



Model of Increasing Public Awareness for Zakat Implemented by Jogokariyan Mosque

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Article History

Received : 2026-07-28

Revised : 2026-08-12

Accepted : 2026-09-05

Published : 2026-09-05

Keywords:

Model, Awareness, Zakat, Jogokariyan, Mosque

DOI:

<https://doi.org/10.19105/mabny.v6i1.26107>

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Cite this article:

Haq, F. (2026). Model of Increasing Awareness for Zakat Implemented by Jogokariyan Mosque. *Mabny : Journal of Sharia Management and Business*, 6(1), 106-119.
<https://doi.org/10.19105/mabny.v6i1.26107>

Abstract

Purpose – To examine the challenges faced by Masjid Jogokariyan in raising public awareness of zakat and to formulate an appropriate strategic conceptual model.

Methodology – This study adopts a qualitative methodology combining content analysis of relevant literature, journals, and official mosque documents with in-depth interviews with the management team of Masjid Jogokariyan.

Findings – Three primary obstacles to zakat awareness were identified: The mosque has not yet achieved overall prosperity, the community do not regularly perform congregational prayers at the mosque, the community has not yet improved or perfected their prayer practices.

Implications – To enhance zakat awareness, organizations must implement practical solutions: prospering the mosque, actively inviting and engaging the community, praying for and encouraging regular congregational worship, and improving prayer quality through targeted coaching. A synthesized conceptual model is provided to guide strategic implementation.

Originality – This study presents a unique conceptual framework derived from empirical management practices at Masjid Jogokariyan, establishing a direct structural link between congregational prayer coaching, mosque vitality, and community zakat compliance.

Introduction

Zakat, infaq, sadaqah, and waqf (ZISWAF) constitute a major source of strength for the Muslim community. In Indonesia, their annual value can reach hundreds of trillions of rupiah. However, in reality, only a handful of entities manage them effectively (Anshori 2025). ZISWAF management, especially zakat, can be carried out through mosque management. Mosques have not only been places of prayer since the time of the Prophet Muhammad. Mosques also function as meeting centers, educational centers, and even centers of economic activity for the community (Supomo 2025). For example, the Prophet's Mosque, during the time of the Prophet Muhammad, was not just a place of prayer. It was the birthplace of various activities such as education, deliberation, social strategies, and even economic strengthening (Abubabakar 2025). In essence, mosques have long been the heart of Islamic civilization, not only as centers of worship but also as centers of social life, education, and the economy (Budiman et al. 2025).

In the modern era, there are a large number of mosques in Indonesia. If managed properly, mosques can once again become centers of community life. However, this can only be achieved if the mosque's takmir has visionary, creative, and professional leadership (Abubabakar 2025). One mosque with a takmir with visionary, creative, and professional leadership is the Jogokariyan

Mosque in Yogyakarta Province. The takmir of the Jogokariyan Mosque, also known as the Jogokariyan Mosque management team, has implemented these three leadership characteristics in mosque management, one of which is zakat management. Zakat management at the Jogokariyan Mosque is very good and competent, as evidenced by the large number of people who pay and submit zakat through the Baitul Maal of the Jogokariyan Mosque. The public's tendency to pay and submit zakat through the Jogokariyan Mosque is implicitly due to increasing public awareness of the importance of paying and submitting zakat. Public awareness of zakat is also influenced to some extent by the role of the takmir or management team of the Jogokariyan Mosque in raising public awareness about zakat. Therefore, it is urgent to research and analyze the role played by the Jogokariyan Mosque in increasing public awareness of zakat too.

This research is expected to provide novelty for studies on the topic of zakat, particularly on increasing public awareness of zakat through the role of a mosque. This is because previous research, such as research on zakat awareness (Alam and Dyarini 2025), research on zakat at the Jogokariyan Mosque (Haq 2025), and research on the zakat model (Pitchay et al. 2025), has not yet synthesized a model for increasing public awareness of zakat through the role of the mosque. Therefore, this research aims to synthesize a model for increasing public awareness of zakat through the role of the Jogokariyan Mosque. This model is expected to be implemented in other mosques to increase awareness of the Muslim community about zakat.

In this endeavor, the research will focus on several important aspects. First, identifying the challenges or problems faced by the Jogokariyan Mosque in the context of increasing public awareness of zakat. Second, identifying the Jogokariyan Mosque's solutions to these problems. Third, the strategies (conceptual models) implemented by the Jogokariyan Mosque that support increasing public awareness of zakat.

Literature Review

Zakat and Mosque

Zakat is an obligation for Muslims to donate their wealth to specific recipients (mustahik) (Ariani and Arsyianti 2020). Zakat recipients are taught to have a commitment to charity as a way to improve their living conditions and change their mentality from recipients to givers (Arsyianti and Kassim 2016). Ideally, zakat is received by zakat institutions from muzakki (zakat givers) and distributed by zakat institutions to mustahik (zakat recipients). In theory, formal payments through zakat institutions are preferred over direct payments to mustahik (zakat recipients) in zakat campaigns (Beik, Arsyianti, and Permatasari 2024). Zakat management by zakat institutions makes distribution more effective and its benefits are felt continuously by mustahik (Nurhasanah et al. 2023). In a broader context, zakat encourages the equitable distribution of wealth in accordance with Islamic principles by assisting Muslims experiencing economic hardship and those living below a set welfare threshold (Mahmudi 2025). In fact, zakat is not only for individual purposes but can also be recommended for environmental purposes, for example, zakat funds can be allocated to support waqf-based forestry projects (Ali, Jannah, and Rosman 2026).

In Indonesia, many people pay and submit zakat through mosques. Ideally, the zakat funds entrusted to mosques should be collaborated with official zakat institutions, rather than distributed directly to the community (mustahik). One mosque that receives zakat funds from the community and then collaborates with official zakat institutions is the Jogokariyan Mosque. The Jogokariyan Mosque collaborates with the zakat institution, the Al-Falah Social Fund Foundation (YDSF), as the UPZ (Zone of Zakat Institutions) (Fibran 2026b).

Profile and Baitul Maal of Jogokariyan Mosque

Jogokariyan Mosque is one of the mosques in Yogyakarta Province affiliated with the Muhammadiyah Islamic organization but often presents preachers affiliated with the Nahdlatul Ulama Islamic organization, the aim of which is to make the Jogokariyan Mosque congregation more mature (Fibran 2025). This mosque has a fairly long history consisting of 3 phases (Izudin 2026). The first phase (1976-1999), namely the construction phase of this mosque, marked the

beginning of the construction of worship facilities that would meet the needs of residents for prayer and various religious activities such as study groups and educational programs for children. The second phase (2000-2003) is the development phase where the mosque has now expanded beyond mere infrastructure development, encompassing socio-economic, socio-cultural, and socio-religious aspects rooted in cultural heritage. The third phase (2004-present) is the phase where the construction of this mosque not only involves physical construction but also includes initiatives such as community donations, such as the 'Zero Balance Account', programs during Ramadan, educational activities, and support for local businesses around the mosque. The Jogokariyan Mosque has a Baitul Maal (Islamic trust). The Baitul Maal serves as a legal umbrella, operating as a foundation. It manages zakat and waqf (endowments). Therefore, if an individual or party requires tax-deductible documentation when paying zakat, the Baitul Maal can issue such documentation (Fibran 2026a).

Prospering Mosques, Prayers, and Zakat Awareness

In some translations of the Qur'an, Surah At-Taubah, verse 18, it is explained that those who prosper the mosque are the believers who establish prayer and pay zakat. This verse explicitly mentions the prospering of the mosque, establishing prayer, and paying zakat in sequence. This can be interpreted as meaning that before paying zakat, the first thing to do is to prosper the mosque and establish prayer. This explanation is also supported by a statement from (Fibran 2025) who stated that problems in a Muslim's worship, for example zakat, are due to problems in their prayer. If their prayer is good, their zakat will also be good. If they do not care about their prayer, they will not care about their zakat (Fibran 2025). This means that if they are not aware of praying, they will not be aware of paying zakat. Therefore, to improve and increase awareness of zakat, the mosque must first be prospered, then repaired and increased awareness of prayer. One way to increase Muslim awareness of prayer is to first encourage them to attend the mosque. The key to attracting Muslims to the mosque is by improving its welfare. Essentially, these two variables significantly influence awareness of paying zakat.

The prosperity of a mosque lies in providing opportunities for the Muslim community to attend. If a Muslim already attends the mosque, mathematically, it is easier to invite them to pray in congregation. Once they have prayed in congregation, the mosque's management team is expected to continue to encourage and pray for the community to enjoy attending the mosque and to regularly pray in congregation. If the community enjoys attending the mosque regularly and becomes a regular member of the congregation, the management team must strive to improve congregational prayer. This improvement can be achieved through guidance. This guidance can include fostering faith, understanding of Islam, worship, and morals through various religious studies and other activities held by the mosque (Jogokariyan 2025). These efforts are also accompanied by prayers from the mosque's management team for the congregation. Why is this prayer important? There was a case where several Muslims had come to the Jogokariyan Mosque, but when the call to prayer sounded, they went home and did not pray in congregation at the Jogokariyan Mosque (Fibran 2025). This shows that the duty of a Muslim, even a mosque administrator, is only to encourage people to do good deeds, while guidance is absolutely given by Allah.

Previous Studies

Several studies relevant to this research, namely research on the topic of zakat awareness, zakat at the Jogokariyan Mosque, and zakat models, include (Syafiq 2018) who examined efforts to increase public awareness in fulfilling zakat. This study shows that increasing public awareness in implementing ZISWAF (zakat, infaq, shadaqah, and waqf) is very urgent. This can be done by increasing the religiosity of the community internally through preaching by ulama who still discuss ZISWAF. From the external side, by increasing accountability and transparency in ZISWAF management, as well as increasing government participation in the socialization of regulations on ZISWAF, as well as providing accreditation to the management of zakat, infaq, shadaqah, and waqf, and imposing sanctions on institutions that commit violations.

(Nugraha and Zen 2020) examined the role of amil in increasing awareness of professional zakat, as well as the supporting and inhibiting factors at the Laznas Al-Azhar South Jakarta zakat institution. This study found that all amil at the Laznas Al-Azhar South Jakarta zakat institution have carried out their duties professionally, and amil plays a crucial role in increasing awareness of muzaki (payers of zakat) to pay professional zakat. The position of amil is very noble, and the main role of amil is generally the same: providing education to muzaki (payers of zakat) so they can pay zakat, especially professional zakat.

(Nugratama et al. 2023) identified and tested the problems of persuasive communication in increasing public awareness to pay zakat by the National Zakat Agency (BAZNAS) of Jakarta Province. The results of the research and discussion showed that the persuasive communication carried out by BAZNAS Jakarta was not optimal in terms of the source credibility dimension due to the lack of zakat results obtained by BAZNAS Jakarta, the environmental influence dimension due to the negative stigma against zakat institutions in Indonesia due to poor management of one of the zakat institutions, and the understanding and sustainability dimension due to the lack of audience participation in several social media owned by BAZNAS Jakarta. Meanwhile, the persuasive communication message dimension showed good results because the messages conveyed by BAZNAS Jakarta always contained the main idea to increase the awareness of the Jakarta community in paying zakat.

(Alivian et al. 2023) examined the factors contributing to the low level of public awareness of zakat payment. The study found several factors contributing to low zakat payments, including the need for zakat digitalization, inadequate community resources for zakat management, a lack of transparency among zakat management institutions, the absence of mandatory government zakat policies, and inadequate zakat infrastructure development.

(Malik et al. 2024) analyzed how zakat literacy and awareness influence zakat payment compliance among Muslim students. Zakat literacy encompasses understanding the concept, types, calculation, and distribution of zakat, while awareness encompasses recognizing the importance of zakat as a religious and socioeconomic obligation. Data analysis shows that zakat literacy and awareness have a positive and significant influence on zakat payment compliance. Students with higher levels of zakat literacy and a deeper awareness of the benefits of zakat are more motivated and consistent in paying zakat, in accordance with sharia provisions.

(Samsuddin & Sis 2025) examined the existing literature on awareness, religiosity, knowledge, and attitudes related to zakat on savings. The study findings indicate that low awareness, religiosity, knowledge gaps, and attitudes significantly influence zakat compliance, particularly on savings. Many Malaysian Muslims are unaware that zakat distribution is also obligatory on savings, resulting in low compliance. Strong religious beliefs encourage zakat compliance, but lack of knowledge and misunderstanding hinder compliance with zakat on savings. Positive attitudes encourage zakat compliance, but institutional efforts remain inadequate. Although zakat on savings is the third largest contributor, it remains underexplored. Increasing awareness, education, and collection strategies are crucial to improving compliance with zakat on savings.

(Alam and Dyarini 2025) analyzed the influence of social media on zakat awareness among young Muslims using a netnographic approach. The results showed that social media plays a significant role in increasing zakat awareness and participation among the younger generation, particularly through visual narratives, personal testimonies, and humanitarian-based campaigns. However, they also found that this level of awareness is still emotional engagement and has not yet fully translated into behavioral engagement (regular zakat payment).

Research by (Rusli and Al Mamtuhi 2018) used the Empirical Legal Studies method to analyze the compliance of zakat management at the Jogokariyan Mosque with Law No. 23 of 2011 of the Republic of Indonesia concerning zakat. Based on the research results, it can be explained that zakat management at the Jogokariyan Mosque is partly in accordance with Law No. 23 of 2011 of the Republic of Indonesia concerning zakat.

Research by (Rahayu et al. 2019) examined zakat transparency at the Jogokariyan Mosque in Yogyakarta. This study aimed to determine the effect of the accountability and transparency of

the Jogokariyan Mosque zakat institution on the level of trust among zakat payers. The results showed that the accountability and transparency of the Jogokariyan Mosque zakat institution significantly influenced the level of trust among zakat payers.

Research by (Almustofa and Awal Amarudin 2024) examined the effectiveness of the strategies implemented by the Baitul Maal Masjid Jogokariyan in managing zakat funds. The results showed that the strategy implemented to increase the effectiveness of the Baitul Maal Masjid Jogokariyan was to improve the quality of both internal and external aspects of the Baitul Maal Masjid Jogokariyan, by adapting effectiveness indicators from Steers' theory. From the internal management, in addition to ensuring competent administrators in their fields, administrators are also required to be active in mosque activities, thus fostering a sense of responsibility, both to others and to Allah. Externally, the Baitul Maal Masjid Jogokariyan administrators use data transparency to build public trust in the performance of the Baitul Maal Masjid Jogokariyan administrators. Transparency is carried out in various ways to reach more people.

Research by (Haq 2025) analyzed the zakat management model at the Jogokariyan Mosque and its impact on community participation by adopting Stewardship Theory. The research findings indicate that the management model consists of four integrated stages: mapping, service, empowerment, and guidance. The core of this model is the zakat database, the zero-balance principle of the Baitul Maal (the capital), and the synergy of the mosque's creed in financial governance.

(Sari et al. 2024) examined the practices of zakat institutions in Indonesia and proposed a model for empowering persons with disabilities (PWD). First, this research examined the programs offered by these institutions, including their types (consumptive or productive programs) and the institutions responsible for them. Second, this research explored how the Zakat Utilization Model Canvas (ZUMC) can be applied to design effective zakat programs specifically for PWD. Using the ZUMC, zakat institutions can identify relevant stakeholders and optimize various aspects important to empower this population. The research results produced two main approaches that can be used to optimize zakat distribution for PWD: First, the integration of Consumptive and Productive Assistance: This approach involves combining consumptive assistance, which meets immediate needs, with productive assistance, which promotes long-term independence, empowering PWD to generate income and achieve financial independence. Second, Strategic Program Planning through the Zakat Utilization Model Canvas: The Zakat Utilization Model Canvas (ZUMC) provides a structured framework for designing and implementing effective zakat programs. By using ZUMC, zakat institutions can systematically identify target beneficiaries, set clear goals, develop appropriate interventions, and evaluate program outcomes. Therefore, using ZUMC to plan zakat utilization programs for people with disabilities is expected to improve their quality of life through programs tailored to their needs and measurable program monitoring and evaluation.

(Pitchay et al. 2025) propose and validate the Holistic and Prosperous Education (HOPE) model to address the tertiary student loan burden of poor students in Malaysia's public higher education. The findings suggest a phased approach for disadvantaged students, aligning with sharia's objectives. Implementing the HOPE model at Malaysia's local higher education (MLHE) could potentially catalyze transformative change within the higher education landscape. The HOPE model offers a promising alternative that harmonizes social responsibility, religious principles and institutional sustainability, addressing the persistent issue of student loan debt while fostering a more inclusive and prosperous educational environment. The HOPE model can benefit students, educational institutions and the National Higher Education Fund Corporation (NEFC) financial sustainability. It emphasizes the responsible use of zakat funds and showcases its impact in addressing financial problems faced by students.

Based on these studies, no research has examined the challenges and strategies of the Jogokariyan Mosque in raising public awareness of zakat. Therefore, this study aims to investigate the challenges faced by the Jogokariyan Mosque in trying to raise public awareness of zakat. This study will then explore appropriate strategies. This strategy is presented in the form of a conceptual model for ease of reading.

Research Methods

This study uses a qualitative conceptual approach by synthesizing theoretical perspectives, empirical studies, and case analysis related to mosque management and zakat awareness. The aim of this method is to provide a conceptual model that shows how mosque management can effectively contribute to increasing community zakat awareness. This research relies on content synthesis and analytical reviews of relevant literature, official documents, and academic studies on mosque management and zakat awareness. This study uses a qualitative conceptual research approach to develop a model for the Jogokariyan Mosque to increase community zakat awareness. The conceptual approach is suitable for synthesizing existing knowledge and building new frameworks in the field of interdisciplinary research (Gilson and Goldberg 2015; Jabareen 2009).

The primary data for this study were derived from official documents related to zakat from the Jogokariyan Mosque, as well as interviews with the Jogokariyan Mosque management team. Other data for this study were collected through a comprehensive literature review process that identified academic works. Sources were obtained from the Scopus database, Google Scholar, ResearchGate, open-access Islamic economics journals, and textbooks. Priority was given to articles and books published within the last decade to ensure contemporary relevance. A targeted literature review was conducted by selecting peer-reviewed journal articles, academic books, and institutional documents related to zakat and the Jogokariyan Mosque. The selection focused on relevance, credibility, and contextual alignment with the Jogokariyan zakat situation, following established guidelines for integrative reviews (Webster and Watson 2002).

The data were analyzed using thematic analysis, which focused on recurring patterns and the interrelationships between mosque management practices and community zakat awareness. The analysis was conducted in three main stages: First, conceptual mapping, which identified key dimensions of zakat management and mosque management that were relevant to increasing community zakat awareness; second, categorization, which classified the findings into three components: challenges, solutions, and strategies for increasing community zakat awareness; and third, interpretation, which synthesized these findings into a conceptual model that explained how mosque management could be optimized to increase community zakat awareness.

The conceptual model was developed through a thematic synthesis, integrating the Jogokariyan Mosque as a mechanism for raising community awareness of zakat. An integrative analytical framework combining Islamic social finance and mosque management perspectives was applied to assess the proposed model's potential contribution to raising community awareness of zakat. All of these explanations are inspired by (Fatoni et al. 2026).

Results and Discussion

Identification of Problems

(Jogokariyan 2025) management team believes that the lack of public awareness of zakat is influenced by three main factors. The first is the mosque's lack of prosperity. The second is the lack of congregational prayer at the mosque. The third is the lack of regular prayer practices.

The reason why a mosque is not yet prosperous is because there are errors in the way it views and manages the mosque, this is because:

1. The management only takes care of the mosque building but does not take care of the needs of the congregation.

Congregation donations are spent solely on beautifying mosque buildings. Mosques play no role in solving community problems. They play little role in improving community welfare.

2. The administrator acts as the ruler of the mosque, not as a servant of the congregation

The mosque management provides minimal services and imposes numerous rules and restrictions, rendering the mosque unattractive and unwelcoming. For example, rules prohibit eating and drinking inside the mosque, as well as sleeping inside. Furthermore, the mosque is unaccommodating and unattractive to young people and children.

3. The management does not think about how to invite and bring more people to want to pray in congregation at the mosque

Many people attend mass religious gatherings, but only a small number regularly attend congregational prayers. The management lacks plans, activities, or funding to increase the number of congregations (Jogokariyan 2025).

Many Muslims still don't pray in congregation, even though their homes are very close to the mosque. Congregational prayer at the mosque is typically only for Friday prayers and Eid prayers. In fact, some people attend the mosque, but when the call to prayer sounds, they return home or skip congregational prayers. This is also suspected to be a factor in the community's lack of awareness about paying zakat (Jogokariyan 2025).

Not praying in congregation at the mosque also has the potential to make someone's prayer less correct and good. A Muslim who often prays alone at home cannot know for sure whether his prayer is correct and good because no one else sees and pays attention to his prayer. Meanwhile, if you are praying in congregation in a mosque, if a Muslim is praying there are still mistakes and errors in his movements and readings, he will likely be told or advised by other members of the congregation, even by the mosque administrators. It is not good for a person to pray, and that person is not aware of paying zakat. If the prayer is good then the zakat will also be good. If you don't care about your prayers, you won't care about your zakat (Fibran 2025).

Solutions

(Jogokariyan 2025) management team believes that all these problems can be resolved with two main solutions: the first is to improve the mosque's prosperity, and the second is to implement proper mosque management techniques.

Prospering the Mosque

A prosperous mosque is one that is always crowded with worshippers attending the five daily prayers. People enjoy praying and engaging in activities at the mosque because of the blessings and benefits they experience. There are two indicators: a large congregation and the blessings and benefits felt by the community (Jogokariyan 2025). A mosque's prosperity is not measured by the size of its land, the grandeur of its building, or the size of its cash balance. Rather, it is measured by the number of worshippers attending the five daily prayers; the extent to which the community utilizes the mosque as a place for activities and experiences its benefits; and the extent to which the mosque can shape and guide its community.

1. Performing Prayer

- a. Mobilizing and encouraging community members to pray in congregation at the mosque.
- b. Get used to gathering together, working together, getting to know each other and caring for each other.
- c. Unite, build Islamic brotherhood, and avoid division.

2. Paying Zakat

- a. Synergy of the congregation, building social cohesion and shared strength.
- b. Building prosperity, economic strength and shared prosperity.
- c. Mosque congregants are people who pay zakat.

3. Independent Man

A human being who only submits to Allah, does not fear anyone but Allah (Jogokariyan 2025).

Proper Mosque Management Techniques

Proper mosque management techniques encompass four aspects: mapping, service, empowerment, and guidance (Jogokariyan 2025).

1. Mapping

Every mosque must have a clearly defined missionary area, an adequate missionary map, and complete congregational data. The Jogokariyan Mosque even maintains blood type data for the surrounding community, prompting hospitals in Yogyakarta to frequently request blood donations through the mosque.

2. Service

Mosques must serve the needs and interests of their congregation and bring them happiness. Mosques must meet the needs of their congregation regarding worship and accommodations. Mosques must support the underprivileged, including their clothing, food, shelter, education, and health needs. Mosques also bring people together for congregational prayer in a pleasant way. Mosques also offer solutions to community problems. One of the important messages of the Jogokariyan Mosque is "mosques are pious, enlightening, joyful, and fulfilling".

3. Empowerment

Mosques must recognize and value the skills, existence, and potential of individual members of the community. They must provide roles and spaces for individual expression. They must also involve the participation of all levels of the congregation.

4. Development and Cadre Development (Guidance)

This aspect is the final touch when the congregation is already enjoying going to the mosque. The congregation must continue to be guided in their faith, understanding of Islam, worship, and morals through various religious studies and other activities held at the mosque. The mosque must enhance the role of the congregation and strengthen the bonds that have already formed within the congregation. The mosque must also foster the principle of communal unity (Jogokariyan 2025). The Jogokariyan Mosque has a four-level cadre development chain:

1). HAMAS (Mosque Children's Association)

It consists of HAMAS members and administrators. Members range from pre-kindergarten to 6th grade. The administrators include students in 1st grade of junior high school to 2nd grade of high school.

2). RMJ (Jogokariyan Mosque Youth)

Consisting of members and administrators ranging from individuals in their second year of high school to individuals of pre-marriage age.

3). KURMA and UMMIDA (Young Mosque Alumni Family/Young Ummi)

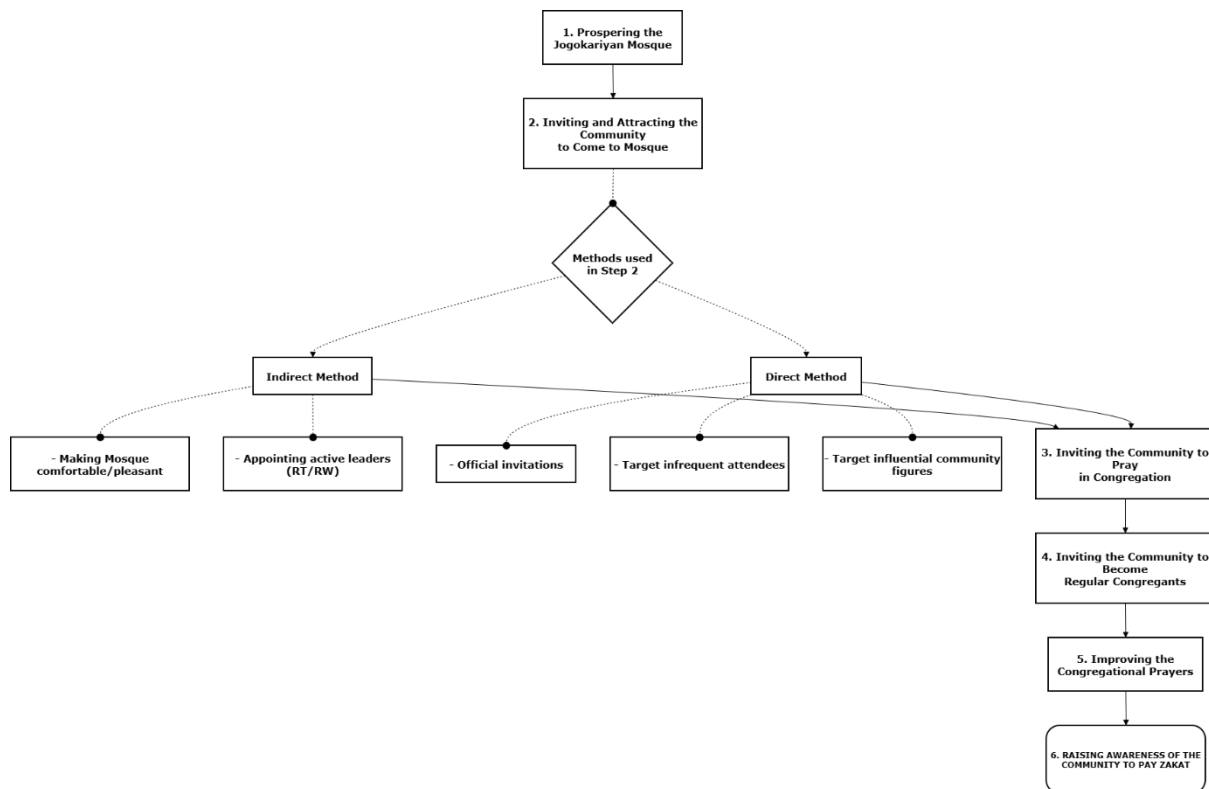
Consisting of former RMJ members and young fathers/mothers.

4). Takmir

It is an accumulation of various potentials that exist in the mosque, including children, teenagers, KURMA, UMMIDA, and parents.

Model of Increasing Public Awareness for Zakat Implemented by Jogokariyan Mosque

Based on the findings and explanations above, the researcher has synthesized a model representing the approach taken by Jogokariyan Mosque to raise public awareness regarding zakat. This model is presented visually. The researcher was assisted by Gemini in creating this model. Generating visual models for research is feasible because Gemini is trained to produce new content—such as text, images, code, audio, and video—that resembles its training data (Google Paideia, 2026). The model for raising public awareness about zakat implemented by Jogokariyan Mosque can be seen in the following figure.



Source: Authors, 2026.

Figure 1. Model for Increasing Public Awareness of Zakat

The Jogokariyan Mosque management team carries out several steps to raise awareness among the community about paying zakat. These steps include:

1. Prospering the Jogokariyan Mosque

The funds needed to maintain a mosque are greater than those needed to build it. Expenditures for mosque maintenance activities must at least equal income, so the cash balance is zero. Don't hoard cash. Therefore, mosque funds should never stagnate in the account. The mosque administrators must expend them immediately on mosque activities until the funds are depleted.

The mosque administrators manage mosque funds with a wealthy mindset, not stingy with spending on the congregation, facilities, and mosque programs. The more a mosque serves and facilitates its congregation, the greater the funds coming into the mosque will be, God willing. The more prosperous the mosque and the more services it provides to its congregation, the wider the door of blessings Allah opens to its funding

2. Inviting and Bringing the Community to Come to the Jogokariyan Mosque

To invite and bring people to the mosque, the Jogokariyan Mosque management team applies 2 methods, namely the indirect method and the direct method.

a. Indirect Method

Indirect methods are used to invite and bring the public to the Jogokariyan Mosque. This involves encouraging people, especially those from outside the Jogokariyan area, to visit the mosque first, thereby creating a sense of well-being and comfort. This method is implemented in several ways, including:

1). Making Jogokariyan Mosque a Fulfilling and Enjoyable Place

To ensure that visitors to the Jogokariyan Mosque feel satisfied, the mosque management team provides free food and drinks that are open to anyone. To ensure that visitors feel happy, one of the efforts made by the Jogokariyan Mosque management is providing free Wi-Fi that is accessible to anyone. In addition to all of these efforts, the mosque management team actually makes many other efforts to ensure that visitors are satisfied and happy to visit the Jogokariyan Mosque. All of this is done to ensure that people feel happy and comfortable while staying at the Jogokariyan

Mosque. Once the community is happy and comfortable, the mosque management then prays and invites them to pray in congregation at the Jogokariyan Mosque.

2). Electing Community Institution Leaders (RT and RW) Who Diligently Pray in Congregation at the Jogokariyan Mosque

The RT (Neighborhood Association) and RW (Community Association) heads are community leaders who, due to their structural positions in society, are usually respected, revered, and emulated. Furthermore, these leaders are good Muslims, reflected in their diligent attendance at congregational prayers at the mosque. The management of the Jogokariyan Mosque hopes that if the RT (Neighborhood Association) and RW (Neighborhood Association) heads diligently attend congregational prayers at the Jogokariyan Mosque, other residents will follow suit. This is a manifestation of leadership, expected to play a role in improving the lives of the residents they lead. This is one reason why the RT (Neighborhood Association) and RW heads were chosen from Jogokariyan residents who regularly attend congregational prayers at the Jogokariyan Mosque.

b. Direct Method

Directly inviting and bringing the public to the Jogokariyan Mosque involves encouraging the public, especially the local Jogokariyan community (indigenous residents), to come to the mosque first. This method is implemented in several ways, including:

1). Extending an Official Invitation to All Muslim Residents in the Jogokariyan Area to Pray in Congregation at the Jogokariyan Mosque

The mosque management sends prayer invitations to all Muslim homes in the Jogokariyan area. This is possible because the management has data on residents, congregants, and even blood types of the Jogokariyan community. Therefore, it's not uncommon for hospitals in Yogyakarta to request blood donations through the Jogokariyan Mosque management. The purpose of this official invitation is to encourage the Jogokariyan community (especially those who haven't been regularly attending the mosque) to come and pray in congregation at the Jogokariyan Mosque.

2). Making Jogokariyan residents who have not or rarely come to congregational prayers at the Jogokariyan Mosque into "targets"

The purpose of this activity is so that residents who are the "target target" can visit and pray at the Jogokariyan Mosque. The method used by the mosque management team so that the people (residents) who are the "target target" are willing to come to the Jogokariyan Mosque is done in the following ways. First, by recognizing the background/hobbies/skills of these "target target" residents. Second, involve the "target target" residents in the Jogokariyan Mosque program/activity that can explore the background/hobbies/skills of these "target target" residents. For example, X is a Jogokariyan resident who is the "target target" of the mosque management team who has a hobby of modifying four-wheeled vehicles. To make X come to the Jogokariyan Mosque, the mosque management appoints and assigns X to be the committee to pick up the preacher during the month of Ramadan at the Jogokariyan Mosque. The appointment and assignment of X as the committee to pick up the preacher was conveyed by the Jogokariyan Mosque management team through an official letter sent to X's house. The possibility of X refusing this appointment and task is very small so it is very likely that X is willing to do all these tasks. Because X is tasked with picking up and dropping off preachers at the Jogokariyan Mosque during the month of Ramadan, X will automatically come to the Jogokariyan Mosque and pray in congregation there. In addition, the mosque management team has collaborated with the preachers (who are dropped off and picked up by X) so that the preachers can provide advice/sermons to X (while in the car during the process of picking up and dropping off the preachers carried out by X) to diligently pray in congregation at the mosque. Initially, X may have been forced to pray in congregation, but with X's habit of coming to the Jogokariyan Mosque, plus the advice given by the preachers during the pick-up process, the mosque management hopes and prays that X will be diligent in praying in congregation at the mosque.

3). Making Jogokariyan residents who have a large influence in the community but have not or rarely come to congregational prayers at the Jogokariyan Mosque into "target targets"

The goal and method in this point are almost the same as point number 2. For example, XX is an influential resident in the Jogokariyan area who has skills in the field of sound systems. To get XX to come to the Jogokariyan Mosque, the mosque management purchases a sound system and asks XX to help check and supervise the installation process of the sound system. The mosque management deliberately makes the installation of the sound system close to the time of the obligatory prayer, for example, at 11 am (near the time of the Dzuhur prayer). Because the installation of the sound system is not short and it turns out that it is also time for the Dzuhur prayer, the installation of the sound system is automatically stopped first and XX is forced to pray in congregation at the Jogokariyan Mosque. Initially, XX may be forced to pray in congregation, but because XX is "indirectly" responsible for the sound system of the Jogokariyan Mosque, XX must come to the mosque regularly. Hopefully, by getting used to checking the mosque's sound system, XX will eventually get used to praying in congregation at the Jogokariyan Mosque. That is what the Jogokariyan Mosque management prays and hopes. Finally, the emphasis is on influential residents because influential residents are usually respected and emulated by others. Therefore, the mosque management hopes that if influential Jogokariyan residents (in the Jogokariyan area) pray in congregation at the Jogokariyan Mosque, other Jogokariyan residents will follow suit.

3. Inviting the Community to Pray in Congregation at the Jogokariyan Mosque

The second point emphasizes that the most important thing is for the community to come to the Jogokariyan Mosque first and enjoy their stay. The big question then arises: why isn't this third point combined with the second? The answer is because the Jogokariyan Mosque management reported that there had been instances where Jogokariyan residents, who were designated as "targets," came to the Jogokariyan Mosque before the Dzuhur prayer time. However, when the Dzuhur call to prayer sounded, they returned to their respective homes without first praying in congregation at the Jogokariyan Mosque. This is a normal occurrence and also demonstrates that guidance and good fortune belong solely to Allah. The Jogokariyan Mosque management, as a gathering of Allah's servants, can only invite (preach) the community; whether or not the community is moved to pray in congregation at the Jogokariyan Mosque is entirely up to Allah. One of the efforts made by the mosque management so that the community or visitors to the Jogokariyan Mosque perform congregational prayers when the time for obligatory prayers arrives, the management assigns mosque security officers to order every community member/mosque visitor to perform congregational prayers at the Jogokariyan Mosque.

4. Inviting the Community to Become Regular Congregants at the Jogokariyan Mosque

The mosque management team encourages residents and the community to regularly pray in congregation at the Jogokariyan Mosque. The mosque management team strives to mobilize and encourage residents to pray in congregation at the mosque. If residents become accustomed to and regularly pray in congregation at the mosque, it is hoped that they will develop a sense of cooperation, mutual understanding, and caring. All of these characteristics are positively correlated with a sense of unity, building Islamic brotherhood, and avoiding divisions in the community. Once these characteristics are established, ideally, the congregation will be more receptive to advice and reminders about good deeds from fellow congregants and the Jogokariyan Mosque management, including prayer.

5. Improving the Congregational Prayers (Community) at Jogokariyan Mosque

Because the congregation will be more easily advised and reminded of good deeds by other congregation members or by the management, if there are congregation members who are not praying correctly, they will be corrected by the management of the Jogokariyan Mosque. This correction is carried out through coaching carried out by the Jogokariyan Mosque management team. Congregants are guided in matters of faith, understanding of Islam, worship, and morals through various religious studies and other activities held at the Jogokariyan Mosque. The management has the principle that "if a person's prayer is correct, then, God willing, other worship and transactions will be correct." One of these acts of worship and transactions is zakat. A

congregation that is correct in its prayer means that the congregation cares about its prayer. If the congregation cares about its prayer, it will care about its zakat. All of these explanations refer to the principle "Aqimis shallatu wa'aatuz zaakaat". When linked to congregations who act as leaders of community institutions (RT and RW), the above explanation will have a greater impact. This is because if RT and RW care about their prayers, they will care about their zakat. Their concern for paying zakat is not only for themselves. They can also convey their concern for paying zakat to the community under their authority. This concern takes the form of invitations and appeals to their residents to carry out the ritual of paying zakat. It can also be estimated that, because the Jogokariyan area has 18 RTs, this can certainly have a significant impact on the community. This is all an implementation of leadership that is expected to play a role in purifying the residents they lead. That is one reason why the RT and RW heads are chosen from Jogokariyan residents who diligently pray in congregation at the Jogokariyan Mosque.

6. Raising Awareness among the Jogokariyan Mosque Congregation (Community) to Pay Zakat

Finally, after completing these five stages, it is hoped that the Jogokariyan Mosque congregation (the community) will be aware of the need to pay zakat. The point is to build awareness (zakat), not to make zakat mandatory for every member of the congregation (community). Inviting means not forcing or requiring. To date, the Jogokariyan Mosque management has never forced Jogokariyan residents to pray in congregation or pay zakat through the Jogokariyan Mosque.

Conclusion

It can be concluded that mosques face various challenges in raising public awareness of zakat. This conclusion is based on the findings and discussion presented previously. The Jogokariyan Mosque offers solutions to these challenges.

There are three main obstacles mosques face in raising public awareness of zakat. The first is the mosque's lack of prosperity. The second is the community's lack of congregational prayers at the mosque. The third is the community's failure to improve their prayer practices.

The Jogokariyan Mosque has solutions that must be implemented to raise public awareness of zakat. First, improve the mosque's prosperity. Second, invite and bring the community to the mosque. Third, encourage and pray for the community to pray in congregation at the mosque. Fourth, encourage and pray for the community to become regular worshippers at the mosque. Finally, improve congregational prayer through guidance.

All of these solutions are explained in a conceptual model that is expected to be implemented by other mosques in Indonesia. If this model is implemented by a mosque, it is hoped that public awareness of zakat will increase. Furthermore, the government must play a role in efforts to improve mosques' prosperity and raise public awareness of congregational prayer and zakat payment. All of this is achieved through collaboration between the government, mosques, zakat institutions, practitioners and academics, and community organizations. With this synergy and collaboration among these parties, it is hoped that the public will be aware of paying zakat. It is crucial for zakat authorities and institutions to investigate the potential benefits of collecting zakat funds through established mosques, such as the Jogokariyan Mosque.

Acknowledgements

The author wishes to express gratitude to Gemini (Google). Its role in this research was to assist in synthesizing the research model figure and locating reference sources. However, the ideas and other aspects of this research represent the author's original contributions.

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