



Analysis of Islamic Philanthropy Management in Realizing an Ideal House of Worship

**Vicky Ardiansyah¹, Bilqis Syafa Amalia², Zulfaizah³, Intan Wardani⁴
Aun Falestien Faletehan⁵**

^{1,2,3,4,5} Sunan Ampel State Islamic University Surabaya , Indonesia

vi,ar2106@gmail.com, syafabilqis03@gmail.com, intan.wardani312@gmail.com,
aunfalestien@uinsa.ac.id

Abstract

This study aims to analyze the implementation of Islamic philanthropic management in realizing ideal houses of worship through the Yuk Rawat Masjid program run by Dompot Dhuafa East Java . This study uses a qualitative method with a descriptive approach. Data were obtained through interviews, observations, documentation, and literature studies related to the management of Islamic philanthropy and the development of houses of worship. The results of the study indicate that the implementation of management functions including planning, organizing, implementing, and monitoring is able to support effective and directed program management. The Yuk Rawat Masjid program not only has an impact on improving the physical condition of the mosque, but also increases the social and religious activities of the community. Supporting factors for the program include community participation, volunteers, and donor support, while inhibiting factors include limited funds, location access, and low awareness of some communities regarding the importance of mosque maintenance. This study concludes that professional, transparent, and participatory Islamic philanthropic management can play an important role in realizing ideal and sustainable houses of worship for the community.

Keyword : *Islamic Philanthropy Management, Houses of Worship, Mosques, Dompot Dhuafa, Community Empowerment .*

Introduction

Islamic philanthropy is a crucial instrument for social development and the welfare of Muslim communities. ¹In Islam, philanthropy is manifested through zakat (alms), infaq (donations), sedekah (charity), and waqf (endowments), which serve not only as forms of worship but also as a means of economic equality and community empowerment.² The existence of Islamic philanthropy is basically aimed at creating a more just social life, increasing community solidarity, and assisting in the construction of public facilities that are beneficial to the community, including places of worship. In the context of Muslim society, houses of worship, especially mosques, not only function as places for carrying out ritual worship, but also as centers for education, preaching, social activities, and economic development of the community.³

The development of Islamic philanthropy management in Indonesia shows quite significant improvement. According to data from the National Zakat Agency (BAZNAS), the potential for national zakat (alms) reaches hundreds of trillions of rupiah annually, but its collection is still suboptimal. ⁴Furthermore, increased public awareness of almsgiving, giving charity, and waqf (endowments) has also encouraged the emergence of various Islamic philanthropic institutions that play an active role in managing community ⁵funds . One such Islamic philanthropic

¹ Qurratul Uyun, "Zakat, Infaq, Sadaqah And Waqf As Configuration Of Islamic Pillanthropy," *Journal of Islamic Studies* 2, no. 2 (2015): 218.

² Meli Amelia et al., "Understanding the Types of Zakat and Waqf in Philanthropic Management," *Journal of Taxation and Sharia Economic Analysis* 2 (2025): 11–24.

³ Alfi Wahyu Zahara, Hasna Lathifatul Alifa, and Muhammad Miqdam Makfi, "ISLAMIC PHILANTHROPY AND WAKAF MANAGEMENT AT THE SUCIATI SALIMAN MOSQUE, SLEMAN, YOGYAKARTA," *At-Thullab : Journal of Islamic Studies Students* 2, no. 2 (2021): 391–403, <https://doi.org/10.20885/tullab.vol2.iss2.art1>.

⁴ "Indonesia Zakat Outlook 2025," nd

⁵ Didin Hafidhuddin, "Zakat in the Modern Economy," nd

institution in Indonesia is Dompot Dhuafa East Java, which collects and distributes zakat, alms, and waqf funds for various social, educational, and health programs, as well as the development of community worship facilities.

Although the potential for Islamic philanthropy is enormous, the management of places of worship in various regions still faces a number of problems. Many places of worship lack adequate facilities, serve less than optimally, and are unable to fully fulfill their social and community empowerment functions. Furthermore, problems persist in the management of philanthropic funds, such as a lack of transparency, weak management systems, and a lack of sustainability-oriented programs. These conditions often result in houses of worship often serving only as formal places of worship and failing to develop into centers of community social activity.⁶

To realize an ideal house of worship, professional and structured Islamic philanthropic management is required. ⁷The implementation of management functions such as planning, organizing, implementing, and monitoring are crucial in ensuring that philanthropic funds are managed effectively and appropriately. An ideal house of worship is not only determined by its comfortable and appropriate physical structure, but also by its quality of service, transparency of management, socio-religious programs, and contribution to empowering the surrounding community. Therefore, Islamic philanthropic institutions have a strategic role in helping develop places of worship so that they can provide broader benefits to society.

⁶ Zahara, Alifa, and Makfi, "ISLAMIC PHILANTHROPY AND WAKAF MANAGEMENT AT THE SUCIATI SALIMAN MOSQUE, SLEMAN, YOGYAKARTA."

⁷ Mohammad Ridwan et al., "Philanthropic Management," *Maslahah: Journal of Islamic Management and Economics* 2, no. 3 (2024): 123–31, <https://doi.org/10.59059/maslahah.v2i3.1384>.

Several previous studies have discussed the management of Islamic philanthropy and mosque management. Research by Didin Hafidhuddin explains that professional management of zakat can improve community welfare and strengthen the social function of Islamic institutions ⁸. In addition, several studies on the management of places of worship have focused more on the administrative and worship service aspects. However, research specifically examining how Islamic philanthropic management is applied by philanthropic institutions to create ideal houses of worship is still relatively limited. Therefore, this study is novel because it focuses on analyzing Islamic philanthropic management implemented by Dompot Dhuafa East Java in supporting the creation of ideal houses of worship, including aspects of fund management, social services, and community empowerment.

Based on the description, the problem in this research is how the implementation of Islamic philanthropic management is carried out by Dompot Dhuafa East Java in realizing an ideal house of worship and the factors that support and hinder its implementation. The hypothesis of this research is that the implementation of professional, transparent, and accountable Islamic philanthropic management can support the realization of ideal houses of worship and provide a positive impact on the surrounding community.

This study aims to analyze the implementation of Islamic philanthropic management at Dompot Dhuafa East Java in realizing ideal houses of worship through the "Let's Care for Mosques" program, and to identify supporting and inhibiting factors in the management of Islamic philanthropy in the development of houses of worship. Furthermore, this study is expected to serve as a reference for Islamic philanthropic institutions and house of worship managers in improving the quality of governance and services to the community.

⁸ Hafidhuddin, "Zakat in the Modern Economy."

Research methods

This research uses a qualitative research type with a descriptive approach. A qualitative approach was chosen because this research aims to understand and analyze in depth the application of Islamic philanthropic management in realizing an ideal house of worship. The descriptive method is used to describe the phenomena, processes, and forms of Islamic philanthropy management carried out by Dompot Dhuafa East Java based on data obtained during the research.

The research was conducted from May to June 2026 at the Dompot Dhuafa East Java office . The research location was selected based on the consideration that Dompot Dhuafa East Java is an Islamic philanthropic institution active in collecting and managing zakat, infaq, sedekah, and waqf funds for social activities, education, health, and the development of community worship facilities. The research focused on the management of Islamic philanthropy in supporting the realization of ideal houses of worship.

The target of this research is the Islamic philanthropic management system implemented by Dompot Dhuafa East Java in managing and distributing philanthropic funds for the development of houses of worship. The research subjects included administrators, program managers, and those involved in the management of zakat, infaq, sedekah, and waqf funds at Dompot Dhuafa East Java. Furthermore, the research also involved the community or beneficiaries involved in the house of worship development program.

The research procedure was carried out in several stages. The first stage is identifying the problem by observing the phenomenon of managing places of worship and the role of Islamic philanthropy in supporting its development. The second stage is data collection through interviews, observations, literature studies, and documentation. The third stage is grouping data based on the research focus which includes the application of Islamic philanthropic management functions, house of worship development programs, as well as supporting and inhibiting

factors in their implementation. The final stage is data analysis and drawing conclusions based on the research results obtained.

The data used in this study consisted of primary and secondary data. Primary data were obtained through direct interviews with the management of Dompét Dhuafa East Java and observations of Islamic philanthropy program management activities. Meanwhile, secondary data were obtained from scientific journals, books, institutional activity reports, articles, and other documents relevant to the research. The research instruments used included interview guidelines, observation guidelines, documentation, and research notes compiled according to the study's focus.

Data collection techniques are carried out using several methods. First, interviews were conducted directly with the administrators and managers of the Dompét Dhuafa East Java program to obtain information regarding the Islamic philanthropy management system and the implementation of the house of worship development program. Second, observations were made by observing philanthropic fund management activities and program implementation in the field. Third, a literature review was conducted by gathering references from journals, books, and previous research related to Islamic philanthropy management. Fourth, documentation is carried out by collecting data in the form of activity reports, organizational structures, activity photos, and other supporting documents.

The data analysis technique in this study uses qualitative descriptive analysis which is carried out in three stages, namely data reduction, data presentation, and drawing conclusions. Data reduction is done by selecting and simplifying data that is relevant to the research focus. Next, the data is presented in the form of descriptive descriptions to make it easier to understand and analyze. The final stage is drawing conclusions by interpreting the research results to answer the problem formulation regarding the application of Islamic philanthropic management in realizing an ideal house of worship at Dompét Dhuafa East Java.

Results and Discussion

A. Overview of the Let's Care for Mosques Program

The “Let’s Take Care of the Mosque” program is one of the socio-religious programs run by Dompot Dhuafa East Java as a form of implementing Islamic philanthropy in supporting the creation of ideal houses of worship. This program focuses on maintenance, cleanliness, minor renovations, and strengthening the social function of mosques in the community.

Based on the results of an interview with the head of the East Java Dompot Dhuafa institution, this program emerged because there are still many mosques, especially in remote areas and underprivileged areas, which are in inadequate conditions and require joint attention. Apart from being a place of worship, mosques are seen as centers of community activities such as education, preaching, and social activities. Therefore, Dompot Dhuafa East Java initiated a program that involves the community and volunteers to work together to maintain the mosque so that it is more comfortable and can be actively used by the congregation.

The main objective of this program is to make mosques a comfortable, clean place of worship and able to increase community involvement in various religious and social activities. This program is also aimed at ensuring that mosques are not only busy at certain times such as Friday prayers and during the month of Ramadan, but are also active in the daily lives of the community.

B. Implementation of Islamic Philanthropic Management in the Let's Care for Mosques Program

1. Program Planning

The results of the study show that the implementation of Islamic philanthropic management in the Let's Care for Mosques program is

carried out through systematic planning stages.⁹ The initial stage begins with a survey of mosque needs through proposal submissions, volunteer recommendations, and information from the local community. After that, a field assessment was conducted to determine the condition of the mosque and the priority needs that must be met.

In this process, Dompot Dhuafa East Java applies planning principles to its management, namely determining needs, preparing a budget, and establishing a fundraising strategy before implementing the program. This structured management demonstrates that Islamic philanthropic management is not solely focused on fundraising but also on ensuring that assistance is appropriately targeted and meets community needs.

George R. Terry 's management theory that planning is a crucial initial step in determining the success of an organization's program. In the context of Islamic philanthropy, the planning process serves as the foundation for managing community funds effectively, efficiently, and responsibly.

2. Program Organization and Coordination

Based on the results of interviews with program volunteers, the organization was carried out by forming coordination between Dompot Dhuafa staff, volunteers, mosque administrators, and the surrounding community. Each party has different duties and responsibilities in implementing the program. Volunteers are tasked with cleaning, documentation, painting, and procuring mosque equipment, while the mosque administrators act as supervisors and assistants for activities in the field.

Program coordination is carried out through internal forums, communication groups, and direct communication with mosque

⁹ Ahmad Riza Hidayat et al., "Ahmad Riza Hidayat: Waqf Management in the Perspective of Islamic Law... 14 WAQF MANAGEMENT IN THE PERSPECTIVE OF ISLAMIC LAW," *Philanthropy: Journal of Zakat and Waqf Management* 4, no. 1 (2023): 14–26.

administrators. This coordination system streamlines program implementation and minimizes errors in task allocation.

The research results show that the implementation of the organizing function is running quite well because it actively involves various parties. Community and volunteer involvement also demonstrates the application of the value of mutual cooperation in Islamic philanthropy management. This finding supports the concept of Islamic philanthropy, which emphasizes social solidarity and cooperation in serving the interests of the community.

3. Program Implementation

The "Let's Care for the Mosque" program includes cleaning the interior and exterior of the mosque, maintaining the ablution areas and toilets, washing carpets, repainting, and providing prayer equipment and cleaning supplies. The program also provides additional amenities such as ablution slippers, room fragrances, and equipment to support the comfort of the congregation.

Volunteers said that this program not only brings about physical changes, but also creates changes in the atmosphere and enthusiasm of the community towards the mosque. The congregation became more active in participating in worship activities and the children became more enthusiastic about learning to recite the Koran at the mosque.

The results of interviews with mosque congregations also showed an increase in comfort and socio-religious activities after the program was implemented. The congregation feels that the mosque facilities have improved, social activities have become more active, and relationships between residents have become closer through activities at the mosque.

Table 1. Form of the Let's Care for the Mosque Program

No	Program Form	Objective
1	Mosque Cleaning	Improving cleanliness and comfort of worship
2	Renovation and Painting	Improving the physical condition of the mosque
3	Procurement of Equipment	Supporting congregation facilities
4	Cleaning Tools	Maintaining the cleanliness of the mosque on an ongoing basis
5	Involvement of Citizen Volunteers	Raising Community Social Awareness

Based on the table, it can be seen that the Let's Care for Mosques program does not only focus on physical development, but also on community empowerment and improving the social function of houses of worship.

C. Supporting and Inhibiting Factors of the Program

The research results indicate several supporting factors in the implementation of the "Let's Care for Mosques" program. The main factors are the strong spirit of community mutual cooperation and the involvement of volunteers in supporting program activities. Furthermore, support from donors, communities, and companies through CSR funds also contributes to the sustainability of the Islamic philanthropy program run by Dompot Dhuafa East Java.

However, there are several inhibiting factors in the implementation of the program. The main obstacles are budget limitations, difficult access to certain locations, and low awareness among some members of the community regarding the importance of maintaining the cleanliness and social function of mosques. In addition, adjusting time between volunteers, mosque administrators, and related parties is also a challenge in implementing activities in the field.¹⁰

¹⁰ Tolhah Toha Nawawi and Iyanul Haq, "Collaboration of Zakat and Waqf Institutions as an Instrument for the Welfare of the Community" : Legal Review, " no. 2 (2025): 1 – 9.

To overcome these obstacles, Dompét Dhuafa East Java implemented a strategy of strengthening fundraising, increasing public education, and improving the program planning and coordination system. This shows that the success of Islamic philanthropic management requires synergy between institutions, communities, volunteers, and mosque congregations.¹¹

D. Analysis of the Ideal House of Worship

Based on research results, an ideal house of worship is not only determined by the physical condition of the building, which is clean and comfortable, but also by the success of the mosque in carrying out its social, educational and community empowerment functions.¹² The Let's Care for Mosques program run by Dompét Dhuafa East Java shows that the implementation of Islamic philanthropic management can improve the quality of houses of worship as a whole.

The findings of this study support the hypothesis that the implementation of professional, transparent, and participatory Islamic philanthropic management can create an ideal house of worship.¹³ This can be seen from the increased comfort of the congregation, the increase in social and religious activities in the mosque, and the growing sense of community ownership of their place of worship.

Overall, this research demonstrates that Islamic philanthropy plays a strategic role in the development of houses of worship. Through sound financial management and active community involvement, houses of worship can develop into centers for community development,

¹¹ Nawawi and Haq.

¹² Takeshi Kato, "Islamic and Capitalist Economies: Comparison Using Econophysics Models," nd, https://arxiv.org/abs/2206.05443?utm_source.

¹³ M. Adi Trisna Wahyudi et al., "Increasing Company Added Value as an Implication of the Role of Islamic-Principled Stakeholders," *Journal of Islamic Management* 4, no. 2 (2023): 82–93.

strengthening social solidarity, and sustainable community empowerment.

Conclusion

Based on the research results and discussion, it can be concluded that the implementation of Islamic philanthropic management in the "Let's Care for Mosques" program run by Dompot Dhuafa East Java plays a crucial role in realizing ideal houses of worship. This program is implemented through the systematic and targeted application of management functions, including planning, organizing, implementing, and monitoring. The research results show that the Let's Care for Mosques program has a positive impact on the condition of places of worship and the surrounding community. The mosque becomes cleaner, more comfortable, and more suitable for use, thus increasing the comfort of the congregation in worship. In addition, social and religious activities in the community have also increased, such as Koran reading activities, community service, and increasingly active social interactions between residents. This finding proves that an ideal house of worship is not only seen from the physical aspects of the building, but also from its success in becoming a center for social activities, education, and community empowerment. Thus, this study confirms that professional, transparent, and participatory Islamic philanthropic management is able to support the realization of ideal houses of worship and provide sustainable social benefits to the community.

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