Revitalizing the Social Role of Urban Mosques: A Case Study of the Jum'at Berkah Program at Darul Falah Mosque, Makassar

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Article Info	Abstract
	In contemporary urban settings, mosques are increasingly expected to fulfill not only religious functions but also to serve as centers for community development and social integration. However, challenges in governance and inclusivity often hinder this potential. This study aims to analyze the implementation of the *Jumat Berkah* (Blessed Friday) program at Darul Falah Mosque, Makassar, as a participatory model for revitalizing the social role of urban mosques. A qualitative case study approach was employed, involving participatory observation, in-depth interviews, and document analysis to investigate the program's implementation, management practices, and community engagement. The program successfully engaged diverse community groups, including marginalized residents and youth, while reinforcing the mosque's role as a socially responsive institution. Transparent governance mechanisms, consistent volunteer involvement, and effective use of digital tools were found to be key to the program's continuity and community trust. The study demonstrates that mosque-based participatory programs can address challenges of urban social fragmentation and disengagement. The novelty of this research lies in its integration of structural functionalism theory with empirical insights from mosque-led community practices, offering a replicable model for faith-based urban social development. This study contributes to both academic and practical domains. Theoretically, it enriches the discourse on mosque-based social institutions within the framework of structural functionalism. Practically, it provides a participatory model for faith-based urban social development that can be replicated by other mosques seeking to strengthen community engagement and resilience.

INTRODUCTION

In the past two decades, the role of mosques in urban areas has undergone a significant transformation. Mosques are no longer perceived solely as places of ritual worship but have evolved into multifunctional social institutions. This transformation is driven by complex urban dynamics ranging from social inequality, economic vulnerability, and limited access to education and healthcare to the need for inclusive spaces that foster community integration. Recent studies have emphasized the growing role of mosques as community-based institutions that contribute to

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sustainable urban development and social resilience (Baba et al., 2022; Mahmudah et al., 2024; Muthoifin & Rhezaldi, 2024). This shift aligns with Sustainable Development Goal (SDG) 11, which promotes inclusive, safe, resilient, and sustainable cities, reaffirming the relevance of mosque-based social revitalization in contemporary urban contexts.

Preliminary field observations conducted by the researchers between January and March 2024 revealed that the *Jum'at Berkah* program at Darul Falah Mosque consistently attracts diverse community groups, including motorcycle taxi drivers, street vendors, elderly residents, and children. These observations were obtained through participatory involvement and direct weekly attendance at the mosque, allowing the researchers to capture the dynamics of community interaction. The continuous participation and positive feedback from residents suggest that the program has become a vital platform for strengthening neighborhood solidarity and improving access to informal social support systems.

Recent studies emphasize the growing contribution of modern mosques to community empowerment, particularly in the areas of economic development and public health (Efiyanti et al., 2021; Fahmi, 2018). Safeí and Armstrong (2024) highlight the critical role of mosques as social actors in addressing post-pandemic societal challenges. Furthermore, the educational role of mosques has expanded significantly. Beyond providing religious instruction, mosques now play a part in improving literacy, fostering skills development, and strengthening community capacity (Samwil, 2024). Even in terms of architecture, contemporary mosque design increasingly takes into account accessibility and its social role as an open and inclusive space for interaction (Alawadi et al., 2023), thereby reinforcing its position as a hub of urban community life (Aouad & Kaloustian, 2021).

Despite these positive developments, the realization of the mosque's social functions in urban areas still faces various challenges. One of the main obstacles is the limited human resource capacity in mosque governance, particularly in transparency and financial accountability (Rahayu & Andriani, 2024). Furthermore, as Arwanda and Pramana (2023) explain, the leadership structure (*takmir*) often lacks adaptive mechanisms to engage diverse urban communities. Consequently, many social initiatives remain fragmented and unsustainable without systematic institutional support. Additionally, the low awareness among congregants and donors regarding the importance of accountability hinders collective participation. Mosques also often struggle to reach multicultural communities due to the lack of inclusive and socially adaptive programs (Nurjamilah, 2017; Sarifudin et al., 2020). The adoption of digital technologies, such as QRIS-based donation systems, remains suboptimal due to limited digital literacy among mosque administrators (Mardiyono et al., 2021).

Given these challenges, the urgency of conducting research on the social revitalization of urban mosques becomes increasingly evident. As urban societies face growing fragmentation, declining civic participation, and rising economic disparities, the role of religious institutions as agents of inclusive transformation is gaining new relevance. Mosques, which are often embedded in the heart of communities, hold unique potential to bridge social divides and provide grassroots solutions to public service gaps. Understanding how programs like *Jum'at Berkah* can be structured and sustained offers not only academic insight but also practical pathways for strengthening social resilience in urban settings. Without such inquiry, efforts to optimize mosque-based initiatives risk remaining anecdotal and unscalable.

To address these challenges, a community-based participatory approach and institutional strengthening of mosques are essential. Revitalization efforts should include enhancing managerial capacity, digitalizing services, and developing social programs that are contextually relevant and sustainable. Mosques need to strengthen effective communication strategies and foster broader engagement with the surrounding community. Programs that directly address issues related to the economy, education, and social solidarity serve as strategic instruments for reaffirming the mosque's social role.

One concrete example of the revitalization of the mosque's social role is the *Jumat Berkah* (Blessed Friday) Program implemented at Darul Falah Mosque, Minasa Upa, Makassar. This program focuses on distributing meals to the community every Friday. More than a charitable act, the program serves as a platform for strengthening social solidarity and expanding the mosque's service functions to marginalized groups. Previous studies have noted that such models can encourage congregational participation and enhance social relations among community members (Ginanjar, 2020; Rokim, 2020). Moreover, several studies have shown that mosque-based social programs are also effective

in reducing deviant behavior among youth and improving public health outcomes (Haqqoni, 2020; Muthoharoh et al., 2022).

While a substantial body of scholarship has illuminated the positive contributions of mosque-based community initiatives, ranging from the promotion of religious literacy and public health outreach to the enhancement of youth engagement, there remains a paucity of research that interrogates how these initiatives are institutionally embedded within mosque governance frameworks (Hasanah & Azani, 2024) . Existing studies tend to adopt fragmented analytical lenses, focusing on discrete aspects such as philanthropy, youth engagement, or religious education, while neglecting the structural and organizational mechanisms that ensure their sustainability. Furthermore, limited scholarly attention has been devoted to situating mosque-based practices within broader sociological paradigms, particularly those informed by institutional sociology or structural functionalism, to elucidate the role of mosques as agents of social integration in plural urban contexts.

In response to these gaps, this study advances a theory-informed, empirically grounded analysis of the *Jum'at Berkah* program as an integrative model of participatory mosque governance and community inclusivity. While Arwanda and Pramana (2023) have examined aspects of mosque management authority and its relationship with educational institutions, their work does not extend to the dynamics of cross-class social interactions that underpin mosque-based social programs. Recent research further highlights the expanding social and developmental roles of mosques in post-pandemic contexts. Safeí and Armstrong (2024) identify the mosque as a negotiative space that balances sacred and social functions in urban life, while Mahmudah et al. (2024) document how *Jum'at Berkah* initiatives have strengthened Islamic philanthropy and interclass solidarity in Yogyakarta. Similarly, Muthoifin and Rhezaldi (2024) emphasize the mosque's role in economic empowerment through innovative management and digital transformation. These findings collectively reinforce the relevance of examining participatory mosque-based models such as the *Jum'at Berkah* program at Darul Falah Mosque, which uniquely combines faith-based motivation with inclusive community development in an urban environment.

Building upon this background, the present study seeks to evaluate how mosque-based social programs, particularly the *Jum'at Berkah* initiative, function as instruments of inclusive urban social development, with particular attention to sustainability, participation, and governance. Darul Falah Mosque, Minasa Upa, was selected as the study site due to its intensive social activities that reflect the dynamics of urban Muslim communities. The novelty of this study lies in its integrative framework that combines a case study approach with structural functionalism theory to understand the interrelations between social structures, the role of religious institutions, and community responses. The central hypothesis posits that the existence of a structured and adaptive social program within the mosque can significantly enhance social cohesion and empower urban communities.

The scope of this research encompasses an in-depth analysis of program design, the actors involved, the impact on beneficiaries, and the sustainability mechanisms embedded in mosque governance. The findings are expected to make both academic and practical contributions academically, by enriching the discourse of religious sociology and community-based public policy, and practically, by providing strategic recommendations for mosque managers, policymakers, and community leaders to strengthen the mosque's role as an inclusive, adaptive, and impactful social institution within the context of sustainable urban development.

Literatur Review

In contemporary Islamic and sociological scholarship, the mosque's social role has expanded beyond its religious domain to encompass educational, economic, and civic dimensions. Mustain (2023) and Isan et al. (2024) highlight how mosques in Indonesia have evolved into agents of social empowerment that connect communities with educational and welfare initiatives. This transformation, however, depends heavily on institutional governance and leadership responsiveness. Setyorini and Violinda (2021) emphasize the importance of asset and financial management for program sustainability, while Arwanda and Pramana (2023) discuss the adaptive role of mosque leadership (*takmir*) in managing community dynamics.

Furthermore, studies by Safeí and Armstrong (2024) and Mahmudah et al. (2024) demonstrate that post-pandemic mosques have become essential social actors addressing public welfare and interclass solidarity. Such findings align with the present study's focus on the *Jum'at Berkah* initiative, which integrates philanthropy, youth participation, and inclusive community service. From a theoretical standpoint, the structural functionalism framework developed by Parsons provides a useful lens to interpret these dynamics. According to Ariany (2002) and HT & Dewi (2022), mosques serve integrative functions that maintain social order through the internalization of values such as solidarity and cooperation. Herawati (2023) further argues that mosques act as adaptive agents of change during social crises, such as the COVID-19 pandemic. Building on these perspectives, this research situates the mosque not merely as a religious symbol but as a socially responsive institution capable of sustaining collective well-being in urban contexts.

In the socio-political context, the study by Sakhi et al. (2024) and Sunaryo (2017) offers contrasting yet complementary insights. Sakhi positions the mosque as a strategic institution in shaping the norms of moderate Islamic politics, while Sunaryo highlights its protective function in confronting radicalism. This affirms that the mosque is not merely a neutral space, but also a normative actor that plays a role in maintaining social cohesion and resisting the infiltration of extremist ideologies.

The development of the mosque's role can also be traced longitudinally. For instance, if Rahmawati et al. (2024) demonstrate that since the 17th century, mosques have served as centers of education and community protection, then Mustain (2023) and Dewi & Renggana (2022) adds that in the digital era, mosques have also begun to function as centers for managing community-based economic initiatives through waqf funds and technological infrastructure. This is further supported by Wisandiko & Indarwati (2020), who found that the application of digital financial technology has significantly expanded congregational participation.

Furthermore, various faith-based social programs developed by mosques offer concrete illustrations of the actualization of their social functions. Fernando (2023) dan Egidiasafitri et al. (2018) demonstrates that the integration between mosques and higher education institutions can give rise to strategic community empowerment programs. When compared with the study by Mutalib (2023) and Karaman et al. (2024), which focuses on economic development through cooperatives and productive enterprises, it becomes evident that mosques are capable of operating across sectors: from strengthening religious literacy to facilitating community entrepreneurship. Sarbini et al. (2020) emphasizing the importance of focusing on children's education as the foundation for mosque-based social regeneration. On the other hand, Purnama et al (2024) stress that strengthening information systems in managing ZIS (zakat, infaq, and sadaqah) can enhance accountability and public engagement. The combination of these two approaches indicates that educational aspects and governance must work synergistically for the mosque's social functions to be optimized.

The structural functionalism theory developed by Talcott Parsons serves as a relevant lens to interpret these dynamics. Ariany (2002) and HT & Dewi (2022) indicates that mosques perform an integrative function within society, creating social order through the reinforcement of norms and solidarity. Herawati's research (2023) even asserts that mosques have become adaptive agents of social change, particularly during crises such as the COVID-19 pandemic. This argument strengthens the relevance of the *Jumat Berkah* program as the mosque's contextual response to urban social challenges. When related to the context of Darul Falah Mosque and the *Jumat Berkah* program in Makassar, the literature above indicates that, although many studies have discussed the social functions of mosques in general, few have specifically examined how routine community empowerment programs like *Jumat Berkah* can strengthen social cohesion within complex and multicultural urban environments. This gap presents an important issue that this article seeks to address.

As a religious institution that grows alongside the community, the mosque can no longer be viewed solely as a place of worship. It has become a center for social integration, a forum for cross-class dialogue, and a vehicle for economic transformation within the community. Therefore, locally based practices such as the *Jumat Berkah* program need to be scientifically evaluated as participatory models that can be more widely replicated to revitalize the social role of mosques in urban areas.

Synthesizing the above studies, it becomes clear that existing research has successfully portrayed the evolving social, economic, and educational functions of mosques. However, few have examined how these social programs are systematically institutionalized within mosque governance structures and sustained as participatory models in urban contexts. Most prior works focus either on charitable activities or leadership narratives without integrating theoretical interpretation and empirical management practices. The present study advances this scholarship by bridging sociological theory, particularly structural functionalism, with real-world observations of the *Jum'at Berkah* program. This integrative perspective not only fills the conceptual gap in understanding mosque-based community governance but also provides a replicable model for strengthening social cohesion in multicultural cities.

METHOD

This study employs a qualitative approach using a case study design, which is widely recognized for its capacity to provide an in-depth understanding of contemporary social phenomena within real-life contexts (Yin, 2018). The case study focuses on the *Jumat Berkah* program at Darul Falah Mosque, Minasa Upa, Makassar, aiming to explore community-based religious practices and their role in urban social development. The case study design is particularly relevant for studies involving complex social dynamics between religious institutions and diverse communities.

1. Research Design and Rationale

The rationale for choosing a qualitative case study stems from the need to examine lived experiences, symbolic interpretations, and institutional processes. According to Creswell (2022), qualitative research is appropriate when researchers seek to understand the meanings individuals or groups ascribe to a social phenomenon. In line with this, the case study approach allows for contextual and holistic exploration (Yin, 2018).

Previous studies have demonstrated the effectiveness of the case study method in analyzing religious social practices. Noorbani (2023) or example, employs this approach to understand the role of religious counselors in managing socio-religious conflicts in Depok and Bogor, utilizing interviews and observations as the primary data collection techniques. Sumartono (2024) Another study also employs a case study approach to trace the transformation of religious values among sailors, demonstrating how sacred texts are flexibly used within everyday life contexts. Both studies illustrate how the case study method helps capture the complexity of religious practices across diverse social settings. The following diagram illustrates the theoretical lens through which the social dynamics surrounding mosque-based programs are interpreted in this study.
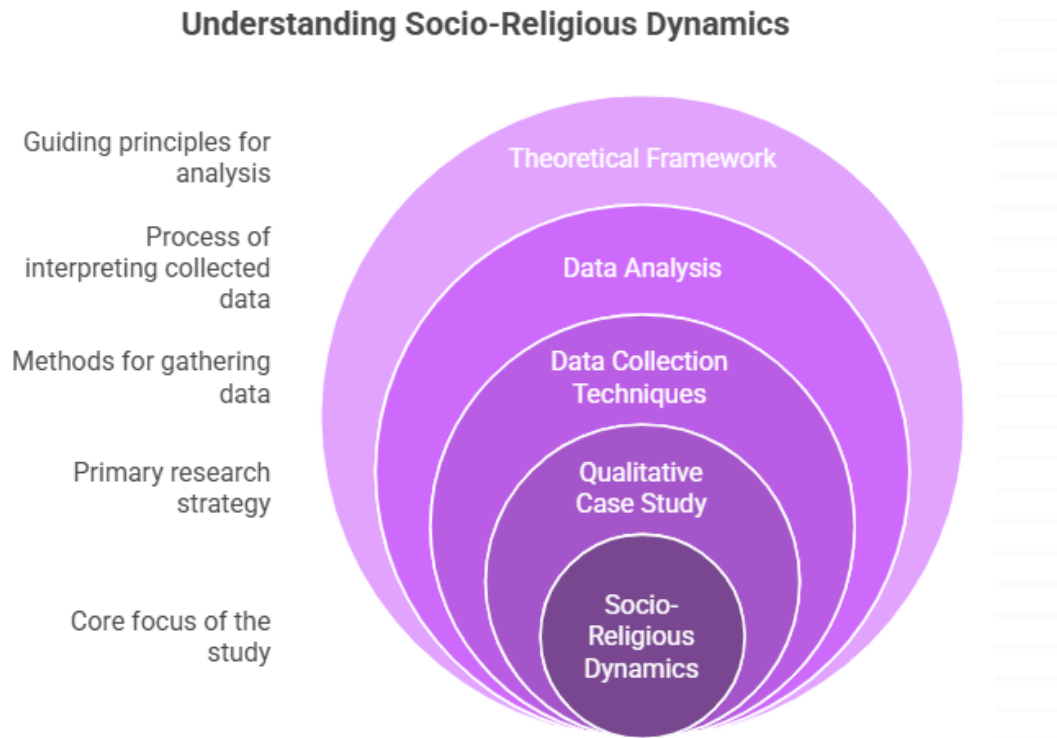
Understanding Socio-Religious Dynamics

Guiding principles for analysis

Process of interpreting collected data

Methods for gathering data

Primary research strategy

Core focus of the study

Theoretical Framework

Data Analysis

Data Collection Techniques

Qualitative Case Study

Socio-Religious Dynamics

Figure 1. Understanding Socio-Religious Dynamics: A Conceptual Framework Integrating Structural Functionalism (Parsons) with Empirical Mosque-Based Observation

Figure 1 illustrates the conceptual alignment between Parsons' structural functionalism and the empirical process of this study. The adaptation function is reflected in the mosque's response to socio-economic challenges through community-based programs. Goal attainment is represented by the clear objectives of the Jum'at Berkah initiative in promoting social solidarity and welfare. Integration occurs through volunteer coordination and intergroup participation, while pattern maintenance is realized in the sustained weekly implementation and reinforcement of religious–social norms. This theoretical linkage demonstrates that mosque activities operate as functional subsystems maintaining social balance within an urban religious environment.

2. Data Collection Techniques

In this study, data were collected using a combination of techniques, namely participatory observation, in-depth interviews, and document analysis. Direct observation was conducted on the implementation of the *Jumat Berkah* program, with the researcher actively involved in the activities as a form of participatory observation. This technique allowed the researcher to observe social interactions, the food distribution process, and communication patterns between mosque administrators and beneficiary communities. In-depth interviews were conducted with mosque administrators, volunteers, and beneficiaries to gain a richer understanding of their motivations, experiences, and perceptions of the program. Meanwhile, the documents analyzed included internal program management records, activity documentation, and simple financial reports from the organizing committee.

Data were collected using three techniques: participatory observation, in-depth interviews, and document analysis, as suggested by Creswell (2022).

a) Participatory observation was conducted by immersing the researcher in weekly Jumat Berkah activities for five consecutive weeks. This enabled the capture of real-time interactions, communication patterns, and logistical processes.

b) In-depth interviews were conducted with 12 participants, including mosque administrators, program volunteers, and beneficiaries. These interviews explored personal motivations, roles, and perceived impacts of the program.

c) Document analysis included internal management records, financial reports, event documentation, and social media materials used for community outreach.

This method is also relevant for exploring social practices that emerge from the interaction between religious institutions and the dynamics of urban communities. The study by Mujamil & Fatimah (2023) Anas demonstrates that the interaction between religious organizations and communities requires a deep and contextual approach, influenced by various factors such as institutional objectives, value foundations, and diverse social interests. Therefore, the use of qualitative methods provides flexibility in understanding the social context and subjective narratives of actors involved in religious practices.

The application of an ethnographic approach is also part of the data collection strategy, as employed by Anas (2023) In his study on community economic practices, Anas employed this approach to gain a deeper understanding of the social dynamics within the community and the meaning-making processes inherent in religiously based activities. Similarly, this research adopts a comparable approach by immersing the researcher in mosque community activities over several weeks to directly observe how the community responds to and articulates religious values through the *Jumat Berkah* program.

The strength of this approach lies in its ability to reveal subjective meanings, social interpretations, and symbolic dynamics that cannot be accessed through surveys or quantitative methods. As explained by Abdussamad (2021), qualitative methods enable researchers to comprehensively understand social and cultural contexts, resulting in deeper interpretations of social behavior. In this context, the *Jumat Berkah* program is viewed not only as a charitable activity but also as a reflection of values such as solidarity, social responsibility, and the revitalization of the mosque's social function.

3. Research Instruments

The instruments used included structured observation sheets, interview guides with semi-open questions, and document review protocols (Miles et al., 2014). Interview responses were audio recorded and transcribed verbatim. To ensure the validity and reliability of the instruments, the observation sheets and interview guides were reviewed by two experts in sociology and Islamic community studies prior to fieldwork. A pilot test was conducted with two mosque administrators and one volunteer to refine the clarity and relevance of the questions. The results of the pilot informed minor adjustments in phrasing and sequencing, ensuring that the instruments effectively captured the intended data dimensions.

4. Data Analysis Procedures

Data analysis followed the interactive model by Miles and Huberman (2014), which consists of three core stages:
a) Data Reduction: selecting, simplifying, and coding raw data to identify key patterns.
b) Data Display: organizing data into descriptive narratives and thematic matrices.
c) Conclusion Drawing and Verification: interpreting emerging themes in-relation to the research questions and theory of structural functionalism.

Fernando et al. (2022) has applied this approach to analyze professional mosque management models, whereas Hasanah dan Azani (2024) has utilized it in the study of religious activity management, emphasizing the importance of data reduction to clarify the focus of analysis. In this research, the conclusion-drawing process is conducted inductively based on thematic patterns that emerge during data analysis and is aligned with the structural functionalism theoretical framework to explain how the mosque, as a religious institution, performs its social functions.

5. Validity and Triangulation

To ensure data credibility, methodological and source triangulation were applied. Observational data were cross-verified with interview responses and document findings. Triangulation enhances internal validity in qualitative research (Nurchahyati, 2021). Peer debriefing and member checking were also used to confirm interpretive accuracy. Data validity is maintained through source and method triangulation techniques. The use of various data collection methods, as well as cross-verification from multiple informants, enables the researcher to obtain a more accurate

and in-depth understanding. As emphasized by Nurchahyati (2021), triangulation is crucial to ensuring the reliability and accuracy of findings in qualitative studies, especially within complex social contexts rich in symbolic meaning.

Methodological rigor was maintained through multiple strategies. Data validity was strengthened using methodological and source triangulation, where findings from observation, interviews, and documents were cross-checked for consistency. Reliability was enhanced through inter-coder agreement during the coding process and repeated comparison of emerging themes. In addition, peer debriefing and member checking were employed to confirm interpretive accuracy, while all data and transcripts were archived for auditability.

The testing process for validity and reliability was conducted through a series of systematic steps. For validity, triangulation of data sources was implemented by comparing observational notes, interview transcripts, and document records. In addition, the findings were presented to key informants for confirmation (*member checking*) to ensure that the interpretations accurately reflected their perspectives. Peer debriefing with two academic colleagues was also conducted to verify the logical consistency of the coding and thematic structure. For reliability, inter-coder agreement was applied during the data analysis phase, where two researchers independently coded a sample of transcripts and compared results to minimize subjective bias. The coding process was repeated after a two-week interval to confirm the stability of emerging themes, ensuring dependability of the findings.

Through a qualitative case study approach and the use of Miles and Huberman's analytical techniques, this research is expected to make a meaningful contribution to understanding the socio-religious dynamics in urban environments. The *Jumat Berkah* program serves as an entry point to explore how religious institutions such as mosques can concretely and sustainably articulate their social roles within multicultural and dynamic communities.

RESULTS AND DISCUSSION

Result
Implementation Pattern and Community Participation
The Jumat Berkah program is carried out regularly every week at Darul Falah Mosque, Minasa Upa, Makassar. Based on field observations conducted over three visits, the program begins in the morning with the active involvement of women from the *majelis taklim* (religious study groups) and mosque youth. Food distribution takes place shortly before the Friday prayer in the mosque courtyard and adjacent hall, using an orderly queuing system supervised by the organizing committee. On average, 250–300 meal portions are distributed to Friday prayer congregants, motorcycle taxi drivers, street vendors, children, and the elderly. Figure 2 below illustrates the approximate weekly distribution of meals across different beneficiary groups involved in the Jumat Berkah program.
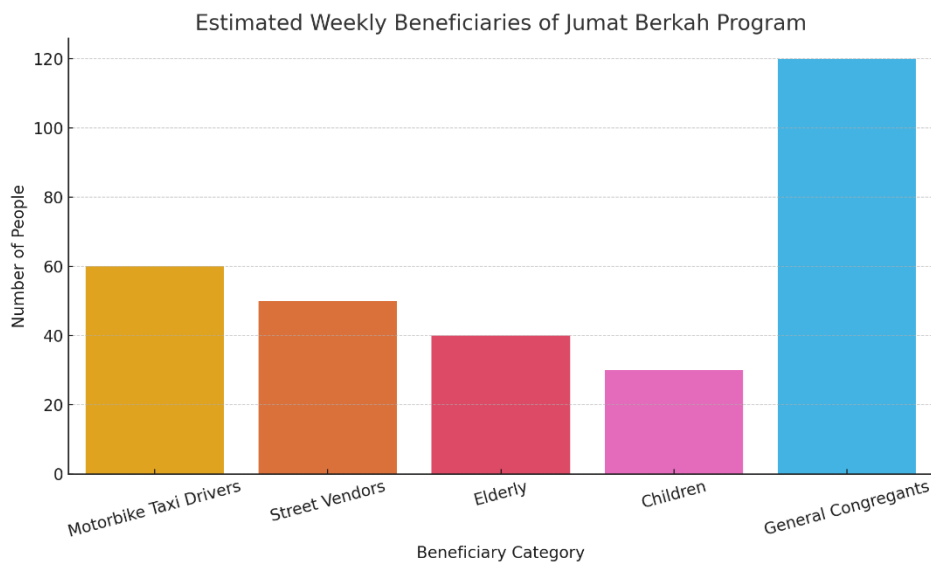
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Figure 2. Estimated Weekly Beneficiaries of the Jumat Berkah Program Based on
Community Group

Figure 2 shows the estimated weekly distribution of food packages among various community groups benefiting from the Jumat Berkah program. The largest proportion of recipients consists of general congregants, accounting for nearly half of the total distributed meals. This reflects the program's role in strengthening intra-congregational solidarity. Meanwhile, significant portions are also allocated to motorbike taxi drivers (around 60 beneficiaries weekly), street vendors (50), and elderly individuals (40), highlighting the program's orientation toward economically vulnerable and socially dependent groups. The inclusion of children as beneficiaries (approximately 30 per week) further indicates that the program supports intergenerational outreach and care. This distribution pattern reveals that the mosque functions as a social safety net, extending beyond ritual obligations to fulfill tangible welfare needs within the urban environment. To better illustrate the atmosphere and social dynamics during the food distribution, Figure 3 captures how the Jumat Berkah program fosters active participation and community bonding within the mosque environment.

Figure 3 highlights the collective involvement of various community members in the Jumat Berkah program. The image shows a harmonious and coordinated environment where mosque youth, women from the majelis taklim, and local residents collaborate in packaging and distributing food. This participatory spirit reinforces a sense of shared responsibility and belonging among congregants. It also reflects the mosque's ability to mobilize human resources across age and gender groups, setting the stage for the discussion that follows regarding volunteer dynamics and the program's social acceptance.
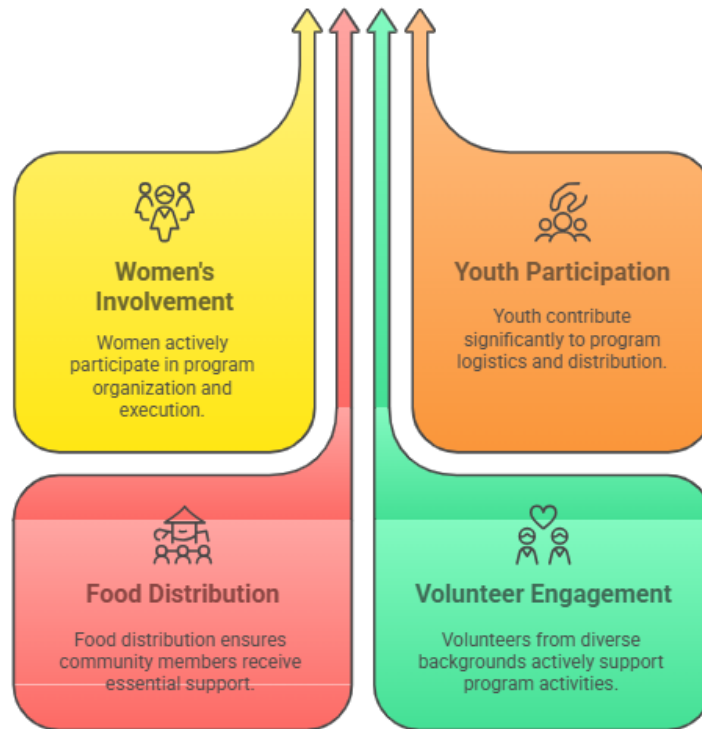
Building Community Through Jumat Berkah

Women's Involvement

Women actively participate in program organization and execution.

Youth Participation

Youth contribute significantly to program logistics and distribution.

Food Distribution

Food distribution ensures community members receive essential support.

Volunteer Engagement

Volunteers from diverse backgrounds actively support program activities.

Figure 3 Building Community Through Jum'at Berkah

The activity runs smoothly and warmly, indicating a high level of community acceptance. Congregants feel appreciated and emotionally engaged, as expressed by one beneficiary who referred to the program as a *"lifeline"* and a means of strengthening social bonds. Volunteer participation is also highly active. Technical tasks such as packaging, purchasing logistics, documentation, and distribution are carried out by individuals from various age groups and backgrounds, including university students and local residents.

The Role of Mosque Management and Program Sustainability Strategies

This program was initiated as a social response to the economic impacts of the post-pandemic period. The mosque management developed a workflow that includes assessing community needs, recruiting volunteers, and reporting activities. Funding is sourced from Friday charity boxes, regular donors, and social media campaigns. Financial management is conducted transparently through activity documentation and regular publications, both in print and digital formats. To better understand the internal structure and operational mechanisms of the program, Figure 4 illustrates the organizational flow and volunteer coordination system developed by the mosque management
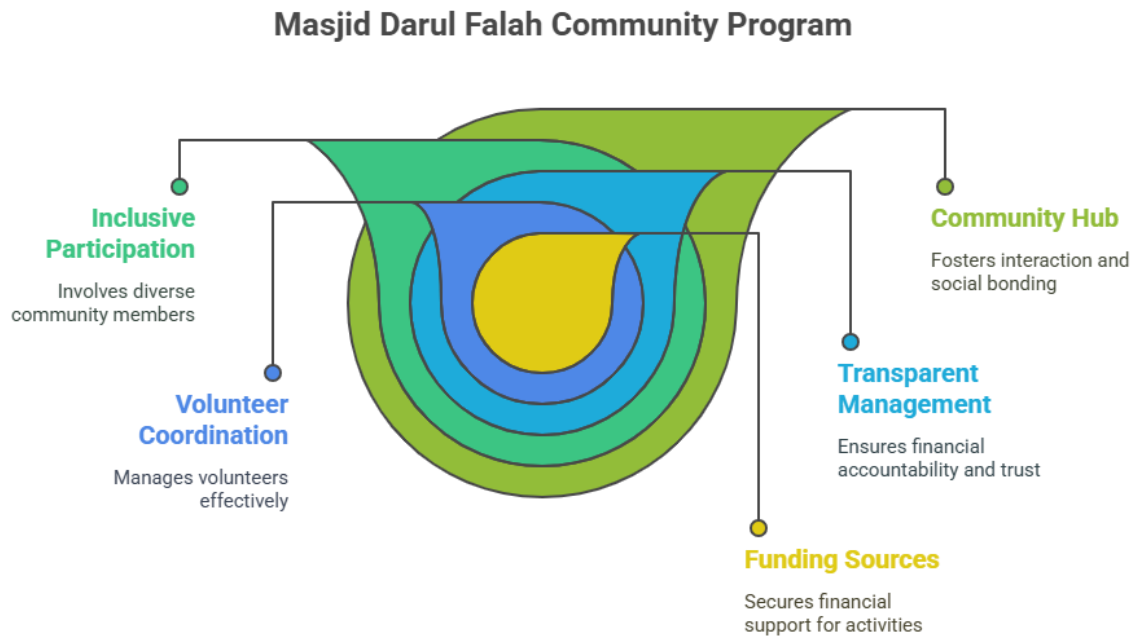
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Figure 4. Darul Falah Mosque Community Program

The management developed a dynamic working system, including monthly evaluation meetings, volunteer team rotations, and intensive communication via WhatsApp. This approach not only keeps volunteer morale high but also fosters trust among congregants toward the mosque's administration. Major challenges such as fluctuating funding and volunteer coordination—are addressed through flexible working methods and strong social support from the community.

The transformation extends beyond management systems to the relationships among mosque actors. The program has positioned Masjid Darul Falah as a community hub—a site of interaction, collaboration, and social bonding across ages and backgrounds. Notably, the participation of several non-Muslim residents in logistical activities reflects the program's success in promoting an inclusive and humanistic spirit within the urban environment.

Social Impact and the Revitalization of the Mosque's Function

The *Jum'at Berkah* (Blessed Friday) program has had a significant impact on community social relations. The mosque is no longer perceived solely as a formal place of worship but has evolved into an open space that connects various social groups. Testimonies from congregants and volunteers indicate that the program fosters new forms of solidarity, strengthens social ties *(silaturahmi)*, and cultivates a sense of communal ownership toward the mosque. Even individuals who were previously passive have become active contributors to other initiatives such as religious study circles *(pengajian)* and communal clean-up efforts.

The program has also facilitated the regeneration of the mosque's social structure. Youth groups have become more actively involved in documenting and managing activities, while university students have utilized the program as a platform for learning about social work. Residents who were once beneficiaries have now become volunteers, reflecting the success of the program's participatory and transformative approach. The following image illustrates how the *Jumat Berkah* initiative has repositioned the mosque from a ritual space into a center of urban community resilience and collective empowerment
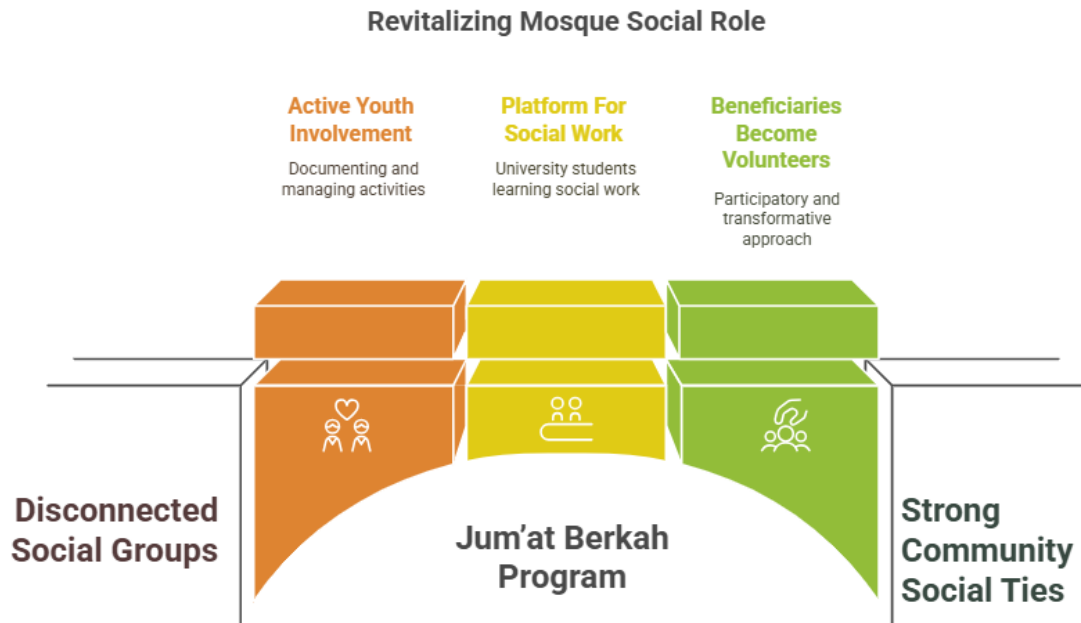
Figure 5. Revitalizing Mosque Social Role

In general, the *Jum'at Berkah* program demonstrates that revitalizing the mosque's social role is not merely rhetorical but can be realized through concrete, community-based initiatives. The mosque's function as a place of worship has expanded into a hub for social welfare distribution, a space for cultural reconciliation, and an arena for cultivating collective values. This program proves that mosques can respond to contemporary challenges through adaptive, inclusive, and sustainable approaches.

Overall, the *Jum'at Berkah* program demonstrates consistent community engagement and effective coordination between mosque administrators, volunteers, and beneficiaries. These patterns illustrate the mosque's growing social function in addressing urban welfare needs. The subsequent section discusses how these empirical findings reflect the mosque's structural role as a social institution within the framework of structural functionalism theory.

Discussion

The findings above reveal that mosque-based programs such as *Jum'at Berkah* not only provide charitable services but also reinforce social integration and institutional trust. Interpreted through the lens of Parsons' structural functionalism, the program fulfills adaptive and integrative functions by responding to urban socio-economic challenges and maintaining community solidarity. This section critically interprets those dynamics in relation to previous studies and the theoretical framework of mosque social revitalization.

Mosque-based social programs can be categorized as a form of revitalizing religious institutions in urban areas by integrating social services with religious education, enhancing the mosque's role in community development, and strengthening social cohesion among residents. Amid the challenges of dynamic urban life, mosques are transforming from mere places of worship into centers of social activity that support community well-being. This transformation is not spontaneous but rather the result of accumulated societal needs and the institutional capacity of mosques to adapt to ever-changing social conditions.

This study demonstrates that the implementation of the *Jum'at Berkah* program at Darul Falah Mosque represents a tangible manifestation of the mosque's organized, participatory, and community-impacting social role. Based on interviews and field observations, the activity not only meets basic needs such as food but also restores social interaction that has weakened in urban society. These findings reinforce previous studies that Ginanjar et al. (2020) which emphasize that the mosque can serve as a hub for activities encompassing education, healthcare, and the cultivation of social character. In the context of the *Jum'at Berkah* program, mosque administrators have

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demonstrated strong institutional capacity in managing volunteers, funding, and logistical operations in a consistent and accountable manner.

The revitalization of the mosque cannot succeed without structured management. The experience of Jogokariyan Mosque, as noted by Khotimah & Khairunnisa (2023) demonstrates that mosque governance based on an organizational system can foster a productive space for community participation. The mosque is no longer managed informally, but rather as an institution with a clear structure, reporting system, and measurable performance indicators. This aligns with the findings of the present study, which show that the administrators of Darul Falah Mosque have established an implementation team, a social media–based communication system, and a regular evaluation mechanism. Transparency and accountability have emerged as key factors in building public trust—an insight also reflected in the findings of studies such as Rokim et al. (2020).

Mosque-based social programs also contribute to strengthening the dimensions of public health and social solidarity. As demonstrated by Haqqoni (2020) In a study on healthcare services at Al-Falah Mosque, Surabaya, the integration between worship functions and public services has been shown to expand the mosque's benefits within the community. Although the *Jumat Berkah* program is simple, it positions the mosque as a provider of social services that humanize and unite the community. Residents do not only come to receive assistance but also to socialize, engage in discussions, and participate actively. This aligns with the findings of Thoha et al. (2021) which emphasize the mosque's function as a public space that supports horizontal interactions within urban communities.

Technological adaptation has also become a crucial element in mosque revitalization. Through visual documentation, online reporting, and information dissemination via social media, mosques are now able to reach younger generations and broader audiences. In this context, the findings Fahmi et al. (2018) become relevant as it illustrates how mosque social media accounts in Indonesia are capable of shaping a more inclusive and communicative religious identity. The *Jumat Berkah* program utilizes digital platforms for reporting and promotion, which in turn expands the donor network and fosters social relations across communities. This demonstrates that mosques are not left behind in the digital era but rather transform into adaptive and progressive institutions.

From the perspective of structural functionalism theory, the mosque has fulfilled its social role in maintaining community balance and integration. Talcott Parsons stated that social institutions must perform four functions: adaptation, goal attainment, integration, and pattern maintenance. In this study, the *Jumat Berkah* program successfully demonstrates all four functions. First, the mosque adapts to the challenges of poverty and social disruption in the post-pandemic context. Second, the program sets clear socio-religious goals: providing food, strengthening brotherhood (*ukhuwah*), and expanding the role of social preaching (*dakwah*). Third, the program integrates various actors: administrators, volunteers, donors, and beneficiaries. Fourth, religious values such as solidarity, care, and trustworthiness (*amanah*) are continuously maintained through consistent weekly social practices.

From the perspective of community empowerment, the *Jumat Berkah* program aligns with the principles of community-based development grounded in local participation and solidarity. This is affirmed by Killawi et al. (2015) and Haldane et al. (2019) In their study on community strengthening through religious institutions, it is emphasized that when residents participate not only as recipients but also as implementers and contributors, a process of value internalization and a sense of ownership emerge. This research notes that some beneficiaries eventually become volunteers, and youth who were previously passive now become activity drivers. This transformation signifies the program's success in fostering social regeneration and creating new networks of solidarity.

Field findings also indicate that the program is inclusive. There is no discrimination in aid distribution, and even participation from *non-Muslim* residents is accommodated in logistical activities. This demonstrates that mosques can play a role as agents of social reconciliation in pluralistic societies. By not monopolizing their role with symbolic exclusivity, mosques open spaces for broader dialogue and collaboration, which is crucial for maintaining social harmony. These values align with the findings of studies Rosidin et al. (2024) regarding religious moderation and the strengthening of social cohesion through mosque-based programs.

The implications of this practice also extend to the realm of public policy. The success of mosque-based social programs such as *Jumat Berkah* can serve as a model for integrating local policies with community institutions. As stated by Bryant et al. (2014), Community-based public policy development is more likely to succeed when it accommodates the social and religious values of the community. As a central node in social networks, the mosque can serve as a strategic partner in implementing programs such as poverty alleviation, health education, and community character building. In this regard, a collaborative approach between religious institutions and government is highly feasible, with the experience of Darul Falah Mosque serving as a model case study.

Considering all these findings, it can be concluded that the *Jumat Berkah* program at Darul Falah Mosque exemplifies the revitalization of the mosque's social role that is successful not only technically and logistically but also substantively in building values, trust, and solidarity within an urban community. This program demonstrates that mosques are capable of becoming centers for public service grounded in religious values, bridging spiritual and social interests, and fostering resilient and empowered communities.

Thus, the revitalization of the mosque's social role is no longer merely a normative concept or idealistic aspiration but a reality that can be realized through collective effort, participatory management, and a commitment to continuously adapt to the needs of the times. The mosque is not only a place of worship but also a center for social regeneration, a spiritual nurturing institution, and a driving force for civilized community development.

Implications and Limitations of the Study

Theoretically, this study contributes to the sociological understanding of mosque-based community governance by integrating Parsons' structural functionalism with empirical observations of urban social programs. It demonstrates that mosques can act as adaptive systems capable of balancing religious values with social needs. Practically, the findings provide insights for mosque administrators, urban planners, and policymakers to design inclusive community initiatives that build solidarity and reduce social inequality. The *Jum'at Berkah* model offers a participatory approach that could be replicated by other urban mosques seeking to strengthen their social engagement.

Despite these contributions, this study has several limitations. It focuses on a single mosque case study in Makassar, which may not fully represent variations in governance and social dynamics across other urban settings. The qualitative nature of the data also limits generalizability. Future research could adopt a comparative or mixed-methods design to analyze different mosque contexts and explore how institutional, cultural, or economic factors shape the sustainability of mosque-based social programs.

CONCLUSION

This study examined the revitalization of the mosque's social role through the *Jum'at Berkah* program at Darul Falah Mosque, Makassar. The findings demonstrate that the mosque has evolved beyond its ritual function to become a center for social cohesion, community service, and informal welfare support. The program's participatory structure supported by volunteers and mosque administrators embodies adaptive and integrative functions as described in Parsons' structural functionalism theory. Theoretically, this study expands the discourse on mosque-based community governance by linking sociological theory with empirical community practices. Practically, it offers a replicable participatory model for other urban mosques seeking to strengthen social inclusion and collective resilience. This model illustrates that faith-based institutions can play a significant role in promoting sustainable urban social welfare when their governance structures are transparent and inclusive.

Future research may explore comparative case studies across multiple cities or employ mixed-methods approaches to measure the long-term social impact of mosque-based programs. Investigating the role of digital communication, youth leadership, and policy collaboration could further deepen the understanding of how mosques adapt to the changing dynamics of urban society.

AUTHORS CONTRIBUTION

SS conceptualized the research framework, conducted field observations, and drafted the initial manuscript. KK contributed to the methodological design, data analysis, and theoretical integration using the structural functionalism framework. MP was responsible for conducting interviews, managing data triangulation, and refining the discussion section. SG provided theoretical supervision, critical revisions, and ensured the manuscript's alignment with international academic standards. All authors collaboratively reviewed and approved the final version of the manuscript.

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