

Islamic-Based Community Empowerment: Building Family and Women's Resilience at Jogokaryan Mosque

Syafril Wicaksono¹, M Khoirul Hadi al Asy Ari², Muktazzah Fiddini³

¹Universitas Islam Negeri Khas Jember, Indonesia, ^{2,3}Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

¹syafrilwicaksono@gmail.com, ²khoirulhadi1111@gmail.com,

³muktazzahfiddini@gmail.com

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ABSTRACT

This study examines family, women, and children's resilience based on mosque empowerment, focusing on the Jogokaryan Mosque's Ramadhan Culinary Village in Yogyakarta. The research aims to explore how mosque-based community programs strengthen family structures and enhance women's and children's resilience through religious and social activities. Using a qualitative content analysis approach, this library research investigates three main questions: (1) how the Jogokaryan Mosque designs its empowerment model; (2) what role mosque empowerment plays in developing family, women, and children's resilience; and (3) how the Ramadhan Culinary Village functions as a form of mosque-based empowerment. The findings reveal that the Jogokaryan Mosque applies an integrated empowerment model rooted in Islamic values, combining religious guidance, economic activities, and community engagement. This approach fosters economic independence, strengthens family relationships, and increases women's participation in community development while nurturing children's moral and social resilience. The Ramadhan Culinary Village serves not only as an economic hub but also as a means of social and spiritual reinforcement for the surrounding community. Thus, mosque empowerment at Jogokaryan demonstrates how Islamic institutions can function as centers for holistic resilience-building spiritually, socially, and economically within the framework of Islamic community development.

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Corresponding Author:

Hukum Islam Ekonomi, UIN Khas Jember

Jl. Mataram No.1, Karang Mluwo, Mangli, Kec. Kaliwates, Kabupaten Jember, Jawa Timur 68136

Email: syafrilwicaksono@gmail.com

INTRODUCTION

In several years final issue about resilience families and women as well as children a little one research conducted by Dyah Retno Puspita in Bogor City stated there were 154 cases related to resilience families, children, and women, in other cities is also quite tall for example is case resilience families, women and children in the city of Yogyakarta p This We quote from results report and profile of the Women's Empowerment Protection Service children and control and family planning in the city of Yogyakarta:



Figure 1: Yogyakarta City HDI achievements according to components and comparison of other

For strengthen study this, then literature review team do with see research before researcher do it, there is a number of research interesting introduction We collect *First* is research conducted by Siti Nurhidayah with title theme "Implementation network institutional at the study institution development women and children (LSPPA) in Yogyakarta, research This give information related with Implementation strengthening network institutions and study institutions development women and children (LSPPA) in Yogyakarta (Sudiapermana & Muslikhah, 2020), there is three performance carried out identification problems, social issues and mentoring, then performance contained individual related with socialization, distribution and campaign brochures , organizing seminars, organizing exhibition, and distribution of strikers, whereas second research, Rosmita Nuzuliana et al who wrote about study Overview of the implementation of the treatment program violence to women and children at Community Health Centers in Yogyakarta, results study This is community health center do identification early and detection early case violence in the Yogyakarta area, and plans Work Community Health Center in handling violence against women and children No is plan priority community health center. Whereas study *third* is what Linda Evirianti did with the title " Implementation Micro conflict resolution based alternative dispute resolution" (study of the Role of Mediation in Service Centers Integrated Women and Children Victims of Violence "Rekso Dyah Utami" Yogyakarta) results study This is in do communication between

mediator there is separate egostage as stated by Eric Berne, the ego stage Can just is the ego stage of parents and children and so on. Several attitudes become pattern transaction communication in the ego stage-ego stage. So that transaction in ongoing communication is more effective, attitude is what has pattern openness from each party, have sensitive communication non-verbal, it is attitude each other support, search potency attitude positive.¹ Whereas fourth research was conducted by Bobby Novika et al who wrote a study about the Optimization implementation policy city worthy children and its implications for community social resilience, results study This is the optimization implementation policy development city worthy children (KLA) in the sub-district Gedongtengen the city of Yogyakarta is optimization with constraint all function objective like aspect preparation, planning and coaching need maximized implementation, policy development city worthy child (KLA) not yet integrated with Good start level government Yogyakarta city, level subdistrict ward to the region (RW) (Hidayah et al., 2022).

From that existing research, studies resilience family, women, and children related to the empowerment of mosques still Not yet there is and it hasn't been seen who did it study related with a study this, The writer tried to study with basic exploratory and descriptive studies analysis with method content analysis, then writer offers a study with title Resilience Family, Women and Children Based Mosque Empowerment: Study of the Jogokaryan Mosque Culinary Village In Shaping Resilience Families, Children and Women in Yogyakarta. Hopefully, the study Can give information for the enhancement of service and resilience of families, women, and children in the environment Province. Yogyakarta specifically and Indonesia in particular general.

RESULTS & DISCUSSION

Jogokariyan Mosqua: Contestation, Philosophy And Transformation (Jogokaryan Mosque Empowerment Concept In Yogyakarta)

Leave from a verse of the Koran that states that "on the day This I perfected it your religion for you and have I fulfill it My favor is upon you and has been having I ridhai'I For You Islam as a religion (QS al- Maidah: 13) in classical scholar's view In the Koran the word dien in Arabic it is meaning Adalah method Complete life, also translated into other languages with There are also those who translate the concept of "religion" in Hall In with more concept wide with more translations wide i.e the teachings of the people Islam. This paragraph, rightly emphasized that God has agreed on Islam as the road to complete life for A generation of Muslims. So a religion requires an official place of worship in context This is a mosque then what Robeth stated is true Hillerbrand stated that the mosque is building religious principles of Islam, because in a way official Islam offers guidelines set rules officialyang good and context spiritual and physical or

¹ Solichin Abdul Wahab, *Analisis kebijakan: dari formulasi ke penyusunan model-model implementasi kebijakan publik* (Bumi Aksara, 2021).

social, and deep matter This no doubt Again that since the beginning of this religion spiritual and physical contexts are institutionalized with mosque shape (Wiradisastra et al., 2021).

In a view that, for example, Dr. Spahic Omer stated that inner mosque institutions view People as Islam it's urgent aware he state that the mosque is part very important thing in the life of Muslims. Because of its deep history, Islam advanced the earth, and the mosque became a milestone in the history and civilization proceed Islam in the dynasty Umayyad and dynasty Abasyiyah. So Dr omer states That to give padnangan important need to join the way institutional bashaw between building physical and spiritual must be combined in one place, There are social and worship dimensions at the same time, and the mosque becomes the only institution that can do this in context This. But what happened moment This the function of the mosque is far away from what the glorious era wanted and did ancient Islam, p That is Because meaning related to the concept of the mosque is still there It's not final yet, okay? sometimes tends to be reduced become that's all That impacts the study about the function of mosques in this modern era, then with that's it needs We see the definition offered by Dr. Tajuddin stated that when the mosque is only defined by architecture religion so matter becomes quite a problem Serious in connection with define a mosque, one writer Ismail Seragel stated that in an article entitled faith and environment that encapsulates exists crisis definition mosque he stated with that the mosque is A House stairs, the role of the mosque is more superior from structure individual Because algorithm a Muslims are built and carried out in mosques as center activity physical and spiritual (Hanif & Mutakin, 2019).

History proves that the process of the prophet da'wah in Medina used mosques as a basis for religious education and government, history also states that activity communal The first thing the prophet did to bring together races muhajirin and tribes anсор is with invited building the Medina mosque, inside the above phenomenon show that the Prophet gave picture important related with importance description Masjdi in dimensions build Islam beginning. In building community Islam early in Medina. Next, we also see tradition as soon as the Prophet Muhammad, namely the Four Caliphs who served the mosque during their leadership also woke up with Not bad mechanism simple but still a domain that can be utilized with maximum, however in period furthermore during the dynasty Muslim practice the construction of the mosque took place development comparable with development knowledge existing knowledge, that of course is in one place and period time certain mosques were built very wastefully but No give significant impact in relieve poverty its people (Hanif & Mutakin, 2019).

In A hadith stated that Abu Hurairah, Prophet Muhammad SAW stated that the practice build an extravagant mosque is A wrong attitude, so forbidden In Islam, the Prophet Muhammad SAW said, I not ordered For build a tall, deep mosque Another hadith is stated that one sign apocalypse is that You will always compete in build a mosque. Hadith This proves that the Al-Quran command to no applies wasteful is correct and highly recommended in operating Islamic

teachings in advance earth, one proof of a decline in reduction The benefits of mosques are: with moving administrative areas that used to be done in the time of the Prophet and the Caliphs in mosques or the room around the mosque was then moved to the Caliph's palace, and then creation of a separate courthouse from the mosque complex is also things experienced decline even though in the time of the Prophet and the Caliph it was completed the problem is done in the mosque or building especially in the mosque complex (Rusanti et al., 2021).

Even though at that time the mosque was also maximized as an educational center carried out recitation in a way groups big but also small circle recitation around the existing mosque and p This was carried out during the period existing beginning, and p This No can be compared with today's modern universities This is because of course have different times and challenges, however history take notes that al-Azhar Egypt is platonym of the big university that was built from the current mosque become campus very big and global. The moment This practice still uses the mosque in Radius as the center of learning with the existence and presence of education with method secular then the mosque will just consider doing studies scientific religious in the history of the mosque is science education center knowledge starts from astronautics and knowledge existing general When that, then in matter This use of the inner mosque activities carried out by Muslims and non-Muslims Still in line with the mosque being held again, though image beginning Islam state that what was done in the mosque at the beginning of the Prophet Muhammad SAW in teach Islam in Medina as part from development civilization Islam in Medina subculture and economic culture social society and development knowledge existing knowledge. So from That, The mosque concept above must also be experienced interpretation repeat to get it to give room like the mosque built by the Prophet Muhammad SAW, efforts interpretation repeat This is effort For integrate inner mosque concept context and reason ethics in the time of the Prophet (Rusanti et al., 2021).

So from building a mosque when must develop the inner mosque concept context of the establishment of mosques in the modern era, understand the inner mosque context socio-economic culture, and dimensions of government, and reduce the cult that a mosque is just a place holy based on religious rituals and not more, views This should start to be reduced with give spacious space with make a mosque center civilization Islam and Muslims in dimensions democracy Indonesian if the mosque is built in Indonesian territory. For turn on return importance mosque institution, whether must follow Al-Quran and Hadith directions and practice generation beginning Muslims. Study more carry on must done For produce guidelines planning from Islamic sources for mosque institutions for turned on return as point focus Muslim community. God has instructed race Muslims to become an example for people and uphold justice in advance of earth. The Prophet (PBUH) pointed out the aspect of practicality to become an ideal example for people man through the practice throughout his life. Unfortunately, we, Muslims today face difficulty in carrying out Allah's commandments and following the footsteps of the Prophet (pbuh) because We

have worsened from specified guidelines and adopted the philosophy of living West as a result most significant institution from The Muslim community, namely the mosque, became No Enough For integrated with order Muslim society. Now with the resurrection of Islamic thought and philosophy, once Again it's time To turn on return to mosque institutions as a whole intact based on specified directions in the Qur'an and the practices of the Prophet (pbuh) and generations beginning Muslims. Muslims who depict aspect practical utilization superiority mosque institutions as a whole maximum (Rusanti et al., 2021).

A mosque isn't only a place used for worship rituals, but also as a means where people Muslim For do activity social, and educational and as a place unifying people. The Indonesian Mosque Council explained the first function of the mosque as *mad lah* or a place of worship in the narrow sense like praying and reciting the Koran at a time becomes a *passionate Adalah* or place of worship more wide like place strengthens interaction social public. Second, the mosque is a receptacle public through existing facilities and infrastructure (Suryanto, 2018). The mosque is used as a center of education, teaching, and development of science, a center of collection and distribution of zakat, infaq, and sadaqah, a place of rest for race travelers, and so on. Third, the mosque is the center of unifying and central communication between people. All types of information and activities of Islamic society can done in the mosque (Jamil et al., 2021).

Funds obtained from various sources above are used To finance mosque activities, procurement facilities, and infrastructure as well as mosque development. Fund is issued For finance routine activities, taking care of the mosque, maintaining/maintaining it. Mosque activities of course accomplished with Good If funds are available in sufficient quantity (Ramdhani, 2023). The funds collected must also be managed with good to get it to fulfill all types of mosque needs and activities. For that's important exists accountability from the mosque manager/taker for the funds managed. There is no accountability carried out by the mosque takes only to man just in a way *habluminannas* (donors and congregation) but the main thing is accountability to God in a way *habluminallah*. *Habluminannas* is in the connection between fellow man That deep matter This involves mental aspect. By *habluminallah* is the connection between a man with deep Allah SWT matter This involves spiritual aspect. The mental aspect here is bridging aspect the way aspect physical and spiritual aspects (Widiastuti et al., 2021).

Jogokariyan Mosque Yogyakarta apart works as a place of worship, also became an agent of change social community (congregation), through activity empowerment economics, for example, providing business capital for pilgrims and distributor of zakat infaq sadaqah (ZIS), even the previous one position as *mustahik*, turn around become *muzakky*. Jogokariyan Mosque This owns several superiorities in matter empowerment economy incoming congregation poor category or not enough able (data). Besides empowerment economy congregation at the Jogokariyan Mosque, Yogyakarta, party Takmir also has other programs like the distribution of rice, cheap markets, and alleviation of debt past

Baitul Mal which funds originate from zakat, infaq, and sadaqah (Wibowo et al., 2021).

At the Jogokariyan mosque, the takmirnya initiated the Mosque census. Data collection annual This produces a database and maps comprehensive preaching. Database and map preaching Jogokariyan not only covers names of family and residents, income, education, etc., but up to whom only those who pray and those who don't pray, those who congregate at the mosque and those who don't, those who do make sacrifices and give alms at the Baitul Maal Jogokariyan Mosque, which is active follow mosque activities or not yet, who is competent in the field what and work where, and so on (Wibowo et al., 2021). Very detailed. Da'wah map Jogokariyan shows a picture of a village with houses colorful: green, green light, yellow, and so on, up to red. In each home, there are also attributes iconic: Kaaba (already pilgrimage), camel (already sacrifice), coins (already tithe), peci, etc. Configuration House village That used To direct the preachers who are looking for it House (Dewantoro et al., 2023).

Potential data Pilgrims utilized the best. All the needs of the Jogokariyan Mosque can provided congregation, and order from pilgrims. Jogokariyan Mosque also committed To creating a business unit so that it doesn't hurt the congregation's own business. Brotherhood people Islam in Jogokaryan was built with strong. Every week, Jogokariyan Mosque accepts hundreds of visitors. Consumption for guests is ordered in a way that takes turns from the congregation who have House Eat. Besides that, every mosque in Ramadhan also makes the Romadhan market or Culinary Village Romadhan also gave room for empowerment around the Jogokaryan mosque, and p This became the center of development and social resilience in the middle Jogokaryan Mosque village community.

Empowerment Of The Jogokaryan Yogyakarta Masjid In Forming Resilience Of Families, Women, And Children With The Basics Of Ramadhan Culinary Village

In the discussion of this, the writer refers Formerly with several existing research, The first is research conducted by Shinta Cahya Utami with a review of Influencers of the annual Ramadhan village event Jogokaryan to formation image village religion in Jogokaryan village, Yogyakarta towards formation image village religion in the Jogokariyan village of Yogyakarta, departed from thesis this says it that exists influence and relationships at the annual Kampung Ramdhan event Jogokaryan to formation image village Religion in Jogokaryan village, second that event or The annual Ramadhan Village has influence on formation image village religion in Jogokaryan village at a coefficient of 0.581 where according to interpretation Guilford correlation in book method study quantitative and qualitative written by Sugiyono is at in the range of relationships strong. Hail research This strengthens that creating religious social space will be very influential towards social and religious communities as well. Dimensions of religion will give Sausana and mental good health in a way emotional and psychological (Syukri et al., 2020).

Mosques, as well as a formal education center, the book of isa was seen in the time of the Prophet Muhammad, SAW not yet There are campuses and schools, the Prophet Muhammad SAW issued policy For make a mosque into an Education center with various level, and p This as initial capital mosque empowerment, there is special class men and a special class Woman dimensions This is also done at the Jogokaryan mosque in a class tone Sirah nawabawiyah and class for moms For deepen religion, no there is a word too late and this become ibrah and then it was also held during the Culinary Village period Romahan, dimensions empowerment to women and children truly done with maximum and this create and produce impact outside normal in development resilience family in the middle Jogokaryan Mosque Muslim Village community (Taufiq, 2017).

Other research, for example, is also revealed that management of the Jogokaryan mosque as center activity community carried out by Abdullah Azzam et al who provided information that There are four draft management carried out at the Jogokaryan mosque with their map clear preaching, real work areas, and recorded congregation, data collection carried out by mosques on pilgrims covers potency and needs, opportunities and challenges, strengths and weaknesses, second service namely the mosque as analyzer what is needed by the congregation and its citizens, then the Jogokaryan Mosque will present give a solution, third mosque empowerment efforts empower potential that can be maximized by mosques, fourth accountability that is method delivery external accountability Can to the congregation, and the Jogokaryan Mosque No imitating other mosques in his responsibility (Suparjo & Hidayah, 2023).

According to Ahmad Badrus Sholihin in that research titled Empowerment Economy People Based in an inner mosque research, This is the Jogokariyan mosque in the middle public Not only as a receptacle For worship but also present in the welfare public especially his congregation itself, several related programs with empowerment economy people it has been implemented in this mosque, for example, is the Ramadhan afternoon market or culinary village Ramadhan, Jogokariyan batik piece, ATM rice delivery, health services/polyclinic catering (Barizi et al., 2023), etc., and other Allah in time near will launch Jokoariyan Mart will do it become forerunner will containers for all over potentials existing congregation. The congregation businessmen can make use of facilities and infrastructure that have been provided by the Jogokariyan mosque management for entrepreneurship, and from the results of business, This pilgrim can sustain the needs of the economy, meanwhile, frequent problems appear in empowerment economy people, especially at the Jogokariyan Mosque This is Still lack of Human Resources (HR) (Wahab et al., 2021). Whereas emon states that role The institution of the mosque has a very strong role in the development local economy and this is also done by the Jogokariyan Mosque. There are three matter important in why the role inner mosque institution gives culinary village space Ramadhan in delivering and impacting to resilience Family, women, and children, first is the role of facilities, second is the role of education, and third role of representational, As for roles First is the Jogokariyan Mosque in give facility For

create and become embryo resilience family, women, and children, meanwhile role second form exists school for women and children For get sufficient religious education and general education below institution of the Jogokariyan Mosque, and third is role representational in nature technically, yes manifestation role in all activities at the Jogokariyan mosque and this is very helpful in the Education of women and children as well as make resilience family as the basis of empowerment in the middle public (Ula et al., 2020).

If you leave from draft resilience family, women, and children, according to Viena Rusmiati Hasanah et al state must There is Motekar in endurance family, inside operate its role and function empowering family aim For build resilience families in society, vulnerable families consequence its limitations in finish problem Good Because condition economic, psychological and social needs adequate assistance. There are internal and external functions to grow the motivation of resilience families, women, and children, dimensions This is also done at the Jogokariyan mosque with basic economics is How to give resilience families with a facility in increase economics and Education with there is a culinary village Ramadan Nearby road in front of the Jogokariyan Mosque (Hidayah, 2021).

Educational matters also play a role in increasing the resilience family, women, and children in more dimensions, according to Widyamike Big Mulawarman state that counseling and critical education as activity devotion begins from increased problems about low education level, condition economy a mediocre family, to put it mildly, knowledge information based technology, and fear of being abandoned (divorce) by their partner become the cause. Most of the public Workers as laborers. So it will also influences resilience family and dimension This is also carried out by the Jogokariyan Mosque and based on the Culinary Village Ramadhan and this became the emergence of various MSMEs in dimensions in the middle of a Muslim village Jogokariyan.

CONCLUSION

In this paper there are two thoughts big who wants be delivered First is that Empowerment of mosques is very important to promote in dimensions of mosques in Indonesia, and inside dimensions study, This is the Jogokariyan Mosque as a basis for empowerment in Muslim village communities jogokariyan, meanwhile secondly, that of the Culinary Village Romadan give room education and representation for MSMEs all over Jogokariyan Muslim society and dimensions this, has influence to resilience family and resilience families, women and children in the middle storm capitalism in Indonesia.

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