Inspirative Strategy for Ummat Empowerment Jogokariyan Mosque, Jogjakarta

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Abstract: This research aims to examine and analyze the inspirational strategies for empowering Muslim ummah in the Masjid Jogokariyan, Yogyakarta. The study adopts a qualitative approach with a phenomenological method. Data is collected through in- depth interviews, participatory observation, and analysis of relevant documents. The findings of the research indicate that the Masjid Jogokariyan has successfully implemented some various inspirational strategies in empowering the Muslim ummah. These strategies encompass the education, economy, social, and spiritual aspects. In terms of education, the mosque conducts some comprehensive religious education programs and provides a practical skill training to the community. Additionally, the mosque actively engages in developing community-based economic programs, such as entrepreneurship training and access to business capital. Regarding social empowerment, the Masjid Jogokariyan participates in social programs focused on enhancing the welfare of the surrounding community, including social infrastructure development and assistance to vulnerable groups. Moreover, the mosque plays a role in mobilizing community participation in local social and humanitarian activities. In the spiritual aspect, the mosque organizes programs that encourage the spiritual awareness of the Muslim community, such as the book studies, religious lectures, and the development of moral values. These initiatives aim to strengthen individuals' relationship with Allah and enhance their understanding of religious principles. The research findings contribute significantly to the understanding of inspirational strategies for empowering the ummah at the mosque level. These findings can serve as a reference and guide for the other mosques in developing similar strategies to enhance the empowerment of ummah in their respective regions.

Keywords: Ummah empowerment, Mosque, Inspirational strategies, Education, Economy, Social, Spiritual, Jogokariyan.

Introduction

Jogokariyan Mosque is one of the mosques located in the Jogjakarta area. This mosque has a very important role in the life of Muslims, not only as a place of worship, but also as a center for religious and social activities. Empowerment of the ummah is one of the aspects emphasized by the Jogokariyan Mosque, with the aim of improving the quality of life and welfare of the surrounding Muslims. However, to achieve effective community empowerment, inspirational strategies are needed that can motivate, mobilize, and involve the community in various activities and programs implemented by the mosque. This inspirational strategy is expected to have a significant positive impact on the people, both in spiritual, social, and economic aspects. Even though a lot of research has been done on empowering the ummah in various mosques, there is still a lack of research that specifically focuses on the inspirational strategies implemented by the Jogokariyan Mosque. Therefore, this study aims to explore and analyze the inspirational strategies that have been implemented by the Jogokariyan Mosque to empower its ummah. With a deeper understanding of effective inspirational strategies, it is hoped that this research can make an important contribution in developing community empowerment in other mosques. This research is also expected to provide a better understanding of the role and potential of the Jogokariyan Mosque as an inspirational community empowerment center that has a positive impact on the local community. Thus, the background of this research provides a strong rationale and clear reasons for investigating inspirational strategies for community empowerment at the Jogokariyan Mosque.

Literature Review

1. Mosques as the axis of strength for Muslim Ummah

The mosque is a very important institution in Islam. The mosque is also an institution that can unite Muslims both physically and spiritually. During the time of Rasulullah SAW, the mosque did not only play a role as a religious center but had a very large role which included state administration, economy, social security, education, politics and so on (Razak et al., 2014).

2. Function of the mosque

The mosque has a close relationship with faith and community development for Muslims. The role of building mosques is to provide a dominant role in the development of the country. The strength of this faith then

affects the unity of the Ummah which will provide physical and spiritual strength in the struggle to defend the destiny of Islamic society which is based on monotheism (Supardi & Amiruddin, 2001). Why should a mosque be a center of activity for Muslims, not just a place of worship for mahdhah? Because in the mosque, Islamic values are instilled and rained down on the congregation so that their hearts are tied to the mosque (Mohamed et al., 2014). At the time of the Prophet (SAW) or after, the mosque became the center or center of the activities of the Muslims. Activities in the field of government also include politics, economic, social, military - discussed and resolved in the mosque. A mosque is a multi-purpose building that can be used for various congregational activities, but it is inseparable as part of a sacred place for worship for Muslim (Onderwater, 2010). According to Ayub, the main function of the mosque is a place of prostration to God, a place of prayer, and a place of worship to Him (Ayub, 1996). It can also be filled with various obedience activities, such as Islamic studies and a place to discuss the latest issues (Mohamed et al., 2014).

3. Mosque Management

Managing a mosque today requires management knowledge and skills. The methods, planning, strategies, and evaluation models used in modern management are tools that are also needed in modern mosque management (Ayub, 1996). In this discussion, we will explain how mosques should be managed to achieve the goals of the mosque as the heart and pulse of Muslim activity. According to Suherman, mosque management is an activity that uses devices that include elements and functions in place to carry out all activities that contain obedience to Allah through worship in the broadest sense (Suherman, 2012). Meanwhile, according to Ayub, the management of a mosque or Idah is an attempt to realize the functions of the mosque as it should (Ayub, 1996).

4. Challenges for the Mosque Management

The big challenge for mosque administrators today is to try to restore the function of the mosque as it was in the golden age of Islam, which not only had social and spiritual functions, but also *one- stop Centre for the society*, including providing economic centers that can contribute to improving people's welfare (Razak et al., 2014). This is the biggest problem for the whole mosque. Let alone restoring its function, it could be that many mosque administrators don't even know what the functions of the mosque are. This is a chronical problem for mosque management.

5. Mosque Ideology

The ideology of the mosque is a person's perspective or way of thinking that the prosperity of the mosque is God's calling for a Muslim so that in managing the mosque he shows totality and sincerity. All resources owned by the management are given to the mosque. Mosque administrators must have dedication, enthusiasm, and sincerity to achieve the goals of the mosque (Yusuf & Abdur Raheem, 2013). The Messenger of Allah has given an example, getting congregations for mosques like in the early days of Islam would not have been possible if congregation coaching and mosque management were carried out only as a sideline or with incidental programs (Supardi & Amiruddin, 2001). The main key to the success of the Prophet Muhammad at the beginning of building a prosperous mosque was due to the sincerity and totality of the Muslims. It is from a prosperous mosque that the mosque can provide prosperity to its people (Ayub, 1996).

6. Economic Empowerment as an Effort to Alleviate the Poverty

Various studies related to social change are known as "empowerment", which is the antithesis of the concept of "development". The concept of "development" more reflects the presence of a top- down policy model, while "empowerment" is more bottom-up in nature, based on the concrete interests of the Azis community in Kusnadi, Empowerment is a new paradigm in development (Kusnadi, 2006). With this paradigm, the poor can be able to plan and implement their own development programs. They are given the freedom to be able to manage their own funds, both from the government and other parties with the aim that they achieve a more prosperous condition (Sulistiyani, 2004). In 2005, more than 1,800 World Bank financing portfolio projects mentioned the word "Empowerment" in their project documentation.

According to (Ruslan, 2012) empowerment is a process and a goal. As a process, empowerment is a series of activities to strengthen power or empower individuals who are weak groups in society, experiencing poverty problems. Empowerment as a goal lead to the conditions or results to be achieved from social change, namely people who have power, have power or knowledge and ability to meet their physical, economic, and social needs such as themselves, can convey aspirations, have confidence, participate in social activities, and independent in carrying out the tasks of life.

7. Mosque as Empowerment Center

Many people may wonder, why should the mosque be the center of empowerment? Isn't a mosque a place of

worship? The mosque has many functions, not only the function of worship *mahdhah* just. It is not possible for the Prophet to emphasize the importance of the mosque if it is only for prayer. In fact, the first thing he built when he migrated and when he arrived in Medina was a mosque. We all know that Islamic civilization originated in Medina, which also began with the construction of mosques. In essence, we must fully restore the role and function of the mosque. In the context of economic empowerment, the mosque has a central role. Why is that? 1) The mosque is the closest institution to the community *grassroots*; 2) Lots of productive mosque funds (Oladimeji Abioye Mustafa et al., 2013)There are more than 700,000 mosques in Indonesia; 4) The mosque is relatively an institution that is trusted by the community (Soemitra, 2014).

8. Maximizing the Socio-Economic Function of Mosque
Building a mosque is not only about buildings and physical attributes, but also must look at various other impacts on society, including the socio-economic field. This is confirmed by (Ismail Abdel Mohsin et al., 2016)who states that Islam encourages. The use of waqf is only to build mosques, but also to provide various socio-economic needs of the community. Maximizing the economic function of the mosque does not mean that the mosque as a center for economic transactions takes over the role of the market, but what is meant is that the economic problems of the congregation are discussed, and solutions are sought through policies - mosque policy. Alamsyah Ratu Perwiranegara, former Minister of Religion in the New Order era, once stated that the mosque must play itself as a center of activity and worship in a broad sense, including for the development of the people's economy (Rifa'i et al., 2005). Islamic economic institutions that exist today, such as zakat, waqf, and BMT, many of which were born from mosques. Therefore, Muslims should be able to return to maximizing the role of the mosque, especially from the aspect of economic empowerment for the congregation.

(Muslim et al., 2014). For this reason, mosques must be managed professionally, unlike conventional businesses which are run for profit, mosques are managed to provide benefits for the people. Mosques must modernize, both in terms of management as modern business organizations and in terms of program productivity, which does not only pay attention to the worship side *mahdhah*only so that the mosque can go hand in hand with the progress of the times and the needs of the people who are increasingly dynamic.

9. Problems and Challenges of Mosque-based Economic Empowerment
It is worth appreciating what mosques have done that have gone one step further by running programs to empower the people's economy. There have been quite a few who have reaped success, both in terms of increased income and increased spirituality. Even so, there are still quite a lot of problems as well as challenges in the implementation of empowerment. 1) Lack of Management Human Resources 2) Many Beneficiaries Have Low Work Ethics 3) Inadequate Understanding of Halal Haram Transactions 4) No Training and Business Assistance 5) Difficulties in Marketing Business Results 6) Problems with Access to Finance 7) Empowerment Funds Not Everything Is Used for Productive Activities.

10. Optimizing Mosque Economic Empowerment
To achieve optimal results, it needs to be supported by systems, activities and institutions based on empowerment. This movement can be expected to be able to run massively and involve various components of the ummah, from mosque administrators, clerics, umara, ustads, preachers, scholars, activists of Islamic organizations, Muslim politicians, and Muslims in general (Ahmad, 2014). Mosques cannot carry out empowerment programs alone due to various limitations as discussed in the previous chapter. The problem of empowerment is a complex problem because the downstream is the welfare of the people. Being prosperous, one of the indicators is economic independence, which means being free from the poverty trap. The state cannot solve this problem alone, let alone mosques which have bigger limitations. So, the first step is how to strengthen the institution of the mosque itself. When the mosque institution is strong, public trust will emerge so that it will make it easier for the mosque to synergize with other institutions.

11. Mosque's Institutional Strength
The empowerment process is strongly influenced by the organization/institution that supervises it (Laverack & Wallerstein, 2001). That is, the success or failure of an empowerment depends on how an organization manages it. While there are some people who have not achieved the empowerment goals, it is likely that the fault lies in the empowerment process managed by the organization. Therefore, institutionally the mosque must be strengthened. According to (Arasteh, 2014) to strengthen mosque institutions, it is necessary to pursue the Mosque Management Triangle which consists of the Mosque Prosperity Council as the manager of the mosque, the government as the umbrella for activities, as well as the mosque study center as an expert to formulate various mosque development strategy planners. It can be seen from this that the condition for an institutionally strong mosque is a mosque that is able to synergize with interested parties.

12. Synergy Among the Institutions

Mosques must hook partners to optimize empowerment programs. Non-governmental organizations play an important role in empowering the community's economy with the aim of alleviating poverty (Mitlin & Satterthwaite, 2004). Mosques, Zakat Institutions, as well as Sharia Microfinance Institutions, are examples in it. (Aisyah, 2014) also added that to optimize the role of zakat as an instrument of empowerment, integration with various elements that have the same goal is needed, namely alleviating poverty. The Organization for Economic Co-operation and Development (OECD) also emphasizes that synergy in the form of partnerships is needed to improve the quality of empowerment outcomes (OECD, 2012).

13. Continuity of Empowerment Program

Sustainable Development Goals (SDG's) is a global issue pioneered by the United Nations. A program is said to be successful not only when one goal has been achieved, but also has proven the sustainability of the program. The sustainability of empowerment programs requires actions and policies that can increase not only the income of the poor, but also improve the quality of their human resources (Khandker, 1998) because human empowerment in all aspects of life is a broader goal.

The World Bank (Mardikanto & Subianto, 2015) requires the sustainability of a program to guarantee:

1) Improvement of financial capital, in the form of macroeconomic planning and fiscal management.
2) Improvement of physical capital, in the form of infrastructure suggestions, buildings and other physical infrastructure.
3) Improving human resources, in the form of improving health and education that is relevant to the world of work.
4) Development of social capital, which includes community skills and capabilities, institutions, partnerships, and other social relations norms.
5) Good management of natural resources, both commercial and non-commercial in nature for the betterment of human life.

Departing from this, the following steps can be taken to achieve sustainable empowerment:

1) Maximizing the use of information technology

In this digital era, the use of information technology is a necessity. Digitizing the empowerment target database can be a first step. Then from this database digital mapping can also be done. In fact, progress reports from each empowerment beneficiary can be monitored here.

From the beneficiary side, if digital market trends are not introduced, it will be difficult to develop. We can see for ourselves that all products are now packaged in e-commerce, everything can be traded only through gadgets that are always at hand, especially in urban communities. In terms of marketing, for example, which is often an obstacle for MSMEs. In Malaysia, the concept of the E-Halal One Stop Center (EHOSC) which is a kind of marketplace for halal products managed by the mosques there. With this E-HOSC, halal product producers can display their products and then consumers can choose them themselves through the application provided (Dahalan et al., 2015). The use of this kind of technology can be an instrument for the sustainability of empowerment programs.

2) Maximizing the Role of Non-Governmental Institutions as Spearheads of Empowerment

People-centered development or community-based development is a paradigm that must be built if empowerment is to continue. As previously explained, empowerment is a bottom-up program, meaning that the role of the community is very large there. In the Nikkhah & Redzuan study, for example, it shows that non-governmental organizations (NGOs) play a very important role in the sustainability of community empowerment programs, both through Microfinance Institutions, capacity building, and through community self-reliance programs (Nikkhah & Redzuan, 2010).

3) Involve academics in determining the direction of empowerment.

The campus world can actually play an important role in empowerment, starting from planning, implementing, to evaluating empowerment. The main role of academics is to carry out comprehensive studies so that economic empowerment achieves its main goal, namely physical and spiritual well-being, effectively and efficiently. Academics can bridge empowerment theory and practice. Empowerment without theory is the same as wanting humans to be empowered but without guidance. The results are of course zero, or at least stagnant at one point. The campus world has a special position in relation to how to design a universal model of

empowerment (Sedmak, 2016). Empowerment models must always be developed in accordance with the times so that they can continue. In several previous discussions it has been explained that empowerment must be adapted to the conditions of the local community. One model cannot be applied in all areas. For this reason, the role of academics is very important in formulating the right model.

4) Embrace local community leaders!

Indonesia is known to have a diversity of cultures and usually each region has figures who are very influential and respected. These local community leaders must be embraced in the empowerment program. It's very central role in society will make it easier for empowerment activists to carry out their programs. These community leaders can play a role in motivating the community, directing, and mediating if problems occur. In his study, (Hanna, 2008) Hanna suggested that empowerment activists should start their program by embracing local community leaders through gradual capacity building and also stimulate initiative from the community. Transformative changes will be obtained if pushed from below under the control of these community leaders.

5) Investment in human resources

It is a necessity that the sustainability of the empowerment program depends on the quality of human resources. For empowerment to continue to grow, investment in human resources must be made (Chahine, 2016). What are the forms? We must look at it from the perspective of empowerment activists and beneficiaries. From the perspective of empowerment activists or actors, regeneration must be a top priority. Don't let one person no longer be involved in the program, causing the program to stop. Empowerment is not only about starting and running, but also about continuing the work of predecessors. This is the very central task of the mosque network. Moreover, the administrators of the mosque always change from one period to another. The successors must be given the understanding and ability to continue the program. From the beneficiary side, investment in human resources is to improve the quality of human resources who are designed to be pioneers in changing society. This means that beneficiaries are not only passive as people who are empowered but must be directed to become people who participate in empowering the surrounding community. The hope is that people like this can become program guards in their area. Transformative change. These are some steps that can be taken so that the mosque-based economic empowerment program does not only run for a moment, but also continues for generations to come. An empowered community is a guarantee for program sustainability (Lyons et al., 2001). A sustainable program is the main requirement for the success of community empowerment (Roy & Sideras, 2006).

Methodology

The phenomenological methodology is an appropriate approach to understanding the subjective experiences of individuals involved in empowering the ummah at the Jogokariyan Mosque, Jogjakarta. The phenomenological method will enable researchers to explore and analyze the meaning given by individuals to their experiences in empowering the community at the mosque. The following are possible steps in research using a phenomenological methodology: Determining Research Focus: The researcher must determine a clear research focus related to the inspirational strategy of empowering the community at the Jogokariyan Mosque. This can include aspects such as educational, economic, social, and spiritual. Selection of Participants: The researcher needs to select relevant and representative participants for the study. Participants can include mosque administrators, imams, and people who are directly involved in community empowerment programs at mosques. In-depth Interviews: Researchers will conduct in-depth interviews with participants to gain an in-depth understanding of their experiences and perceptions regarding community empowerment strategies. The in-depth interviews allowed the participants to share their experiences, values and meanings related to empowering the community at the mosque. Phenomenological Analysis: Data collected from interviews will be analyzed using a phenomenological approach. The steps in phenomenological analysis include organizing data, identifying themes and patterns, and understanding the hidden meanings behind participant experiences. Interpretation and Findings: The researcher will interpret the findings from the phenomenological analysis and describe the meaning that emerges from the participants' experiences related to the strategies for empowering the community at the Jogokariyan Mosque. This will provide a deeper understanding of the impact of community empowerment strategies on participants and how these strategies have an impact on their lives. Validity and Reliability: To ensure the validity and reliability of research, researchers must maintain the accuracy and reliability of the data collected. This can be done through data triangulation, namely comparing, and integrating data from various sources, as well as involving participants in the data verification and validation process. The phenomenological methodology will enable researchers to gain an in-depth understanding of individual experiences in empowering the ummah at the Jogokariyan Mosque. Thus, this research will provide valuable insights into the inspirational strategies used and their impact on the community at the mosque. The process of data analysis is carried out by

an automation system using the NVivo 12 application.

Results and Discussion

The results of the research on the inspirational strategies for empowering the ummah at the Jogokariyan Mosque can include some specific findings based on the data analysis conducted. For example, the results of the research can identify strategies for empowering the ummah that have been successfully implemented by the mosque in the educational, economic, social, and spiritual aspects. These results may include descriptions of educational programs organized by mosques, practical skills training provided to ummah, ummah-based economic programs, social programs that focus on improving the welfare of the surrounding community, as well as spiritual programs that encourage increased spiritual awareness of Muslims. In research discussions, researchers can analyze these findings in depth. Discussions may include interpretation of the meaning of these findings, an understanding of the impact of the community empowerment strategy at the Jogokariyan Mosque on the community and surrounding communities, as well as an explanation of the relevance and contribution of this research. Towards understanding the inspirational strategies for the community empowerment at the mosque level. Apart from that, the discussion can also discuss the implications of the research findings in a broader context, such as the relevance for the development of ummah empowerment strategies in other mosques or contributions to literature and research in the field of ummah empowerment.
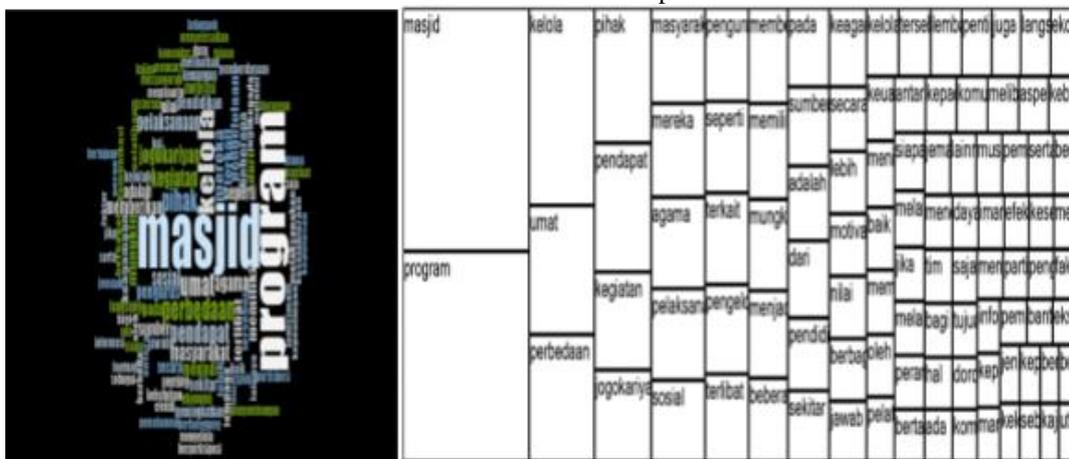

Fig 4.1: Word Cloud and Tree Map

In the Word Cloud research results "Inspiring Strategies for Empowering the Community of the Jogokariyan Jogjakarta Mosque", it was found that the word "mosque" appears as one of the significant keywords. The presence of the word "mosque" in the Word Cloud shows that this research has a close relationship with the mosque as a center for activity and community empowerment at the Jogokariyan Jogjakarta Mosque. This research focuses on developing inspirational strategies to increase the role and contribution of the people in the context of the mosque. The word "mosque" can be an important element in this research because the mosque is a place of worship and a community center for Muslims. The mosque is also a strategic place to encourage community empowerment in various aspects of life such as education, economics, social and religion. With the word "mosque" in the Word Cloud, it can be assumed that this research seeks to explore the potential and strengthen the role of the mosque as a locus of empowerment for the people, as well as looking for inspiring ways to involve and increase the participation of the people in the mosque's activities.

After that, an analysis was carried out with a tree map to find out the context of the use of the word mosque and other dominant words. The results of the tree map visualization show that the information found related to the word "network" is as follows. In the context of the "inspirational strategy" of community empowerment, the availability of mosques can be an important factor. Mosques that are readily available and accessible to Muslims can become a center of activity and a source of inspiration in encouraging the active participation of the people in various empowerment programs and initiatives. The availability of a good mosque can include aspects such as: *Strategic location*: Mosques that are in areas that are easily accessible to the congregation can facilitate their access and participation in mosque activities. This can help increase the involvement of the people in the empowerment programs offered. *Facilities and infrastructure:* Mosques that are equipped with adequate facilities, such as meeting rooms, libraries, or training centers, can support the implementation of inspirational strategies to empower people. Adequate facilities can also create a conducive environment for learning and self-development. *Availability of programs and activities:* Mosques that are active in organizing various programs and activities, such as training, seminars, guidance, or social activities, can

provide inspiration and motivation for the people to be actively involved in the process of empowering themselves and the community.

There are several reasons for why the strategy of empowering people through the mosques an effective approach can be. Here are some of the main reasons: *Community Center*: The mosque is a community center for Muslims. It is a place where Muslims gather to worship, gain religious understanding, and interact with fellow believers. As a community center, the mosque has direct access to people who are diverse in terms of ages, backgrounds and needs. This makes the mosque a potential platform for empowering the whole people. *Continuous Presence*: The mosque is an institution that exists continuously in the life of Muslims. Its existence is not limited to certain times of worship, but also involves daily activities related to the social, religious, and cultural life of the people. Therefore, through the mosque, empowerment strategies can be integrated into the routines and habits of the people in a sustainable and sustainable way. *Access to Knowledge and Resources*: Mosques often provide access to religious knowledge, literature, and other resources that can be used to enhance people's understanding of various aspects of life. Through educational programs, seminars or training held at mosques, people can acquire the knowledge, skills and resources needed for their empowerment in a religious, social, economic, or educational context. *Religious presence*: The mosque has a strong religious dimension. Therefore, empowering people through mosques can integrate religious and moral values into the strategies used. This can help create stronger motivation and spiritual encouragement for people to take an active role in society. *Social Connection*: Through the mosque, people can connect with a wider social network. Mosques are often places where people can exchange information, interact, and form positive relationships with fellow believers. This can facilitate collaboration, social support, and exchange of experiences which are important in the empowerment process. By exploiting the potential and role of mosques in the lives of Muslims, empowerment strategies through mosques can be an effective approach to encourage the growth and development of the community of people in various aspects of life.

In an inspirational strategy for empowering mosques, there are several obstacles that may be encountered. Some common obstacles include *Lack of Resources*: One of the obstacles that often arises is the lack of resources, both in terms of finance, human resources, and physical facilities. Mosques often rely on donations and voluntary support from parishioners, and resource constraints can limit a mosque's ability to implement comprehensive empowerment programs. *Lack of Community Involvement*: The success of the mosque empowerment strategy also depends on the involvement and active participation of the people. Challenge what might arise is the low awareness or interest of the people in taking part in the empowerment program offered by the mosque. In some cases, there may be a lack of motivation or sufficient understanding of the benefits of empowerment, which can hinder the success of inspirational strategies. *Organizational and Management Challenges*: The mosque is an organization with a unique structure and management. Challenges related to management, leadership, resource management, and coordination can become obstacles in implementing empowerment strategies. Lack of managerial skills, internal conflicts, or lack of coordination between mosque administrators and people can also affect the success of inspirational strategies. *Cultural and Environmental Factors*: Each mosque operates in a unique cultural, social, and environmental context. Factors such as local traditions, social norms, or environmental challenges can influence the implementation of an empowerment strategy. In some cases, it may be necessary to adapt the strategy to suit the local context and consider relevant cultural factors. *Lack of External Engagement*: To support the mosque empowerment strategy, involvement, and cooperation with external parties, such as educational institutions, government, or community organizations, is also important. However, a lack of external involvement can become an obstacle in gaining support, resources, or access to wider opportunities for empowering the ummah through mosques. Recognizing and understanding these obstacles is important for planning effective inspirational strategies and overcoming obstacles that may arise in efforts to empower people through mosques. By identifying and finding solutions to these obstacles, mosques can become strong centers in promoting the empowerment and development of the Ummah holistically.

Fig 4.2: Mind Map, Hierarchy Chart

In Figure 4.2 Mind Map, there are 76 concepts related to the Jogokarian Mosque Ummah Empowerment Strategy which are presented using the NVivo 12 Mind Map. This must be done by mosque managers to carry out mosque governance properly. Establish a good governance structure for the mosque, including the assignment of responsibilities to administrators and staff. Ensure transparency in financial management and use of resources. In addition, pay attention to compliance with laws and regulations related to mosque operations. The jam is supported by several concepts such as Preparation.

Strategic Planning, Community Empowerment, Transparent Financial Management, Human Resource Development, Effective Communication, Evaluation and Improvement, Networking and Collaboration.

In NVivo 12, a hierarchical chart is used to determine the level of reasons as shown in Figure 4.2. By using this feature, we can see that the most significant factor that requires mosque administrators to have a crucial role in determining the success of mosque governance. The following are several reasons why mosque administrators can influence the success of mosque governance: *Effective Leadership*: Mosque management is responsible for leadership and strategic decision-making related to the operation and development of the mosque. Effective leadership from mosque administrators can provide clear direction, vision, and goals for mosques. They can direct empowerment efforts, formulate strategic plans, manage resources wisely, and ensure accountability in the implementation of programs and activities. *Resource Management*: Mosque administrators play a role in managing existing resources, such as finance, physical facilities, and manpower. They must be able to manage mosque funds in a transparent and responsible manner, optimize the use of facilities according to the needs of the congregation, and ensure the availability of qualified staff or volunteers to carry out mosque activities. Effective management will enable the mosque to operate properly and provide quality services to the people. *Relationship with the People*: The mosque management acts as a liaison between the mosque and the people. They need to build good and trusting relationships with the community to understand their needs and expectations. Through effective communication, mosque administrators can explore the aspirations of the people, identify areas of empowerment needed, and build active participation of the people in mosque activities. Mosque administrators can also act as facilitators in creating an inclusive environment, encouraging the participation of diverse people, and promoting collaboration with various groups in society. *Conflict Management*: Conflict in the mosque context can be an obstacle in achieving governance success. Mosque administrators have an important role in managing and responding to conflicts that may arise between the people or between the mosque administrators themselves. The ability to manage conflict effectively, promoting dialogue, compromise, and fair resolution can create a harmonious environment and support the empowerment of the people. *Implementation of Programs and Activities*: Mosque administrators are responsible for the implementation of mosque programs and activities. They need to ensure that the programs and activities held are relevant to the needs of the people, are useful, and achieve the goal of empowering the people. Mosque administrators should also monitor and evaluate program implementation on a regular basis to ensure effectiveness and improvement.

Conclusion
The conclusion based on the results of the research can be included that the Jogokariyan Mosque has succeeded in implementing various inspirational strategies in empowering the ummah. These strategies cover

educational, economic, social, and spiritual aspects. In the educational aspect, the mosque organizes a comprehensive religious education program and provides training. Practical skills to the people. This educational program helps improve religious knowledge and skills of people in daily life. In the economic aspect, the Jogokariyan Mosque develops community-based economic programs, such as entrepreneurship training and access to business capital. This program provides opportunities for people to improve their economic welfare and become financially independent. In terms of social empowerment, the mosque is involved in social programs that focus on improving the welfare of the surrounding community. Through the development of social infrastructure and assistance for vulnerable groups, mosques play a role in improving the quality of life of the surrounding community and strengthening the relationship between the people and the community. In the spiritual aspect, the Jogokariyan Mosque runs programs that encourage the increase of the spiritual awareness of Muslims. These programs include book studies, religious lectures, and the development of moral values. Through these programs, the mosque seeks to strengthen the individual's relationship with Allah and increase the religious understanding of the people. The conclusion of this study makes a significant contribution to understanding inspirational strategies for community empowerment at the mosque level. These findings can serve as a reference and guide for other mosques in developing similar strategies to increase community empowerment in their areas. It is important to note that specific research conclusions will be written based on the data and analysis contained in the research. Therefore, direct reference to relevant research journals or publications about the inspirational strategies for community empowerment at the Jogokariyan Mosque, Jogjakarta, will provide more accurate and detailed information regarding the conclusions of the research.

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