



Social Piety Through Community Social-Economic Empowerment At Nurul Ashri Mosque Yogyakarta

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Abstract

Mosques have a strategic role as the centre of religious, social, and economic activities of the people. This study aims to analyse the implementation of social piety in the economic and social empowerment of the people at the Nurul Ashri Mosque Yogyakarta. This research uses a qualitative approach with primary data obtained through in-depth interviews, observation, and documentation analysis, as well as secondary data from various related literature and documents. The results showed that the Nurul Ashri Mosque successfully integrated the values of social piety, such as justice, solidarity, and social responsibility, through the management of zakat, infaq, sadaqah, and empowerment programmes. The programmes include skills training, interest-free micro business capital, social assistance distribution, and educational activities. The impact of these programmes includes improving people's standard of living, strengthening social solidarity, and creating economic independence for the congregation. The mosque has also successfully practised the principles of inclusivity and transparency in resource management. With a collaborative approach and community support, the Nurul Ashri Mosque has become a model of sustainable empowerment. This research concludes that the integration of religious values and Islamic philanthropy principles is able to make the mosque a significant agent of social change. Hopefully, this success can be replicated by other mosques to expand the impact of people empowerment in Indonesia.

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INTRODUCTION

Piety refers to the quality or state of being pious, which includes adherence to religious teachings, devout practice of worship, and ethical behaviour towards fellow human beings and the environment (Nasr, 2002). Piety encompasses deep moral and spiritual aspects, where individuals endeavour to cleanse the heart and soul of negative traits while cultivating positive traits such as honesty, patience, and empathy (Suredah, 2020). Piety is not limited to the ritual-personal dimension but also has broad social implications (Riadi, 2014). Socially, a pious Muslim is expected to contribute to the well-being of the community, through social action and economic justice, reflecting Islamic principles in all social interactions. Based on this, piety can be understood as the foundation for individual character building and harmony in society.

Indonesia as the second largest Muslim country in the world has various mosques in every corner with a total of 299,692 units in 2024 (DataIndonesia.id, 2024). Mosques in Indonesia today are not only seen as houses of worship for Muslims, but are empowered and functioned as centres of social and economic activities for the community (Jannah, 2016). Since ancient times, mosques in general in various Islamic civilizations have been used as centres of association oriented towards various social, educational and economic activities (Nurhuda et al., 2023). In the context of religious politics, mosques have the potential to become agents of change that can promote the values of social justice and inclusion (Soleh et al., 2024). Mosques can be inclusive public spaces, where all levels of society can participate regardless of their socioeconomic background. This is in line with human rights principles that emphasise justice, equality and non-discrimination.

Mosques, which have long been used as centres of civilisation, should ideally also be centres of economic and social empowerment. Mosques in the context of social empowerment function as community centres that can mobilise resources and energy to help those in need (Safei & Armstrong, 2024). Activities such as recitation, religious discussions, and other social events are often held in mosques, which help build solidarity and a sense of community among the congregation. In addition, mosques also serve as places to solve social problems and provide support to community members in need, such as the distribution of social assistance to the poor and victims of natural disasters (Moslehi et al., 2023).

Mosques in terms of economic empowerment also have great potential to contribute to the economic empowerment of Muslims in Indonesia (Yusuf et al., 2021). One of the most prominent economic roles of mosques is as distribution centres for zakat, infaq and sadaqah. These instruments serve as an effective wealth redistribution mechanism, helping to reduce economic disparities and improve the welfare of the poor. With good management, zakat and alms funds collected by mosques can be used to fund various economic empowerment programmes, such as skills training, micro-enterprise capital loans, and small and medium enterprise development (Syaripudin et al., 2024).

Shalom has a close relationship with the economic-social empowerment carried out by the mosque. This relationship is included in the dimension of

social piety. Social piety is an individual's religious orientation and where it not only relates to God but is also an individual's religious orientation in interacting with fellow humans (Riadi, 2014). According to Istiqomah, social piety in society appears in the implementation of a form of behaviour that includes social solidarity (*al-takaful al-ijtima'i*), tolerance (*al-tasamuh*), mutuality or cooperation (*al-ta'awun*), the middle (*al-I'tidal*), stability (*al-tsabat*), helping and honesty (Istiqomah, 2019). Based on this understanding and aspect, social piety in the context of the mosque can be seen through the mosque's efforts to make the mosque an instrument of social economic empowerment. One of the mosques aggressively carrying out social-economic empowerment of the people is the Nurul Ashri Mosque Yogyakarta.

The Nurul Ashri Mosque, located at Jl. Deresan 3 No. 21, Santren, Caturtunggal, Depok, Sleman, Yogyakarta, Indonesia, is an interesting example of a mosque that functions as more than just a place of worship (Nurul Ashri Mosque, 2024). It has become an active centre of social, educational, and economic activities in the local community. With a strategic address near the Yogyakarta State University area, Nurul Ashri Mosque is easily accessible to the surrounding community, including students and local residents. The mosque runs various educational and social programmes that support community empowerment. For example, the mosque often organises events such as *parenting* classes, religious training, and other educational sessions designed to improve the knowledge and skills of the congregation and the surrounding community. Nurul Ashri Mosque is also involved in economic activities that are orientated towards community empowerment. For example, the mosque has a Baitul Maal unit that manages zakat, infaq and sadaqah to support economic empowerment programmes such as skills training and micro-enterprise development. The economic-social empowerment efforts undertaken by the Nurul Ashri Mosque are an implementation of the social piety that is built among the people.

Efforts regarding social piety in Indonesia have been identified in the 2023 Social Welfare Index (IKS) report published by the Indonesian Ministry of Religious Affairs, where one of the results in the report confirms that Muslims in Indonesia tend to have a high level of IKS at 82.32 (Wahab et al., 2023). High social piety indicates that Muslim communities in Indonesia are able to behave, behave, and take actions that reflect attention, empathy, and active contribution to the welfare of others and society. The data on the high social piety of Muslims in Indonesia is in line with the efforts and actions of social economic empowerment carried out by the Nurul Ashri Mosque. Although field data has shown that social piety is able to encourage community-economic empowerment, this needs to be explored to see the dynamics and sustainability of the process, especially in the context of the mosque.

The perspective of religious politics and human rights ideally expects that mosques can function as inclusive public spaces, which can be accessed by all levels of society regardless of their socio-economic background. Mosques should be the guardians of human values, including in terms of socio-economic empowerment, and contribute to the achievement of sustainable development

goals in line with human rights principles. So this research will look at the dynamics of social piety through socio-economic empowerment reflected in the Nurul Ashri Mosque optimally in terms of religion, political relations, and human rights.

Mosque empowerment and the realisation of social piety have a very close relationship with the theoretical and practical concepts of Islamic philanthropy. Islamic philanthropy is a concept of benevolence integrated in Islamic teachings, encompassing practices such as zakat (a financial obligation for well-off Muslims), infak (voluntary donations for the common good), sadaqah (spontaneous charity to help the needy), and waqf (the giving of assets for social or religious purposes) (Rahmawati & Fauzi, 2020). It is based on the principles of social justice, equality, and concern for the welfare of society. The aim is to reduce social and economic inequality, support community development, and strengthen social solidarity in accordance with Islamic values (Makhrus, 2018). Islamic philanthropy in Indonesia is not only implemented with specific Islamic concepts, but also integrated with regulations and laws, so that activities related to Islamic philanthropy are legally recognised in this country (Akbar et al., 2021). Research has found that mosques are a major instrument and actor in implementing various social and economic empowerments in Indonesia based on Islamic philanthropy (R. J. Sholikhah, 2022). The theory and concept of Islamic philanthropy is a capable analytical tool to review the mosque's ability to generate community empowerment both economically and socially (Febriani et al., 2022).

Social piety in the Islamic context includes actions and attitudes that focus not only on individual worship, but also on contributing to the welfare of society. One of the tangible manifestations of social piety is through the economic empowerment of the ummah, which can be realised through Islamic philanthropic programmes such as zakat, infaq and sadaqah (Ridho, 2018). Mosques, as the centre of community activities, have a strategic role in driving this empowerment programme. At the Nurul Ashri Mosque in Yogyakarta, social piety can be seen from various initiatives that seek to improve the economic welfare of the community through skills training, providing business capital, and targeted zakat management (Fadhlan, 2020). Islamic philanthropy, with its principles that prioritise social justice and equal distribution of welfare, is the foundation for these efforts.

Based on the explanation above, this study examines how social piety encourages the socio-economic empowerment of the people at the Nurul Ashri Mosque in Yogyakarta. This research aims to analyse the social piety that encourages the economic-social empowerment of Muslims within the scope of the Mosque in the context of Nurul Ashri Yogyakarta.

METHOD

The research method used in describing social piety in encouraging the development and empowerment of the social-economy of the Nurul Ashri mosque congregation is using qualitative research methods. Qualitative method is research that aims to understand empirical phenomena holistically by describing in the form of words and standard language, in a special context by

utilising various scientific methods (Abdussamad, 2021). The presentation of analysis and discussion in this study was carried out by involving primary and secondary data sources. Primary data sources in this qualitative research include in-depth interviews with Nurul Ashri Mosque administrators, such as the chairman of the mosque council, programme managers, and religious leaders who are active in social piety activities. Meanwhile, secondary data sources in this study include various literature and documents relevant to the theme of social piety and socio-economic empowerment of the people. Secondary data can be in the form of books, scientific journals, articles, and previous research reports that discuss the role of mosques in economic and social development. The data taken by researchers as an analytical tool is collected by researchers using interview, observation, and documentation techniques.

RESULT AND DISCUSSION

Social piety theory

Social piety is an individual's religious orientation and where it not only relates to God but is also an individual's religious orientation in interacting with fellow humans (Riadi, 2014). According to Istiqomah, social piety in society appears in the implementation of forms of behaviour which include social solidarity (*al-takaful al-ijtima'i*), tolerance (*al-tasamuh*), mutuality or cooperation (*al-ta'awun*), the middle (*al-I'tidal*), stability (*al-tsabat*), helping and honesty (Istiqomah, 2019). Social piety in the context of the mosque can be seen through the mosque's efforts to make the mosque an instrument of social economic empowerment. Mosque empowerment and the realisation of social piety have a very close relationship with the theoretical and practical concepts of Islamic philanthropy. Islamic philanthropy is a concept of benevolence integrated in Islamic teachings, encompassing practices such as zakat (a financial obligation for well-off Muslims), infak (voluntary donations for the common good), sadaqah (spontaneous charity to help the needy), and waqf (the giving of assets for social or religious purposes) (Rahmawati & Fauzi, 2020). It is based on the principles of social justice, equality, and concern for the welfare of society. The aim is to reduce social and economic inequality, support community development, and strengthen social solidarity in accordance with Islamic values (Makhrus, 2018).

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Nurul Ashri Mosque management's understanding of social piety

Social piety in the Islamic context is understood as a concrete manifestation of religious values that not only emphasise human relationships with Allah (*hablum minallah*), but also relationships with fellow humans (*hablum minannas*). At the Nurul Ashri Mosque, social piety is interpreted as a manifestation of faith through actions that bring benefits to society. It involves values such as solidarity, honesty, tolerance, and cooperation that reflect compassion, justice, and social responsibility. Social piety is not just about ritual worship, but behaviour that becomes the foundation for implementing community empowerment programmes. One important aspect of social piety is its relationship with the economic empowerment of the people. Through the management of Baitul Maal, Masjid Nurul Ashri distributes zakat, infaq, and sadaqah to support skills training programmes, small business capital provision, and community development. These efforts aim to help the congregation and the surrounding community improve their standard of living independently. By practicing social piety, the mosque acts not only as a place of worship, but also an empowerment centre that is able to reduce social inequality and create economic justice, thus providing a long-term impact in the form of *amal jariyah* for the community.

The Nurul Ashri Mosque practices social piety through the management of zakat, infaq, and sadaqah for the economic empowerment of the congregation. This approach is relevant to the concept of distributive justice in Islam which emphasises equitable distribution of resources to reduce social inequality (Nurdiansyah & Andani, 2022). Baitul Maal management at the Nurul Ashri Mosque supports skills training programmes, the provision of small business capital, and community development. These activities are in accordance with the findings of Zakariya et al. (2024) which show that productive zakat distribution can increase the economic independence of the community. This step makes the mosque an agent of social change that contributes to the welfare of worshipers and the surrounding community. The application of the values of solidarity, honesty, tolerance, and cooperation reflects the essence of social piety. Research by Kristeno & Derung (2024) revealed that faith-based institutions that prioritise these values are able to build social harmony while supporting the economic empowerment of the people. Nurul Ashri Mosque proves that these values can be the basis for implementing sustainable empowerment programmes.

Zakat and infaq management in the mosque plays a role in creating economic justice. A recent study by Afiat et al. (2020) shows that mosques can become centres of community empowerment if sharia-based financial management is carried out with transparency and accountability. The practices carried out at the Nurul Ashri Mosque reflect these principles with a focus on long-term impact in the form of *amal jariyah*. The mosque's role in empowering the community's economy is a model of effective social piety. This effort not only improves the standard of living of the congregation, but also strengthens the function of the mosque as a centre of socio-economic activity. This approach shows the relevance of social piety theory in answering contemporary challenges related to justice and community welfare.

Work programmes and empowerment of mosque congregation

Masjid Nurul Ashri runs various economic and social empowerment programmes to improve the welfare of the community. These programmes include managing Zakat, Infaq, and Sadaqah (ZIS) through Baitul Maal to support education, health, and business capital assistance for those in need. In addition, the mosque also organises skills training such as entrepreneurship, financial management, and technical expertise, and provides interest-free micro-enterprise capital to help people start or expand small businesses. Education programmes include pengajian, parenting classes, teacher training, and community discussions to improve intellectual and spiritual capacity.

Social assistance in the form of basic needs distribution and natural disaster relief is conducted regularly, while cheap markets and bazaars are held to provide basic goods at affordable prices. All these programmes are designed to reflect the values of social piety by promoting the principles of solidarity, cooperation, tolerance, justice and empathy. For example, the ZIS programme focuses on vulnerable groups such as the poor, while skills training involves collaboration between congregants, administrators and professional trainers. The micro business capital programme is accompanied by mentoring so that beneficiaries can be economically independent, while the cheap market is based on a sense of empathy for the conditions of the underprivileged. Programme implementation is organised through identification of needs, collaboration with professional resource persons, training, and evaluation to ensure optimal results. In ZIS management, funds are collected through various channels, verified by the Baitul Maal team, and then distributed transparently to beneficiaries. This programme has provided tangible impacts, such as economic improvement through small businesses, decreasing the living expenses of underprivileged families, strengthening solidarity, and increasing community independence. This success makes the Nurul Ashri Mosque an empowerment centre that makes a significant contribution to the people.

Opportunities, challenges, and responses oriented towards Mosque empowerment

The success of the empowerment programme at Nurul Ashri Mosque is supported by various factors, such as the commitment of a dedicated mosque board, active support from the congregation, and transparent management of Zakat, Infak, and Sedekah (ZIS). The mosque's strategic location also makes it easier for the community to access the programme, while collaboration with training institutions and a needs-based approach ensure the relevance and tangible impact of the activities. However, the mosque also faces a number of constraints, such as limited funds, fluctuations in participation, lack of skilled personnel, and socio-cultural barriers. To overcome these, the mosque raises additional funds, offers flexible schedules, engages professional volunteers, and makes personalised approaches through community leaders.

Nurul Ashri Mosque applies strategies such as professional and transparent fund management, diversification of funding sources, and collaboration with various parties, including universities and the government. Programmes are designed based on community needs survey to be relevant,

while the younger generation is involved as volunteers to support regeneration. Periodic evaluations are conducted to assess the effectiveness of the programmes and adjust activities as necessary. The mosque also involves the community in programme management and implementation through planning meetings, empowering local volunteers, forming programme committees, and providing feedback mechanisms. In addition, the mosque provides training to increase the capacity of residents who want to actively contribute. This approach ensures that the empowerment programme is not only a mosque initiative, but also a common property supported by the whole community, creating a sense of belonging and commitment to the sustainability of the activities.

The empowerment programme run by Nurul Ashri Mosque reflects the application of the concept of social piety as well as the practice of Islamic philanthropy. Philanthropy in Islam is rooted in the teachings of the Qur'an and Hadith that emphasise the importance of sharing to help vulnerable groups, promote social justice, and create collective well-being. Zakat, infaq, sadaqah (ZIS), and waqf are the main instruments of Islamic philanthropy that combine religious values with community empowerment efforts (Al-Mubarak & Muslim, 2020). Nurul Ashri Mosque, through the management of Baitul Maal, optimises the potential of Islamic philanthropy by collecting, managing, and distributing ZIS in an organised manner. ZIS distribution directed at education, health, and small business capital reflects the mosque's role as a facilitator in promoting social justice. This step is relevant to the findings of Rahayu et al. (2019) which show that transparent and accountable zakat management can improve the welfare of beneficiaries while strengthening public trust in zakat management institutions.

Economic empowerment through interest-free micro business capital and training reflects the integration of Islamic philanthropy and empowerment. This model not only fulfils the urgent needs of vulnerable groups, but also empowers them to be economically independent. According to Yasniwati (2023), this productive approach to philanthropy is more effective in creating long-term impact than consumptive aid. Other social programmes such as distribution of basic necessities, disaster relief, and cheap markets also reflect the inclusive and empathetic dimensions of Islamic philanthropy. These activities strengthen social solidarity by emphasising the value of distributive justice. Research by Putra et al. (2024) confirms that community-based philanthropy, if run systematically, can reduce socio-economic inequality and improve community welfare. On the education aspect, pengajian, skills training, and community discussions show how Islamic philanthropy can be extended to the intellectual and spiritual realms. This approach not only enhances individual capacity, but also supports the formation of a more inclusive and harmonious society. According to Sholikhah (2021) modern Islamic philanthropy needs to include this aspect to create a spiritually and intellectually resilient society.

The implementation of the programme by Masjid Nurul Ashri highlights the core principles of Islamic philanthropy, such as empathy, solidarity, cooperation, and justice. This practice also shows how mosques can become philanthropy-based empowerment centres that not only focus on ritual worship,

but also socio-economic contributions. The impact of the Nurul Ashri Mosque's Islamic philanthropy practice is evident in the improvement of the community's economy, strengthening social solidarity, and increasing the independence of underprivileged families. This success confirms that Islamic philanthropy, if managed effectively, is able to provide concrete solutions to the challenges of social inequality, as well as being a strategic instrument in sustainable community development.

The perspective of religion and human rights in seeing social piety at the Nurul Ashri Mosque Yogyakarta

Religious values are the main basis for planning and implementing empowerment programmes at the Nurul Ashri Mosque. The principle of social justice is applied by ensuring assistance is given to those most in need, as per Islamic teachings that emphasise equality. The concept of Islamic philanthropy, such as zakat, infaq, and sadaqah, becomes the main guide in managing resources to reduce social inequality. Solidarity and social responsibility (al-takaful) inspire pilgrims to actively participate, while cooperation and gotong royong (al-ta'awun) create togetherness in programme implementation. Ethics and transparency are emphasised in the management of funds, in line with Islamic teachings on honesty. All programmes are designed to provide tangible benefits to the community, economically, socially, and spiritually, in line with the Shariah's goal of creating a common good. Nurul Ashri Mosque also considers inclusivity and human rights in each of its programmes. Mosque activities are open to all levels of society, including vulnerable groups such as women, children, the elderly, and the disabled. The mosque's location and facilities are designed to be accessible to all, and skills training involves participants from various backgrounds, including non-members, to build broader community solidarity. The mosque ensures equal rights by not discriminating based on gender, social status, or ethnicity, and provides assistance based on need.

Through deliberation, the community is given space to convey ideas and input, while beneficiaries have the freedom to utilise the assistance according to their needs, as long as it is in accordance with religious values. Community empowerment implemented at the Nurul Ashri Mosque integrates religious values as the main foundation in programme planning and implementation. Islamic values such as social justice, solidarity, and social responsibility become the basic principles that guide every action taken. The principle of social justice, which prioritises equality in the distribution of aid, is in line with Islamic teachings on the importance of helping others, regardless of social status, ethnicity, or gender. Programmes such as zakat, infaq and sadaqah, which are part of the Islamic concept of philanthropy, play an important role in distributing resources to reduce social inequality. Recent research by Akbar et al. (2021) revealed that Islamic philanthropy-based empowerment can reduce economic and social disparities by ensuring equitable distribution of aid to those in need.

The concept of social solidarity (al-takaful) and gotong royong (al-ta'awun) are the main elements applied in every empowerment programme at the Nurul Ashri Mosque. This solidarity invites active participation from the congregation

and the wider community to jointly achieve common goals. A study by Muttaqin & Budiman (2022) shows that the application of the solidarity principle in faith-based community empowerment can strengthen social networks and increase programme sustainability. Based on this, the community is not only a beneficiary, but also actively involved in the empowerment process. Nurul Ashri Mosque also promotes inclusivity, ensuring that the empowerment programme is open to all levels of society, including vulnerable groups such as women, children, the elderly, and the disabled. This inclusivity is in line with the principle of equal human rights, which asserts that every individual, regardless of their background, is entitled to the same opportunity to develop.

Research by Maria et al. (2023) confirms that an inclusive approach to community empowerment can strengthen social solidarity and ensure that the basic rights of every individual are respected. In addition, skills training that involves participants from various backgrounds, both congregants and non-congregants, broadens the reach of the programme and increases togetherness within the wider community. Transparency in fund management is also a priority at Masjid Nurul Ashri, in line with Islamic teachings that prioritise honesty and trustworthiness. Research by Hasan & Jannah (2019) emphasises that transparency in the management of zakat and donation funds can increase public trust and ensure that the assistance provided actually reaches those in need. With an approach that prioritises ethical principles, ethics and transparency in resource management strengthen the foundation of trust between managers and beneficiaries.

CONCLUSIONS

This research shows that the Nurul Ashri Mosque Yogyakarta has successfully implemented the values of social piety in economic and social empowerment of the community. Social piety is implemented through the management of zakat, infaq, sadaqah, and various inclusive and transparent empowerment programmes. The mosque functions more than just a place of worship, becoming a centre of economic, social and educational activities. Islamic values such as justice, solidarity and social responsibility become the main foundation in every programme designed to create overall community welfare. The impact of this programme is tangible, such as economic improvement through the provision of micro business capital, skills training, and distribution of social assistance. Nurul Ashri Mosque also plays a role in strengthening social networks, strengthening community solidarity, and ensuring the sustainability of activities through a collaborative approach. This research also underlines that mosques can be significant agents of social change with the integration of religious values and Islamic philanthropic principles, addressing contemporary challenges such as economic disparity and social injustice.

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