



---

**MADDINA: Jurnal Manajemen Dakwah**  
Volume 3 Nomor 1, Juni 2026. Halaman 89-97  
E-ISSN. 3032-1093(Online)  
<https://jurnal.iainpancor.ac.id/index.php/madina>

---

## **Management of Islamic Philanthropy between Mosque Takmir and BAZNAS in Realizing Productive and Representative Mosques**

**Sultan Sulaiman Tanjung<sup>1</sup>, Siti Joharah<sup>2</sup>, M. Chadziq Zamakhsyar<sup>3</sup>,  
Miftah Rahman Al Khasani<sup>4</sup>, Indah Siti Sundari<sup>5</sup>, Ayu Fadila Azzahra<sup>6</sup>,  
Airlangga Bramayudha<sup>7</sup>**

<sup>1,2,3,4,5,6,7</sup> Sunan Ampel State Islamic University Surabaya, Indonesia

*Suuunls808@gmail.com* 1, *chadziqzamakhsyar28@gmail.com* 2  
*rahmanmiftah617@gmail.com* 3, *indahsitisun@gmail.com* 4, *zazahra765@gmail.com* 5  
*bram@uinsa.ac.id* 6

### **Abstract**

*This study examines the management of Islamic philanthropy carried out by mosque administrators in collaboration with BAZNAS (National Azan Azan Foundation) in supporting the realization of productive and representative mosques. The study used a qualitative approach using interviews, observation, and documentation. The results show that the assistance process is carried out through proposal submission, administrative checks, field surveys, and distribution. The assistance provided is generally in the form of cash funds tailored to the conditions and needs of the mosque. The program has had a positive impact on the development of worship facilities and congregational activities, particularly in improving the comfort of worship and community socio-religious activities. However, several obstacles remain in its implementation, such as budget limitations and incomplete application administration.*

**Keywords:** *Islamic Philanthropy, Mosque Takmir, BAZNAS, Productive Mosque*

## Introduction

Mosques are a vital part of the lives of Muslims. Besides being places of worship, mosques also serve social, educational, and community development functions. Mosques are not only used for religious activities but also serve as centers of social activity, strengthening ties between residents. The evolving function of mosques today demands better management so they can provide broader benefits to the community. One form of such management can be achieved through the use of Islamic philanthropy<sup>1</sup>. Islamic philanthropy is a form of social concern manifested through zakat (alms), infaq (donations), sedekah (charity), and waqf (endowments) to meet the needs of the community.

Islamic philanthropy in Indonesia, rooted in the ZISWAF (zakat, infaq, sedekah, and waqf) instrument, is at a transformative turning point. On the one hand, the national zakat potential is often said to reach around Rp327 trillion per year, indicating a huge potential for contribution to social development and strengthening the ummah's economy<sup>2</sup>. However, this substantial potential is not always directly proportional to the achievement of economic independence of mustahik (beneficiaries) in the productive sector. Literature and institutional reports emphasize that the zakat management agenda cannot stop at consumptive distribution, but needs to be strengthened through structured utilization and impact

---

<sup>1</sup>Hakim , L. (2022). *The role of mosques in improving the social welfare of society*. *Journal of Da'wah and Social Religious Affairs*, 6(1), 77–89. Huda, N. (2021). *The effectiveness of zakat fund distribution at national zakat collection institutions*. *Journal of Islamic Law*, 8(2), 102–115.

<sup>2</sup>Sutrisno , E. (2019). *Islamic Philanthropy and Community Development*. *Journal of Islamic Propagation Management*, 3(2), 88–97.

<sup>2</sup> Zulfikar , M. (2024). *Baznas : Zakat Potential in Indonesia Reaches Rp327 Trillion* . <https://www.antaraneews.com/berita/4202409/baznas-potensi-zakat-di-indonesia-mencapai-rp327-triliun?>

measurement <sup>3</sup>. Normatively, the direction of this transformation aligns with the Maqasid Syariah framework, particularly the protection of wealth (hifz al-mal), which demands that philanthropic governance be able to maintain the welfare of the community's assets while simultaneously encouraging productivity <sup>4</sup>. Thus, Islamic philanthropy should ideally be repositioned from a traditional charitable pattern toward a systemic and sustainable economic empowerment model. In a rapidly developing urban context, the demand for this repositioning is increasingly strong. Urban environments characterized by middle-class communities, high mobility, and relatively good digital literacy encourage new expectations: mosque-based philanthropic institutions need to demonstrate professional, transparent, and measurable performance—not simply relying on symbolic <sup>5</sup>legitimacy <sup>6,7</sup>

---

<sup>3</sup> Puskasbaznaz . (2024). Outlook for Zakat Indonesia <https://www.puskas.baznas.go.id.puskasbaznas.com/publications/books/1857-buku-outlook-zakat-indonesia-2024>

<sup>4</sup> Chapra , M. U. (2016). The Future of Economics: An Islamic Perspective. [https://books.google.co.id/books?hl=id&lr=&id=0NGpDAAAQBAJ&oi=fnd&pg=PR11&ots=2951YLxRLB&sig=amDQAY8JHYGpjoZA4lmxKN\\_IprY&redir\\_esc=y#v=onepage&q&f=false](https://books.google.co.id/books?hl=id&lr=&id=0NGpDAAAQBAJ&oi=fnd&pg=PR11&ots=2951YLxRLB&sig=amDQAY8JHYGpjoZA4lmxKN_IprY&redir_esc=y#v=onepage&q&f=false)

<sup>5</sup> Nurjamil , N. (2022). Socialization Introduction Science of Zakat, Waqf And Inheritance in Frame Improvement Literacy Economy Sharia Based Philanthropy For Zakat Management in the Subdistrict Sukamiskin City <https://doi.org/10.32670/ecoopsday.v3i2.2434>

<sup>6</sup> Saputri , M. (2024). Digital Transformation in Islamic Philanthropy : Optimization Zakat Management and Waqf Through Fintech Sharia . SANTRI : Journal

<sup>7</sup> Lusiana , D., Irchamni , IA, & Azizah , SN (2024). The Role of Productive Zakat in Support Development Halal Industry : A Study Islamic Philanthropy Lazis Unisia Yogyakarta. Journal Al- Tsarwah Scientific Journal , 7(2), 132–143. <https://doi.org/10.30863/AL-TSARWAH.V7I2.8161>

In fact, waqf and philanthropy are inseparable. Waqf plays a crucial role in empowering the community, especially Muslims. This study examines the practice of mosque-based Islamic philanthropy, initiated by Islamic philanthropy practices through two institutions: mosques and social activities held by Muslim communities in certain areas. Throughout the history of Islam, waqf has played a key role in supporting the establishment of mosques, religious study groups, Islamic boarding schools, schools, orphanages, hospitals, educational institutions, and other social institutions. In Islam, several concepts of philanthropy are known as zakat, infaq, sedekah (ZIS), and waqf. These terms refer to acts of charity that contain... the meaning of generosity, social justice, sharing and strengthening each other among fellow human beings<sup>8</sup>

In general, there is no verse in the Quran that explains the concept of waqf clearly. Because waqf is an infaq fi sabilillah, several scholars explain the concept of waqf based on the generality of the verse of the Quran that explains infaq fi sabilillah, which means : "*O you who believe, spend (in the way of Allah) from the good things you have earned and from what We have brought out for you from the earth. And do not choose the evil and spend from it, while you do not take it except by squinting at it. And know that Allah is Rich, Praiseworthy .*" (QS al-Baqarah (2): 267) . This verse is used as a basis for scholars regarding waqf which is issued from the good fortune given by Allah SWT which is obtained in a halal way, and the verse above explains the recommendation to invest the wealth obtained to obtain goodness and rewards.

In managing zakat funds in Indonesia, BAZNAS plays a crucial role as the official institution tasked with collecting and distributing zakat funds to the community. One of its programs is assistance for the construction

---

<sup>8</sup>Muhammad Irham , ' Islamic Philanthropy and Activities Social Mosque -Based At Al Hidayah Mosque Purwosari Yogyakarta', SANGKÉP : Journal Study Social Religion , 2.1 (2019), 69–90

and renovation of mosques and prayer rooms.<sup>9</sup> This assistance program aims to help develop religious facilities to improve community activities. Assistance is provided through a proposal submission process, which is then verified by BAZNAS before being distributed to mosques. Therefore, this mosque-based Islamic philanthropic practice is part of the development of philanthropic practices within mosques, which are directed and focused on community empowerment and social activities . In a heterogeneous social space, mosques are required not only to function as transcendental ritual spaces but also as socio-economic institutions that respond to the problem of urban poverty through real and sustainable empowerment programs.<sup>10</sup>

Several previous studies have shown that providing religious facilities can increase religious activity and strengthen the social function of mosques within the community. However, several obstacles remain in its implementation, such as limited funding, incomplete proposal administration, and suboptimal program oversight. Based on these conditions, this study was conducted to examine the management of Islamic philanthropy between mosque administrators and BAZNAS (National Al-Azhar Islamic Boarding School) in realizing productive and representative mosques.<sup>11</sup>

## **Research methods**

This research uses a qualitative method with a descriptive approach. This approach was used to obtain an overview of the management of

---

<sup>10</sup> Wibowo , W., Nofriansyah , N., Nasrudin , N., & Aminuddin , A. (2026). Integrating Islamic Financial Literacy, Social Entrepreneurship, and Social Finance: Innovative Pathways to Inclusive and Sustainable Development. 115–144. <https://doi.org/10.4018/979-8-33731842-4.CH005>

<sup>11</sup> *Law of the Republic of Indonesia Number 23 of 2011 concerning Zakat Management.*

<sup>4</sup> BAZNAS. (2023). *National Zakat Management Report. Jakarta: BAZNAS RI .*

mosque assistance by BAZNAS. The research was conducted at the Sidoarjo Regency BAZNAS office and several mosques receiving aid. Data sources were obtained from BAZNAS and the mosque administrators receiving the aid. Data collection techniques included interviews, observation, and documentation. Interviews were conducted to obtain information regarding the aid application process, the form of assistance, and the impact of the mosque aid program. Observations were conducted by directly observing the condition of the mosques receiving aid. Documentation was conducted through the collection of aid proposals, activity reports, and program documentation. Research data was analyzed through data reduction, data presentation, and conclusion drawing to ensure a systematic understanding of the research results.

### **Results and Discussion**

Based on the interview results, requests for mosque assistance are made through proposals submitted by mosque administrators to BAZNAS. The proposals include a profile of the mosque, building conditions, planned use of funds, and other supporting documents. Once the proposals are received, BAZNAS conducts administrative checks and field surveys to verify the condition of the mosques requesting assistance. The survey results are then discussed in an internal meeting to determine eligibility for assistance and the amount of assistance provided. Generally, the assistance provided is in the form of cash, with the amount adjusted based on the condition of the mosque and the results of a field survey. Aid is distributed via bank transfer or directly to the mosque administrators.

Table 1. Stages Management Mosque Assistance

<b>No.</b>	<b>Stages</b>	<b>Information</b>
1	Proposal Submission	Mosque administrators submit aid proposals
2	Administrative Verification	Checking the completeness of proposal documents

3	Field Survey	Direct inspection of the condition of the mosque
4	Determination of Assistance	Determination of recipients and nominal amount of assistance
5	Distribution of Aid	Handing over aid to the mosque

Research results show that the assistance provided by BAZNAS to mosques or prayer rooms generally takes the form of cash assistance. The amount of assistance is determined based on field survey results and internal decisions of the institution. These funds are typically used for the construction or renovation of mosques according to the administrators' needs. Some programs also provide assistance in the form of prayer equipment such as carpets, Qurans, sound systems, and other facilities. However, this assistance is only provided to specific areas or programs in need. The assistance provided aims to help develop places of worship so that community religious activities can run better.

### **Impact of Aid on Mosques and Congregations**

The mosque assistance program has had a significant impact on the development of worship facilities and congregational activities. The financial assistance received helps with the construction and repair of mosque facilities, making the buildings more comfortable for worship. Furthermore, religious study groups and community social and religious activities have also increased following the assistance. Congregants have become more active in participating in mosque activities, and the community feels more comfortable in performing their worship. On the other hand, this assistance also supports the mosque's function as a center for community activities. However, its implementation still faces several obstacles, such as limited funding, incomplete proposal administration, and suboptimal program oversight<sup>12,13</sup>

---

<sup>12</sup> Hakim, L. (2022). *The role of mosques in improving the social welfare of the community. Journal of Islamic Da'wah And Social Religion*, 6(1), 77–89. Huda, N

## Conclusion

The management of Islamic philanthropy between mosque administrators and BAZNAS (National Azan Azizah) is carried out through several stages: proposal submission, administrative verification, field surveys, aid determination, and distribution. The assistance provided generally takes the form of cash funds tailored to the needs and conditions of the mosque. This assistance program has had a positive impact on mosque development and congregational activities, particularly in improving the comfort of worship and community socio-religious activities. However, several obstacles were still encountered in its implementation, such as limited funds and incomplete proposal administration.

## References

- Arifin, Z. (2019). Islamic philanthropy and community empowerment through zakat institutions. *Journal of Islamic Economics*, 4(2), 88–101.
- Hakim, L. (2022). The role of mosques in improving the social welfare of society. *Journal of Da'wah and Social Religious Affairs*, 6(1), 77–89.
- Huda, N. (2021). The effectiveness of zakat fund distribution at national zakat collection institutions. *Journal of Islamic Law*, 8(2), 102–115.
- Lusiana, D., Irchamni, IA, & Azizah, SN (2024). The Role of Productive Zakat in Supporting the Development of the Halal Industry: A Study of Islamic Philanthropy at Lazis Unisia Yogyakarta. *Al-Tsarwah Scientific Journal*, 7(2), 132–143.

---

<sup>13</sup> Rohman, S. (2018). *Management zakat funds, infaq, and alms in development means worship*. *Journal Economy And Banking Sharia*, 3(2), 90–104

- Muhammad Irham, 'Islamic Philanthropy and Mosque-Based Social Activities at the Al Hidayah Mosque in Purwosari, Yogyakarta', *SANGKÉP: Journal of Social and Religious Studies*, 2.1 (2019), 69–90
- Nurjamil, N. (2022). Socialization of Introduction to Zakat, Waqf, and Inheritance Science in the Context of Increasing Philanthropy-Based Sharia Economic Literacy for Zakat Managers in Sukamiskin City <https://doi.org/10.32670/ecoopsday.v3i2.2434>
- Rahman, A. (2020). The social function of mosques in empowering the community. *Journal of Da'wah and Social Affairs*, 4(1), 55–67.
- Rohman, S. (2018). Management of zakat, infak, and alms funds in the construction of places of worship. *Journal of Islamic Economics and Banking*, 3(2), 90–104.
- Sutrisno, E. (2019). Islamic Philanthropy and Community Development. *Journal of Islamic Propagation Management*, 3(2), 88–97.
- Law of the Republic of Indonesia Number 23 of 2011 concerning Zakat Management.
- BAZNAS. (2023). National Zakat Management Report. Jakarta: BAZNAS RI.
- Puskasbaznaz. (2024). Outlook for Zakat Indonesia
- Saputri, M. (2024). Digital Transformation in Islamic Philanthropy: Optimizing Zakat and Waqf Management Through Sharia Fintech. *SANTRI: Journal*
- Wibowo, W., Nofriansyah, N., Nasrudin, N., & Aminuddin, A. (2026). Integrating Islamic Financial Literacy, Social Entrepreneurship, and Social Finance: Innovative Pathways to Inclusive and Sustainable Development. 115–144.
- Zulfikar, M. (2024). Baznas: Zakat Potential in Indonesia Reaches IDR 327 Trillion.