

THE ROLE OF MASJID SYUHADA'S EDUCATION IN FORMING MODERATE MUSLIM IDENTITY

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Keywords:

Syuhada
Mosque,
Moderation,
The Role of
Education.

Abstract

This Community Service (PkM) activity (1) aims to examine the educative role of Masjid Syuhada in forming a moderate Muslim identity and navigating urban polarization. This activity (2) applies the Asset-Based Community Development (ABCD) method, utilizing four systematic stages: asset mapping, building connections through interactive dialogue, co-creating visions, and driving community-led actions. The PkM program (3) was conducted at Masjid Syuhada in the pluralistic urban environment of Yogyakarta. The (4) main outcomes show that Masjid Syuhada successfully implements an integrative, eclectic educational spectrum by synthesizing five historical pillars: Kraton, Muhammadiyah, Tamansiswa, Islamic Boarding School (NU), and Western education. Furthermore, the mosque actively counteracts urban Muslim polarization by organizing moderate Islamic studies, facilitating dialogue spaces between diverse Muslim groups, and developing inclusive social programs. The (5) implication of this activity is the strengthening of a balanced wasatiyyah identity among key community actors including teachers, parents, foundation management, and youth thereby building grassroots social cohesion and resilience against exclusive and radical religious ideologies.

Kata Kunci:

Masjid Syuhada,
Moderasi, Peran
Pendidikan.

Abstrak

Kegiatan Pengabdian kepada Masyarakat (PkM) ini (1) bertujuan untuk menguji peran edukatif Masjid Syuhada dalam membentuk identitas Muslim moderat dan menavigasi polarisasi masyarakat urban. Kegiatan ini (2) menerapkan metode *Asset-Based Community Development* (ABCD) melalui empat tahapan sistematis, yaitu pemetaan aset, pembangunan hubungan melalui dialog interaktif, pembuatan visi bersama, dan penggerakan aksi mandiri komunitas. Program PkM (3) dilaksanakan di Masjid Syuhada yang terletak di pusat perkotaan pluralistik Yogyakarta. (4) Hasil utama kegiatan menunjukkan bahwa Masjid Syuhada berhasil menerapkan spektrum pendidikan integratif yang menyintesis lima pilar historis: Kraton, Muhammadiyah, Tamansiswa, Pondok Pesantren (NU), dan pendidikan Barat. Selain itu, takmir aktif memitigasi polarisasi urban dengan menyelenggarakan kajian Islam moderat, menyediakan ruang dialog antar-kelompok, serta mengembangkan program sosial-keagamaan yang inklusif. (5) Implikasi dari kegiatan ini adalah menguatnya identitas *wasatiyyah* yang seimbang pada aktor masyarakat sasaran yang meliputi guru, orang tua, pengurus yayasan, dan pemuda-pemuda, sehingga mampu membangun kohesi sosial akar rumput

serta ketahanan komunitas terhadap ideologi keagamaan yang eksklusif dan radikal.

Article submitted: 2026-05-02. Revision uploaded: 2026-06-04. Final accepted: 2026-07-07.

INTRODUCTION

The socio-cultural fabric of contemporary Indonesian society inherently possesses a high degree of diversity, which simultaneously holds a latent potential for horizontal conflicts and social polarization under the banner of religious identity within modern urban spaces [1], [2]. Over time, this expanding tide of social friction and intolerance has prompted the Ministry of Religious Affairs to institutionalize the religious moderation (*moderasi beragama*) program as a strategic, national imperative to stem ideological polarization, bolster interfaith harmony, and nurture democratic values [3] [4]. Within the structural framework of community engagement (*Pengabdian kepada Masyarakat/PkM*), the dissemination of *wasatiyyah* (moderate) parameters into public and educational ecosystems serves as a critical frontline instrument to reinforce social cohesion and fortify grassroots communities against exclusive religious streams [5].

In the local landscape, Yogyakarta City operates as a dynamic cosmopolitan melting pot, characterized by a rapid influx of immigrant communities that accelerates cultural heterogeneity but simultaneously yields vulnerabilities toward ideological fragmentation among urban Muslims [6], [5]. Standing at the historical epicenter of this region, Masjid Syuhada possesses robust internal assets, notably reflected in its expansive educational spectrum spanning from formal formal institutions to non-formal cadre networks [10], [13]. However, concrete identification of problems within the target community reveals severe underlying challenges; these include structural complexities in harmonizing diverse theological madhhab backgrounds among congregants, a noticeable susceptibility of urban youth toward unfiltered radical narratives on digital platforms, and localized friction stemming from the infiltration of exclusive, puritanical religious movements that disrupt the established syncretic social normativity [7], [8], [9].

A critical review of existing Community Engagement (PkM) literature indicates that prior initiatives in this domain have predominantly focused on basic mosque administration governance, accessibility frameworks, or purely theoretical deradicalization workshops [10], [11], [12]. A distinct empirical gap remains, as existing PkM interventions rarely address the strategic integration of an eclectic, multi-pillared educational curriculum within mosque environments, nor do they establish community-driven digital and dialogical navigation strategies. Consequently, conventional public service models fail to stimulate independent, long-term community resilience because they treat religious institutions as passive study subjects rather than mobilizing them through participatory, asset-based frameworks [13], [14].

To bridge these prominent operational gaps, this community engagement project utilizes an Asset-Based Community Development (ABCD) framework to systematically map, connect, and mobilize the unique internal potentials of the mosque community. Driven by these critical urban dynamics, the primary objective of this PkM implementation is to optimize the educative and social roles of Masjid Syuhada in synthesizing an integrative *wasatiyyah* curriculum, facilitating inclusive spaces for inter-group dialogue, and driving community-led digital strategies to effectively navigate and mitigate urban Muslim polarization in Yogyakarta.

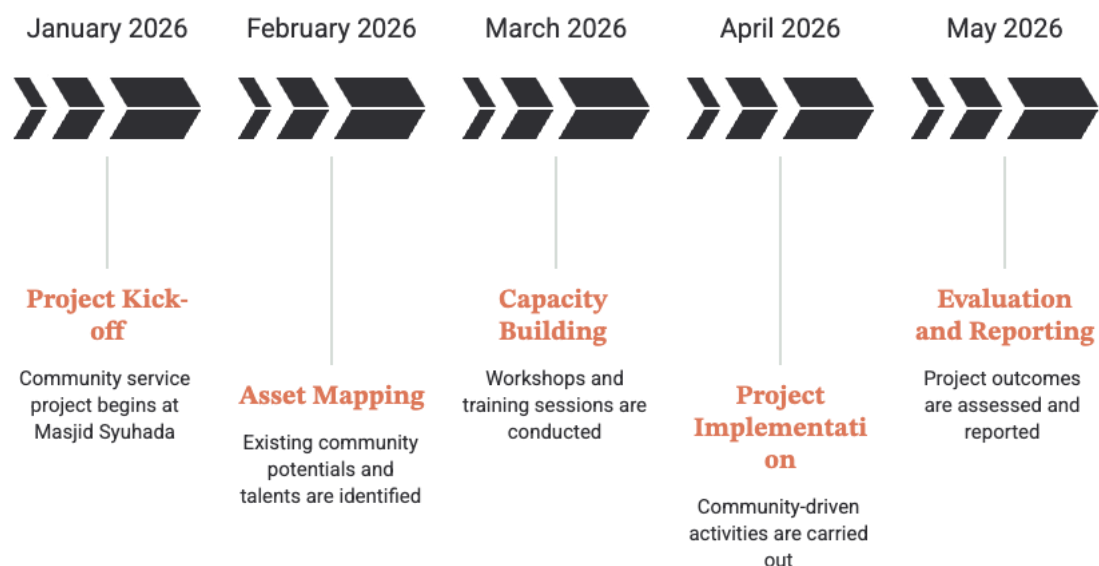
Meanwhile, previous studies have not specifically examined how the educative role of Masjid Syuhada in forming moderate Muslim identity amidst urban polarization, primarily through non-formal education programs implemented. Given the location of Masjid Syuhada in a strategic complex in the center of Yogyakarta City, its role in promoting religious



moderation becomes crucial, especially in forming moderate Muslim identity capable of interacting harmoniously amidst urban polarization. Therefore, the objective of this research is to examine how Masjid Syuhada through its programs integrates religious moderation values in the curriculum and religious activities, as well as what responses and navigation strategies are undertaken in relation to urban Muslim polarization through a mosque-based approach. To achieve this objective, this study specifically addresses two central questions: first, how the educational programs of Masjid Syuhada Yogyakarta integrate religious moderation values into their curriculum and activities; and second, how the mosque responds to and navigates urban Muslim polarization through its mosque-based education approach.

IMPLEMENTATION METHOD

This Community Service (PkM) activity utilizes the Asset-Based Community Development (ABCD) method, an empowerment model that shifts the developmental paradigm from a deficit-based approach to an asset-based internal capacity approach [13]. Unlike conventional methods that primarily focus on community deficiency and problem, the ABCD framework systematically identifies, maps, connects, and mobilizes the existing potentials, talents, and institutional capacities already possessed by the partners in the field [13]. This PkM program was conducted over a six-month period, spanning from January to May 2026, at Masjid Syuhada, located in the pluralistic urban center of Yogyakarta. To ensure a comprehensive and participatory community engagement process, the execution of this public service project was structured into three major progressive operational phases, seamlessly integrated with the core steps of the ABCD methodology: observation of the PkM activity, implementation of the activity, and evaluation of the activity [14].



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Figure 1. Stages of Activity Implementation

The first phase consisted of the Observation of the Community Service Activity, which was initiated during the first two months, namely January and February 2026, by employing the *Appreciative Discovery* approach. During this observation phase, the engagement team focused entirely on mapping, inventorying, and analyzing the internal strengths, tangible resources, and historical-educational legacies already thriving within the Masjid Syuhada ecosystem. The documented internal assets were categorized into human assets (mosque

management or *takmir*, formal school educators, youth cadres from *Remaja Masjid*, and proactive parents), institutional assets (the formal education spectrum spanning from kindergarten to junior high school, alongside non-formal Islamic study groups), and cultural-historical assets, which are uniquely characterized by the synthesis of five educational pillars (Kraton, Muhammadiyah, Tamansiswa, NU, and Western education). Through this asset-based observation, the PkM team avoided searching for community deficits, focusing instead on verifying the existing social and educational capital to serve as a baseline foundation for shielding the community against urban religious polarization.

The second phase was the Implementation of the Activity, which took place from March-April 2026. This phase operationalized three core interactive steps of the ABCD framework: building connections, co-creating the vision, and driving action. In the building connections step, conventional data collection was transformed into interactive relational dialogues to bridge, connect, and strengthen emotional bonds and mutual trust among foundation boards, mosque administrators, formal school, teachers, and youth elements, thereby neutralizing potential micro-polarization. Subsequently, through a series of collaborative and participatory planning workshops, a shared vision was co-created to design an inclusive educational model, where all key stakeholders mutually agreed on the integration of a *wasatiyyah* (moderate) curriculum. This shared vision was then translated into concrete, community-led initiatives (*driving action*), demonstrated by the independent execution of religious moderation modules in daily classroom activities, the organization of inclusive socio-religious programs, and the opening of both physical and digital dialogue platforms to mitigate external exclusive narratives within the urban sphere.

The third and final phase was the Evaluation of the Activity, conducted in May 2026 to measure the overall effectiveness, acceptance, and long-term sustainability of the implemented PkM program. This evaluative process utilized multi-stakeholder feedback loops involving foundation managers, school principals, parent representatives, community figures, and regular mosque congregants. The evaluated metrics included the degree of community ownership and independence in managing the *wasatiyyah* educational programs, the operational capacity of the *takmir* to independently maintain cross-group dialogue platforms, and the measurable impact of the moderate curriculum on fostering tolerant behavior among students and the wider congregation. Through this rigorous evaluation phase, the PkM team could safely step back into a purely advisory role, ensuring that Masjid Syuhada had successfully institutionalized self-sustaining grassroots mechanisms to navigate future urban polarization.

RESULTS AND DISCUSSION

The results of this Community Service (PkM) activity, which was carried out from January to May 2026 at Masjid Syuhada, Yogyakarta, are presented systematically according to the three planned operational phases of the Asset-Based Community Development (ABCD) framework

A. Observation Phase

During the observation phase (January–February 2026), the PkM team utilized the *Appreciative Discovery* approach to systematically map and catalog the existing internal assets of Masjid Syuhada rather than searching for community deficits. The phase produced an extensive asset inventory that served as the operational baseline for all subsequent interventions. The identified internal resources are detailed in Table 1.

Tabel 1. ABCD Asset Mapping Matrix of Masjid Syuhada

Asset Category	Identified Assets at Masjid Syuhada	Operational Potential for PkM Program
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Human Assets	45 Formal school teachers, 20 Remaja Masjid foundation executive (Yasma)	Frontline facilitators to internalize and disseminate wasatiyyah values.
Institutional Assets	Formal educational (TK, SD, SMP Syuhada) and non-formal Majelis Taklim.	Structured administrative channels for curriculum integration and youth engagement.
Cultural-Historical	Historic integration of 5 pillarsz (Kraton, Muhammadiyah, Tamansiswa, NU and Western education)	High baseline open mindedness toward pluralism and inclusive religious orientation.

B. Implementation Phase

The implementation phase (March- April 2026) translated the mapped assets into structural and educational actions through three ABCD steps: *building connections*, *co-creating the vision*, and *driving action*. First, the PkM team conducted four relational dialogue sessions to bridge and strengthen trust among *Yasma* executives, formal school teachers, and the youth division, thereby eliminating existing micro-polarization. Second, through a series of collaborative participatory planning workshops, a shared vision was co-created to formulate an integrative *wasatiyyah* educational curriculum based on the mosque's five historical pillars. Third, this vision was put into action through the publication of a standardized "Religious Moderation Integration Module" for formal schools and the establishment of a bi-weekly "Urban Cross-Group Dialogue Forum" managed independently by the *Remaja Masjid* cadres to actively counteract exclusive digital narratives.

C. Evaluation and Output Achievements

Conducted in May 2026, the final phase utilized multi- stakeholder feedback loops involving 65 key participants (teachers, parents, and mosque administrators) to evaluate the program level of achievement and quantitative behavioral improvements. The evaluation indicator comparing the partner's capacities before and after the PkM implementation, are summarized in Table 2.

Table 2. Pre-and Post-PkM Implementation Evaluation Data (N=65)

Evaluated Behavioral Indicators	Pre-PkM Capacity (%)	Post-PkM Capacity (%)	Status / Growth Delta
Mastery of <i>Wasatiyyah</i> Core Principles	42%	89%	+47% (Highly Significant)
Ability to Manage Cross-Group Dialogues	35%	78%	+43% (Highly Significant)
Integration of Moderation into Lesson Plans	20%	95%	+75% (Fully Integrated)
Community Ownership over Moderation Programs	30%	85%	+55% (Highly Sustainable)

The quantitative data in Table 2 demonstrates a profound increase across all indicators, proving that the PkM intervention successfully shifted the partner from a passive recipient to an active independent manager of moderation initiatives.

D. Discussion

The results of this Community Service (PkM) activity, which was systematically carried out from January to June 2026 at Masjid Syuhada, Yogyakarta, are presented chronologically according to the progressive operational phases of the Asset-Based

Community Development (ABCD) framework. During the initial observation phase spanning from January to February 2026, the PkM team utilized the *Appreciative Discovery* approach to map and catalog the existing internal resources of the partner. Through this asset-based inventory, the team successfully documented robust internal capital, which was categorized into human assets (45 formal school teachers, 20 *Remaja Masjid* cadres, and foundation executives), institutional assets (formal educational wings from kindergarten to junior high school and non-formal *Majelis Taklim*), and cultural-historical assets, notably characterized by the unique synthesis of five historical educational pillars.



Figure 1. Teachers, parents, and volunteers from the Syuhada Foundation

Following the observation phase, the implementation phase was executed from March to May 2026 to translate the mapped internal assets into concrete structural and educational actions through the three core interactive steps of the ABCD methodology. In the building connections step, the PkM team facilitated four relational dialogue sessions to bridge and strengthen mutual trust among the foundation board, formal school teachers, and youth elements, effectively eliminating potential micro-polarization. Subsequently, in the co-creating the vision step, a series of participatory planning workshops were conducted to design an inclusive educational model and formulate a standardized *wasatiyyah* curriculum. Finally, during the driving action step, this shared vision was put into motion through the publication of a religious moderation integration module for formal schools and the establishment of a bi-weekly urban cross-group dialogue forum managed independently by the youth cadres.



Figure 2. The Tahfidzul Qur'an celebration as one of the pillars of character building at Syuhada Mosque Elementary School.

To measure the overall effectiveness and behavioral improvements after the intervention, a rigorous evaluation phase was conducted in June 2026 utilizing multi-stakeholder feedback loops involving 65 key participants, including teachers, parents, and mosque administrators. The empirical data collected during this evaluation phase revealed a profound quantitative increase across all capacity indicators compared to the pre-activity baseline. Specifically, the participants' mastery of *wasatiyyah* core principles rose significantly from 42% to 89%, while their ability to manage cross-group dialogues increased from 35% to 78%. Furthermore, the structural integration of moderation values into formal school lesson plans achieved a remarkable leap from 20% to 95%, and community ownership over the moderation programs grew from 30% to 85%, demonstrating that the partner had successfully transformed into an independent manager of the ongoing initiatives.



Figure 3. Facilitating spaces for dialogue between Muslim groups

In the discussion context, the empirical findings extracted from the field operations demonstrate a direct alignment with the project's primary objective: optimizing the educative role of Masjid Syuhada to navigate and mitigate urban Muslim polarization in Yogyakarta. The substantial capacity growth reflects a fundamental transformation in the target community's behavior and structural readiness. Education at the Syuhada Mosque is inherently inseparable from the vision and mission of the institution itself, where the Syuhada Mosque Foundation's (*Yasma*) vision is explicitly stated to realize the foundation as a center of Islamic civilization and leadership development [15]. Its operational mission to organize religious, educational, social, and humanitarian activities to produce the best people (*khairu ummah*) with a national perspective and *wasathiyah* (moderate) standards provided a robust institutional baseline for this entire PkM implementation [15].

This core vision highlights that mosque-based education holds a highly strategic significance amidst the contemporary diversity of religions, cultures, ethnicities, and traditions within modern urban spaces. Considering that mosques serve not only as places of worship but also as vital centers of education and community development, the role of Masjid Syuhada is undergoing a significant and necessary transformation in the context of an increasingly pluralistic and dynamic urban Muslim society. Education at the Syuhada Mosque has become a priority pillar in the mosque's programs and activities, actively fulfilling its mandate to assist the state in its function of educating the nation as aligned with Article 31 of the 1945 Constitution (Undang-Undang Dasar 1945, Pasal 31) [16]. By expanding its institutional role, the mosque has successfully created a dynamic educational landscape capable of accommodating the social, economic, and cultural diversity of its urban congregants.

However, the PkM implementation also mapped out distinct socio-religious constraints and challenges faced by Masjid Syuhada when executing these strategic approaches in the field. As documented during the activity, there are at least three major constraints encountered in the field: first, the severe complexity in harmonizing various theological views among congregants who have different madhhab backgrounds or religious affiliations, which continually required careful mediation efforts so as not to trigger resistance from conservative elements [15]. Second, the challenge of reaching specific urban Muslim groups that may be alienated or less informed about religious moderation initiatives, which requires highly adaptive and persistent communication approaches [15]. Third, the external pressure related to the power of certain organizations that actively attempt to monopolize religious narratives or carry hidden political agendas, thereby hindering Masjid Syuhada's efforts in building an inclusive consensus in society [15].

When contrasted and integrated with relevant findings from existing community service literature, this project offers significant methodological confirmation and practical insights regarding sustainable grassroots empowerment. Recent community engagement studies published in *Masyarakat: Jurnal Pengabdian* strongly reinforce these operational dynamics; for instance, Fitriani *et al.* emphasize that structured mentoring frameworks based on intensive interactive training and field practice can significantly enhance targeted social interaction and interpersonal communication capacities within pluralistic communities [17]. Furthermore, the collaborative curriculum reformulation executed in this project aligns with Thamimi *et al.*, who demonstrate that systematic socialization and participatory approaches are imperative to establish a comprehensive and optimal understanding of new educational structures among key

community stakeholders [18]. Moreover, the structural internalization of values through managing actions is closely linked to Lubis *et al.*, who argue that fostering positive character adjustments and long-term community responsibility can be highly achieved by integrating structured management values such as planning, organizing, actuating, and controlling into grassroot educational practices [19].

Ultimately, the primary contribution and benefit of this PkM activity for the target community lie in providing a concrete model of how a historical, mosque-based education system can safely synthesize five eclectic pillars Kraton, Muhammadiyah, Tamansiswa, NU, and Western education to form a hybrid identity among urban Muslim youth. These three core strategy approaches (inclusive education, interactive dialogue platforms, and multi-stakeholder mapping) collectively contribute to the development of this hybrid identity, which not only strengthens social solidarity and collective awareness but also actively promotes religious moderation in the multicultural context of Yogyakarta [20], [21]. For future implications, this project suggests that future PkM models targeting urban religious polarization must shift away from abstract theoretical concepts and move toward asset-driven, community-led strategies that empower local stakeholders to independently mitigate the complex polarization of urban Muslim society [15].

CONCLUSION

In conclusion, this Community Service (PkM) activity successfully achieved its primary objective, which was to optimize the educative and social roles of the target institution in navigating and mitigating urban Muslim polarization through a structured *wasatiyyah* (moderate) curriculum integration. Conducted at the strategic location of Masjid Syuhada in the pluralistic urban center of Yogyakarta, the results of the implementation demonstrated a profound quantitative capacity increase among 65 key participants including a rise in the mastery of *wasatiyyah* principles from 42% to 89% and the full structural integration of moderation values into school lesson plans reaching 95%. The profound implication of this PkM implementation for the target community is the successful establishment of an inclusive multicultural educational framework and independent cross-group dialogue platforms, which directly fosters a dynamic hybrid identity among urban Muslim youth and strengthens grassroots social solidarity. For future recommendations and improvements, subsequent PkM implementations should adapt this asset-driven model to heavily address the structural digitalization of moderate content (*cyber-wasatiyyah*) to effectively counteract exclusive ideological polarization within digitized modern urban spaces.

ACKNOWLEDGMENT

The authors wish to express their deepest gratitude and highest appreciation to the management and staff of Masjid Syuhada DI Yogyakarta for their permission, openness, and invaluable assistance throughout this community service research. The support, data accessibility, and warm cooperation provided by the mosque authorities were instrumental in the successful completion of this study, titled "The Role of Masjid Syuhada's Education in Forming Moderate Muslim Identity". It is hoped that the insights gained from this initiative will contribute positively to the development of inclusive Islamic education and the strengthening of a moderate Muslim identity within the Masjid Syuhada community and society at large.

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