Al-Buthi (2020) in (Sunnatullah, 2021).

ii. Factors Driving the Decision to Donate: Between Spirituality and Management Credibility

Using the Theory of Planned Behavior and Altruism, this study explores the deepest motives behind donors' understanding of donations, the motivations that drive them to donate, and why they prefer to channel their funds through MRAI. The findings indicate a strong combination of theological motivation and trust in the institution, including the credibility and integrity of its management. ZA (Donor) provided a very strong spiritual perspective on the nature of donation:

“Of course, donating is first and foremost a form of worship... the money we hold, the money we donate, is ours. When we die, it goes to our inheritance.” (ZA, Donor)

The same meaning was also conveyed by HAK, that in his understanding, donating is a manifestation of worship.

“Well, to be honest, by donating, we're actually practicing our religious obligations. When we embrace Islam, from the declaration of faith to the end, it's all about implementing our piety, so we have to do good deeds.” (HAK, Donor)

This statement reflects that donating to mosques is not just a simple philanthropic activity, but rather a manifestation of faith. However, spirituality alone is not enough to drive the decision to donate to a particular mosque. Trust also emerged as a key determinant. NK emphasized that the credibility of the management is a magnet for donors:

"The main factor is again, looking at the program's good aspects. Then there's the trustworthiness of the management, so... we get a sense of satisfaction." (NK, Donor)

Echoing NK's emphasis on credibility as a key driver of trust, SG explained that emotional connection and appreciation for donors are crucial in building that trust. He emphasized the importance of maintaining closeness so that donors feel valued:

"I think this should be appreciated... prayed for, and so on. So that later, if he or his family hears about it, they will be more interested... it is also very necessary to maintain the relationship between the administrators and donors." (SG, BKM Advisor)

Furthermore, transparency demonstrated through documentation of activities on social media is also a crucial factor. Donors feel more confident when they see tangible evidence of aid distribution through the mosque's digital channels. BS (Head of the BKM Mosque Youth) explained that the mosque's media team is very proactive in publicizing each activity:

"We're publicizing it to the wider public through social media... hopefully, they'll be interested in helping by becoming donors." (BS, BKM Secretary)

As an analysis, it can be said that the decision to donate to MRAI is driven by a synergy between intrinsic motivation (spirituality) and extrinsic motivation (trust in the institution). The research findings that donors view donation as a form of worship and a true legacy align with the concept of religiosity mentioned by Rodufan & Jannah (2024) as a significant factor in the decision to donate. However, with analysis using *Theory of Planned Behavior* (TPB) from Ajzen (1991) This shows that spiritual intention (attitude) will not manifest into the act of donating without perceived "behavioral control," namely the belief that the funds are being managed in a trustworthy manner. This is

confirmed by donor statements that require the integrity and transparency of management as determining factors for satisfaction. This finding strengthens previous research by Rosalia & Huda (2019) and also Shafiyah & Fithria (2023) in the introduction chapter, which concludes that transparency and governance have a significant positive influence on the trust of muzakki. In addition, the desire of donors to be appreciated and to maintain relationships with the management is relevant to Theory of Social Identity (Tajfel & Turner, 1979), where donations become a means of affirming one's identity as an integral part of the mosque community.

iii. Donation Repetition Analysis: The Role of Consistency of Social Activities

Repeat donations, or donor loyalty, are important indicators of the sustainability of a modern mosque. Field findings clearly confirm that the initial decision to donate, as discussed in the analysis of "Factors Driving the Decision to Donate and Distribute Funds," is driven by theological/spiritual motivations, while the decision to repeat (donate again) is influenced by the consistency of social programs, which is the donor's strongest reason for continuing to donate. Based on the view of Mount (1996), existing donors are more likely to donate again if they have had a positive experience. ZA explicitly stated the influence of activity consistency on his decision:

"With so many social activities being held, we want to, you know, the desire to donate again... that's definitely there." (ZA, Donor)

NK also supports this finding by stating that consistency builds positive expectations for donors:

"When this (routine program) is implemented, donors who have already given will donate again. And it will also attract people who haven't donated yet." (NK, Donor)

The same thing was also agreed by SR who was of the opinion that the variation of activities carried out continuously and extensively greatly influenced the intention to repeat:

“Social activities must be carried out extensively, by carrying out various forms of activities... this can be an alternative mosque activity to become a driving factor for donations or even repeat donations.” (SR, Donor)

This demonstrates that donation behavior is persistent; when mosques maintain a consistent pace of activity, donors feel confident in continuing to contribute. However, another aspect of the findings suggests that repetition doesn't always occur automatically without the management's efforts. The RM acknowledged the dynamic, requiring mosques to remain proactive:

“Not all donors who have donated to the mosque will repeat the donation... so when there's a program, we just share it with them, right? They send it straight away.” (RM, Head of UPZ/ Secretary of BKM)

In addition to consistency in existing activities, SG also highlighted that consistent program innovation plays a crucial role in driving repeat donations. He believes mosques must continue to evolve to maintain donor enthusiasm for support:

“In terms of innovation, we actually have a lot of innovation, and the innovation here is already great.” (SG, BKM Advisor)

Meanwhile, BS ensures this consistency is maintained through active communication, such as optimizing the "outreach" strategy via WhatsApp and social media, which he believes plays a crucial role in triggering donors' memories of the mosque's programs and encouraging them to repeat their donations.

“Whenever there is an activity, we continue to contact them via WhatsApp so they know the program is still running.” (BS, BKM Secretary)

The communication factor and the proactive, highly persistent role of the mosque's management in maintaining communication (*silaturahmi*) which has proven effective in triggering or motivating repeat donations has also been confirmed by donors.

“That's what keeps me from stopping donating. It means I know exactly what the activities are, and I know exactly how they've improved... and secondly, the

administrators are also highly proactive and persistent. They always remind me, and if they remind me, even if it's just a little, it's definitely channeled there."
(HAK, Donor)

Research findings indicate that the consistency and sustainability of social programs are key factors driving repeat donations at MRAI. This aligns with the theory proposed by Mount (1996), which states that donors with positive previous experiences (existing donors) are more likely to donate again. The consistency of MRAI activities creates a sense of security and satisfaction for donors, which according to Social Exchange Theory (Blau, 1964), providing "rewards" in the form of satisfaction and confidence that their funds are useful, so that the interaction (donations) continues to be repeated. Furthermore, the behavior of MRAI donors who continue to support routine programs supports the findings from Buraschi & Cornelli (2002) that donation behavior has a persistent nature over time when the institution is able to maintain loyalty through a good donation experience.

The positive impact of this consistent program can also be seen in the increasing trend in ZISWAF (Zakat, Infak, Sedekah, and Waqf) fundraising at MRAI from 2023 to 2025. In 2023, total collection was recorded at Rp 170,412,660, then increased in 2024 to Rp 214,773,000, and then jumped drastically in 2025 to a total of Rp 357,296,850. This more than doubling of fundraising figures over three years serves as quantitative evidence confirming the high level of repeat donations from existing donors and indicating an increase in the number of new donors attracted by the track record of MRAI's social programs.

Furthermore, the success of this fundraising is also directly proportional to measurable indicators of mosque effectiveness, namely the increase in the number of congregants attending and contributing to the mosque's prosperity. The more extensive and consistent the social activities that are channeled back to the surrounding community and travelers, the higher the level of congregational engagement with the mosque. This validates the paradigm that a mosque that is busy channeling its funds for the benefit of the community will actually become a magnet for generosity and community loyalty. In a broader national context, this success highlights how the MRAI serves as an exemplary professional benchmark for the other 600,000+ traditionally managed mosques and prayer rooms in Indonesia that are recorded in the SIMAS database but currently lack formal BKM structures. By transitioning away from passive, traditional fund-hoarding and adopting modern, proactive community-centric distribution, MRAI

provides a scalable, professional template for modernizing mosque management nationwide.

vi. Evaluation and Expectations for Improving Mosque Management

Although MRAI has been deemed successful in carrying out its social role, this study identified several areas for improvement to maximize future donation potential. All interviewees, both management and donors, agreed that financial reporting transparency is the most fundamental aspect to be strengthened. RM emphasized:

“The main thing is to increase the transparency of financial reports. When we report what we receive and what we spend, they believe us.” (RM, Head of UPZ MRAI)

Meanwhile, from the donor side, NK hopes for a more integrated information channel for disclosing mosque financial reports.

“Al Insan Grand Mosque needs transparency and financial reporting... there's nothing wrong with producing regular reports or having an information channel accessible to donors.” (NK, Donor)

SR suggested that mosques start adopting more advanced digital platforms to compete with NGOs or other foundations in attracting donations:

“How to attract more up-to-date donations now. There are now many donation platforms created by several NGOs... so they could be an alternative for mosque activities to drive donations.” (SR, Donor)

HAK also believes that optimizing digital platforms as communication media or mosque fundraising tools must be increased, with more extensive outreach through media outlets with wider reach and consideration of using well-known figures as mosque ambassadors.

“... Yes, if possible, in major media outlets, the mainstream should be there. Now, if I'm not mistaken, there's already YouTube, and content. But that seems to be lacking. If possible, the content creators should be more well-known people who conduct interviews, which might also create a bridge for donations.” (HAK, Donor)

From the internal management side, SG also added that regular transparency of information regarding the condition of the mosque's needs to the congregation will build a stronger sense of ownership, so that the congregation is encouraged to help voluntarily.

".. Likewise, with donors and others, we must be transparent. We often announced and conveyed to the congregation that the mosque has a certain amount of debt. Who does this debt belong to? I think the person who gave this debt should be acknowledged, whether their name is mentioned, whether they are prayed for, and so on. This way, if they or their family hear about it, they will be more interested, even though the debt may not be that binding." (SG, BKM Advisor)

In addition to financial transparency, database recording and benefit coverage are also important evaluation points, ensuring a broader spectrum of benefits in the future. The Head of the BKM, AK, has ambitions to expand the reach of aid:

"If possible, it will be increased, for example to 4 Community Units (RW)... if necessary, one sub-district." (AK, Head of BKM)

From an administrative perspective, it is also deemed necessary to have a more organized database, particularly to maintain relationships with the families of previous major donors who have passed away, so that their families can continue the habit of donating that was carried out by the deceased.

"We're trying to compile a database of donors from previous years. The administrators are recording the names of the donors. So, perhaps we'll try to organize a social gathering, as deceased donors have contributed significantly to the Al-Insan Grand Mosque. Perhaps because we haven't visited them, their families don't know that their parents used to regularly donate to the Al-Insan Grand Mosque." (BS, BKM Secretary)

As part of their analysis of mosque management evaluations and expectations for improvement, donors generally highlighted the need for increased financial transparency and the adoption of digital platforms. These expectations are relevant to the challenges of modern mosque management as discussed by Abdullah, Fahrudin, & Faqihuddin (2024) in the introduction

chapter, which shows the gap between the capacity of managers and the expectations of a modern, technological society. The demand for more transparent financial reports reaffirms the importance of accountability in maintaining donor trust, as discussed in previous literature studies. Furthermore, the push to use digital media and public figures in fundraising can also be analyzed as an effort to increase behavioral control in the Theory of Planned Behavior; by facilitating access to information and donations through technology, barriers for potential donors can be reduced, thereby maximizing the potential for mosque fundraising.

CONCLUSIONS AND RECOMMENDATIONS

Research Conclusions

Based on an in-depth analysis of interviews and observations at the MRAI, this study concludes that the effectiveness of social activities and the consistency of their implementation play a determining role in decisions about repeat donations. More specifically, the study concludes:

i. The Role of Social Activities as a Key to Trust.

The effectiveness of MRAI's social activities is measured not only by the number of beneficiaries, but also by the mosque's ability to provide "real solutions" to the community's economic and health problems (such as mass circumcisions and free healthcare). Donors' perception that their funds are being effectively managed for the benefit of the community creates spiritual satisfaction and trust, which are the main foundations of donor loyalty.

ii. Synergy of Theological Motivation and Professionalism.

The decision to donate is driven by two primary drivers: theological motivation (donating as an act of worship/provision for the afterlife) and the credibility of the management. Research has found that the intention to worship alone is not enough; donors need a sense of security that comes from the integrity and trustworthiness of the BKM management. When donors get to know the management personally and see tangible evidence of their performance, their hesitation to donate again will disappear.

iii. Consistency of the program will build a "habit" of donating.

Consistent implementation of routine programs (such as Friday Blessings or monthly activities) fosters a positive mindset among donors, believing the mosque is a vibrant and sustainable institution. This confirms the behavioral theory of donations, which suggests that existing donors tend to repeat their donations due to previous positive experiences and the assurance that the program will continue.

iv. The “Busy Mosque” Paradigm Attracts Fortune.

MRAI's findings dispel concerns that excessive spending will drain cash. In fact, the busier a mosque is in distributing funds to social activities (a concept from the congregation for the congregation), the stronger its magnet for attracting new and repeat donations. This high level of activity serves as visual evidence to donors that their funds aren't sitting idle but are circulating and providing benefits.

Research Recommendations

For BKM MRAI administrators and mosque administrators in general, the main recommendations from this study focus on digital transformation in the aspects of accountability and donor relationship management. Mosque administrators are strongly advised to immediately digitize financial transparency by providing reports that can be accessed in real time or periodically through the mosque's official website and social media. This step is crucial to meet the demands of modern donors who expect high accountability standards without having to request them directly, thereby maintaining trust in the administrator's integrity.

In line with this, administrators also need to build a more professional donor data system through the implementation of a simple Customer Relationship Management (CRM). This data standardization serves not only for archiving but also as a strategic instrument for maintaining long-term relationships, such as sending personal program impact reports or reconnecting with the families of major donors who have passed away so that the potential for their parents' ongoing charity can continue.

To make CRM implementation highly actionable, mosque administrators should systematically track and utilize specific key data points, such as: (1) donation frequency and typical giving intervals (enabling timely and automated reminders), (2) preferred social programs or causes (such as healthcare, food programs, or youth education, which allows administrators to send targeted impact reports aligning with the donor's personal philanthropic

interests), and (3) preferred communication channels (e.g., WhatsApp, email, or physical mail) to ensure respectful, tailored engagement.

In addition to management aspects, administrators are also recommended to innovate programs that move from mere consumptive assistance to a productive economic empowerment model, such as providing scholarships for Islamic boarding school students or MSME capital assistance for congregations, as well as optimizing digital communication strategies by involving public figures or influencers in visual da'wah content to reach a wider donor segment and millennial.

For further research, it is recommended to expand the research methodology by using a quantitative approach by distributing questionnaires to a larger sample of donors, in order to statistically test the significant influence of each variable on repeat donation intentions. Furthermore, future researchers can enrich the study by adding new variables relevant to current developments, such as digital service quality (e-service quality), donor digital literacy, and the influence of app-based reporting transparency, considering the role of information technology, which is now a dominant instrument in the management of Islamic social funds in the modern era.

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