



Legal strategy to prosper Al Falah Grand Mosque in Sragen Regency from the perspective of Islam and Muhammadiyah

Peggy Dian Septi Nur Angraini^{1*}, Nur Halimah Widowati², Arya Diandra Diranova Ryanshah³

^{1,2,3}Program Studi Hukum, Fakultas Hukum, Universitas Sragen, Indonesia. E-mail: peggydian10@gmail.com

ARTICLE INFO

Keywords:

Empowerment;
Islam;
Legal Strategy;
Mosque;
Muhammadiyah;

Article history:

Received Dec 8, 2025;
Revised Dec 15, 2025;
Accepted Dec 26, 2025;
Online Jan 30, 2026.

ABSTRACT

The central mosque is a spiritual and social center that shapes the character of the community. However, the prosperity of a mosque does not only depend on physical aspects and implementation, but also on the legal system, Islamic values, and sustainable management strategies. This study analyzes the legal strategies for prospering the Al Falah Grand Mosque in Sragen Regency from the perspectives of Islam and Muhammadiyah. The approach used is descriptive qualitative. The results of the legal strategy to prosper the Al Falah Grand Mosque in Sragen Regency are implemented through mosque management based on Islamic law and positive law regarding waqf and the management of places of worship. The spiritual and social aspects strengthen the congregation's worship activities, Islamic and Muhammadiyah studies, and social services. The modern management aspects include financial transparency, a professional administrative system, and economic empowerment of the community through zakat and productive waqf. The values of Kemuhammadiyah strengthen the mosque's goal of being a center for progressive da'wah, balancing worship and social roles in the community. The success in prospering the Al Falah Grand Mosque in Sragen Regency is not only in the beauty of the building but also in its ability to integrate legal, spiritual, and humanitarian values. The mosque management model strategy based on Islam and Kemuhammadiyah can be replicated in other regions.

This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.



Corresponding Author:

Peggy Dian Septi Nur Angraini,
Law Study Program, Faculty of Law,
Universitas Sragen,
Jl. Kyai H. Agus Salim No. 50, Kebayan 5, Mojomulyo, Kec. Sragen,
Kab. Sragen, Jawa Tengah, 57212, Indonesia
Email: peggydian10@gmail.com

1. Introduction

The primary function of a mosque is as a place of worship, prostration, and prayer to Allah SWT, as well as effective communication between servants and Allah SWT, which is carried out inside the mosque (Suaidi, 2025). Mosques play an important role in shaping civilization for society as places of worship and social life for Muslims. During the time of the Prophet

Muhammad, mosques not only functioned as places of worship but also as centers of education, social life, economics, and politics (Musyanto & Najib, 2025).

In the perspective of Islam, the mosque is the center of civilization for the people, which should be prosperous. This relates to all efforts made by a Muslim to prosper the mosque as a reflection of their faith in Allah SWT and on the Day of Judgment (Handoko & Hidayat, 2024). Given the strategic function of the mosque, all activities and services must be managed optimally to benefit the entire community (Wibowo et al., 2025). Meanwhile, from the perspective of Muhammadiyah, mosques are a means of preaching to encourage good and discourage evil (Sagala & Soiman, 2023). and strengthening Islamic brotherhood as the foundation for building a harmonious and just society in line with Islamic principles (Rochmawan et al., 2024). Therefore, prospering mosques in the context of Islam and Muhammadiyah means providing a progressive Islamic life that spreads mercy, builds awareness, and glorifies humanity.

From a legal perspective, mosques have a legal standing under Islamic law and positive law in Indonesia. Article 29 of the 1945 Constitution guarantees the right of every citizen to religious freedom (Manulang et al., 2024). Law No. 41 of 2004 concerning Waqf (endowments) regulates the maintenance of places of worship. However, at the regional level, donations often still rely on community participation. Muhammadiyah, as an Islamic organization, is committed to strengthening the prosperity of mosques through a systematic approach combining legal aspects, management, and transcendental values, as well as unifying rules, faith, and action.

When mosques are bustling with all forms of scholarly activities, social awareness, and a spirit of togetherness, the ideal of making them prosperous is realized. The potential of mosques as centers for fostering community development is enormous, especially considering the numerous mosques scattered throughout the districts of Sragen Regency. However, it is known that not all mosques are achieving optimal prosperity. Challenges include limited legal and modern management strategies, low congregational participation in mosque program implementation, and the suboptimal realization of Islamic and Muhammadiyah values, which serve as guidelines for mosque management.

Located in the center of Sragen City, the Al-Falah Grand Mosque in Sragen Regency serves as a model mosque that empowers its congregation, attracting attention both within and outside the city. The mosque has flourished under professional management, optimizing its role and function as a center for Muslim activities since 2020 (Rhealdi et al., 2023). The main issue hindering the prosperity of mosques in Sragen Regency lies in their suboptimal function as centers of worship, education, social services, and community empowerment, managed professionally and based on a clear legal framework. Many mosques are still limited to worship activities, lack governance, lack congregational participation, and have not fully integrated Islamic and Muhammadiyah values into their management and programs. This situation creates a gap between the mosque's potential and its strategic role in community development. Al Falah Mosque was chosen as a model and focus of legal study because it is considered representative of a grand mosque with more structured management, a strategic position at the district level, and an effort to implement Islamic and Muhammadiyah values in its management and development. This study highlights how the concept of a prosperous mosque from the perspective of Al-Islam and Muhammadiyah is translated into legal strategies, institutions, and concrete programs, so that Al Falah Mosque can become a reference for the prosperity of other mosques in Sragen Regency.

This research gap lies in its focus on integrating legal perspectives, Islamic values, and Muhammadiyah principles into mosque prosperity strategies, a topic rarely discussed comprehensively in previous studies. Most previous studies have emphasized the social, economic, or religious aspects of mosques separately, without highlighting how legal frameworks and management based on Islamic and Muhammadiyah values are implemented to transform mosques into centers of systematic community empowerment. This makes the Al

Falah Mosque a unique model study and can serve as a benchmark for the development of other mosques.

Therefore, based on the background above, the concept of prospering mosques from the perspective of Al-Islam and Muhammadiyah will be discussed, as well as the strategies implemented to prosper the Al-Falah Grand Mosque in Sragen Regency based on Al-Islam and Muhammadiyah values.

2. Method

The method uses a qualitative descriptive library approach which is suitable for researching the current status of objects and can explain certain phenomena (Wibowo et al., 2020). so that it will produce answers to research questions (Hakim et al., 2022). Data collection by collecting literature related to the Al Falah Grand Mosque, Sragen Regency (Dani & Mukti, 2023). A descriptive qualitative approach based on literature study was used because this research aims to deeply understand the concepts, values, and principles of Islamic and Muhammadiyah law that underlie the prosperity strategy of the Al Falah Mosque. Through an analysis of literature in the form of the Qur'an, Hadith, Islamic legal rulings and thoughts, Muhammadiyah documents, and related scientific works, the researcher can systematically describe the conceptual and normative framework that forms the basis for formulating a legal strategy for realizing a prosperous mosque.

Problem analysis to determine the problem boundaries and determine effective ways to solve the problem (Pradesyah et al., 2021) legal strategies for the prosperity of the Al Falah Grand Mosque in Sragen Regency from the perspective of Al Islam and Muhammadiyah. Then, the literature is described in depth again from the secondary data collected and reviewed during data collection (Tade, 2023). Data analysis is carried out to process primary data to achieve the final objective of the research (Khuzaemah & Zaini, 2022). up to the stage of drawing conclusions (Afifah & Jinan, 2021). From the series of activities above, data was obtained that was as is, the results of which emphasized more meaning (Anggeraini et al., 2024) the concept of prospering the mosque from the perspective of Al-Islam and Muhammadiyah and the strategies implemented to prosper the Al Falah Grand Mosque in Sragen Regency based on Al-Islam and Muhammadiyah values. Using qualitative deductive analysis to draw conclusions in terms of providing answers to the research problems being studied (Angraini, 2025).

3. Analysis and Results

3.1. The Concept of Prospering Mosques from the Perspective of Al Islam and Muhammadiyah

The existence of the mosque as a symbol of the existence of Muslims and a reflection of unity in the ethical bonds of Islamic brotherhood (Haidi, 2020). With the existence of the mosque, it is hoped that it will become a center for the welfare of all elements of community activities related to achieving the goals of Indonesian development by creating a society that is just, prosperous and prosperous both physically and spiritually (Mahayudin, 2024).

The prosperity of mosques is a goal of Muslims living near mosques. Therefore, proper management is necessary to create activities that support prosperity. A suitable mosque management concept can be implemented to achieve every goal of prosperity through the efforts of religious activities within the community. These activities encompass the process of developing oneself, one's spirit, and abilities, resulting in outputs that have greater utility and benefits than before (Yurna Deny Ahmad Jaelani, 2023).

Al-Islam in making mosques prosperous is an obligation that emphasizes the position of mosques not only as places of worship but also as centers of Islamic civilization. The Qur'an explains the function of the mosque and its urgency as stated in the word of Allah SWT contained in Qs. An-Nur/ Verses 36-37. It means: *exalting Allah in the mosques in which He has*

been ordered to be glorified and His name called in them, in the morning and in the evening, men who are not neglected by business and not (nor) by buying and selling from remembering Allah, and (from) establishing prayers, and (from) paying zakat, they fear the day when (on that day) their hearts and eyes will become shaken who exalt them are men.

Allah SWT specifically stated the awareness of the prosperity of mosques in the QS. Al-Taubah/ Verse 18. It means: *in fact, those who prosper in Allah's mosque are only those who believe in Allah and the Last Day and (keep) upholding prayer, paying zakat, and do not fear except Allah alone. So hopefully they will be among those who get guidance.*

This means that the mosque's prosperity is not limited to spiritual activities but also encompasses social and moral aspects that involve Muslims in maintaining the bonds of faith. Throughout Islamic history, mosques have been the center of community activity. In the early days of Islam, mosques were important places and had strategic functions. The Prophet's Mosque in Medina, under the Prophet Muhammad, is recorded in history as a center of consolidation, the center of the Prophet's government, and the activities of Muslims at that time. The Prophet's Mosque functions as a consolidation of Muslims, a place of worship, a center for consultation and information, a center for education, social service activities, military training, a health clinic for war victims, a place for resolving disputes and judicial matters, a meeting place for state guests, a place for holding prisoners, and a center for religious guidance and counseling. The mosque during the time of the Prophet Muhammad served as a starting point for every Muslim and a port of call (Ulfa Masamah, 2020).

The function of the mosque is as a place of worship to spread Islamic da'wah and knowledge. Muslim education is centered in the mosque, the Quba Mosque was the first mosque that Rasullullah SAW used as an educational institution for teaching and giving sermons in the form of halaqah. The friends sat around Rasulullah SAW to listen and conduct questions and answers related to religion and daily life (Ulfa Masamah, 2020). During the time of the Prophet Muhammad (peace be upon him), mosques served not only for worship but also for deliberation, education, healthcare, and even community strategy management. The affirmation that the prosperity of mosques represents a vital function in the lives of the community, and that mosques are not merely physical structures, but also vital life activities that must be lived out.

This is in line with the Prophet's hadith which states that the mosque is the house of Allah on earth which must be honored by Muslims (Setiawan & Lubis, 2024). The mosque is truly a symbol of obedience, a center for character formation, and a means of developing a superior Islamic civilization. Islamic civilization is not only a place of worship but also a center for social, educational, and cultural development of the Muslim community. As stated in Q.S. An-Nur/Verse 36. Meaning: *"in houses (mosques) which Allah SWT has commanded to be glorified and His name mentioned in them."*

Mosques are sacred places with transcendental and social dimensions. Tafsir al-Thabari emphasizes the importance of maintaining and glorifying mosques as a sign of obedience to Allah SWT and an effort to maintain the sanctity of places of worship. Al-Qurtubi emphasized that reverence for mosques extends beyond spirituality to the physical aspects of architecture and the environment, implementing Islamic values into public spaces (Anisa et al., 2025).

Muslims believe that mosques are a factor in the revival of the Muslim community, contributing ideas, concepts, innovation, and development, ultimately contributing to the advancement of the community and other citizens, symbolized by *"our mosques rise (Dani & Mukti, 2023)."* As stated in Q.S. Al-Baqarah/Verse 114. Meaning: *"and who is more wronged than those who prevent the mention of Allah's name in His mosques and try to tear them down? They should not enter them (Allah's mosques), except with fear (of Allah). They will be humiliated in this world and in the afterlife will receive severe punishment."*

From the perspective of Muhammadiyah, mosques serve as a missionary movement for enjoining good and forbidding evil, guided by a modern, transparent management system aimed at empowering the community. Muhammadiyah mosque guidelines emphasize that mosques should be centers of worship, education, and socio-economic services. This ensures the prosperity of mosques within the Muhammadiyah concept, embodying progressive Islam. Islamic values serve as the spiritual foundation, while Muhammadiyah serves as the guiding principle that directs mosques as dynamic, innovative institutions that address the needs of the community.

Muhammadiyah emphasizes the practical aspects of organizational and social life. Through the Muhammadiyah central leadership's guidelines, mosques are managed with the principles of renewal, professionalism, and independence, aimed at providing a da'wah instrument to address the congregation's socio-economic problems. The emphasis on the congregation as a form of mosque activity and management programs is based on the real needs of the surrounding community facing economic problems, so that mosques are present to provide solutions for empowering zakat and waqf productively. To address the challenges of the younger generation, mosques develop youth activities, digital literacy, and moral development. Mosques are not only centers of worship but also partners in the congregation's social life in their daily lives.

To make the mosque prosperous, in general the mosque needs to function as a place for the formation and cadre formation of the congregation, making the mosque a jam'iyyah association by fostering monotheism of aqidah, fostering the quality of worship so that mosque congregations receive continuous guidance, fostering morals, periodic guidance in reading and writing the Qur'an, training skills for the economic interests of the congregation, learning Islamic arts and culture. One of the miracles of the Qur'an is the beauty of its language. Rasullah SAW said: *Hiasialah, Al-Qur'an with your voice - Innallaha Jamil Wa Yuhibbul Jamal* "Indeed, Allah is beautiful and loves beauty", strengthening the Islamic brotherhood and community bonds. Then the coaching and cadre formation of administrators in the construction of the Idarah and Imarah mosques (Kurniawan, 2014).

Islam emphasizes the obligation to safeguard the waqf trust as the legal basis for mosques, and Muhammadiyah strengthens accountable institutional management. Mosques have spiritual and legal legitimacy that must be maintained through regulations and organizational rules. The concept of mosque prosperity according to Al-Islam and Muhammadiyah plays a complementary role, rooted in the Qur'an and Sunnah, as well as a modern dimension managed through congregational management. The integration of the two makes mosques not only holy places but also drivers of social transformation in society, becoming centers of spirituality, social affairs, and professional community management. Efforts to develop idarah management, management of the Imarah program, and physical management of ri'ayah (Siti Sa'dianti et al., 2022).

Idarah activities develop cooperation management between individuals to achieve goals, Imarah activities to prosper the mosque to carry out worship, community development, and improve the welfare of the congregation by implementing the five daily prayers, related Friday prayers, implementing TPA, TPQ, Majelis taklim education, formal education MI MTS MA, mosque polyclinics, and empowering the economy of the surrounding community. Ri'ayah activities to maintain mosque facilities, cleanliness, beauty and improvement of infrastructure that have an impact on beauty and please anyone who sees, sees, and enters to worship (Khuzaemah & Zaini, 2022).

The key elements of the concept of "prospering mosques" according to Al-Islam and Muhammadiyah that are most relevant to the Al Falah Mosque include idarah, which is professional, transparent, and accountable mosque governance. Imarah consists of strengthening the functions of worship, education, and sustainable Islamic activities. Ri'ayah, which is maintaining infrastructure so that the mosque is comfortable, clean, and

representative. The element of da'wah is realized through the dissemination of progressive Islamic values and enlightening the community. Meanwhile, empowerment is directed at increasing the socio economic role of the congregation through social, educational, and community activities so that the Al Falah Mosque functions as a center for community development.

Believers possess the characteristic of caring for the prosperity of Allah SWT's mosque, called "amiru masjid." Efforts to achieve prosperity and help people prosper the mosque are called "ammara yu'ammiru ta'mir," and those who carry out these duties are called takmir administrators. For mosque activities to run smoothly and as expected, governance from the mosque takmir is essential (Gusmawati & Marh, 2025).

The tangible impact of the Al Falah Mosque strategy is evident in the increased participation of the congregation in worship, religious studies, and educational programs, as well as the growth of socio-economic initiatives such as training, assistance to the poor, and community empowerment activities that directly improve the welfare of local residents. The integrated application of the principles of idarah, imarah, ri'ayah, da'wah, and empowerment makes the mosque not only function as a place of worship, but also a productive community center. So that professional management and based on Muhammadiyah values make the Al Falah Mosque recognized as an exemplary mosque at the local and national levels.

3.2. The Strategy Implemented to Prosper the Al Falah Grand Mosque in Sragen Regency is Based on Islamic and Muhammadiyah Values

The people of Sragen Regency are diverse, with diverse backgrounds and religions. Islam is the largest religion practiced by the people of Sragen (Rahmani & Rifan, 2012). Several case studies have shown that mosques face financial management challenges, stemming from a lack of alms income and fundraising strategies. The general public and non-profit organizations operating within mosques generally receive income from various sources, including individual and institutional donations, charity boxes, grants, and government assistance, without an optimal financial management strategy. Through this, mosques strive to maintain direct community involvement in fundraising programs and support operational activities to enhance the mosque's prosperity. This fosters a close bond between the mosque's administrators and the community (Widadi et al., 2024).

If the quality of the mosque's congregation appears to be lacking then the progress of the mosque will progress at a slow pace. Improving quality is related to aspects of understanding science, appreciation of faith, charity, manifestation of religious views. Mosque administrators must be able to adapt to changes in technology and current developments that are occurring or have not yet occurred. So that administrators can prepare strategies to face future situations.

Interesting developments among Muslims are encouraging the revival of the function of mosques as a sign of the revival of building civilization (Afifah & Jinan, 2021). Strategy is a comprehensive, holistic, and integrated plan designed to achieve predetermined goals. Strategy encompasses short-, medium-, and long-term activity plan targets. Analysis of the internal and external environment indicates strengths and weaknesses in achieving these goals. Decisions about the implementation of these goals are directed and precise, ensuring the implementation of previously established plans. To ensure the accuracy of achieving these goals, strategies must be carefully designed (Khuzaemah & Zaini, 2022).

The Al Falah Grand Mosque in Sragen Regency is located on Jalan Raya Sukowati, Kuwung Sari, Sragen Kulon, Central Java. Mosque takmir Kusnadi Ikhwani said that mosque congregations are people who stop by to pray and rest so that in order to attract the congregation they provide the best activities and services. The vision of the mosque as a center for da'wah and service for the people creates a baldatun thoyibun wa rabbun ghofur society. Meanwhile, the mission is to make the mosque the center of community activities, create and prosper ubudiyah activities, make the mosque a place for spiritual recreation for the

congregation, and make it a place to refer to community problems, and make it a center for da'wah to produce cadres (Afifah & Jinan, 2021).

Al Falah Grand Mosque in Sragen Regency, a religious organization under the auspices of Muhammadiyah, provides a space for the actualization of spiritual values in its management. Takmir Chairman Kusnadi Ikhwan was entrusted with implementing a spiritual leadership style that emphasizes service, sincerity, and human resource empowerment (Zaidan et al., 2025). Management also involves managing organizational structures, religious activity programs, and financial administration. Effective management provides a mosque and a social education center within the surrounding community (Hidayanti et al., 2025).

The Al-Falah Grand Mosque in Sragen Regency has had a positive impact on the economy, social life, education, and surrounding environment, aiming to revitalize and renew aspects of its structure, management, services, and administration. The benefits and advantages are intended to make the mosque a center for services, empowerment, prosperity, and facilitation of community affairs. The Al-Falah Grand Mosque has been modeled at the national level by Ustadz Kusnadi Ikhwan. These changes, along with the role and support of Muhammadiyah figures who have a deep love for the Al-Falah Grand Mosque, are also significant (Tade, 2023).

The Al Falah Grand Mosque in Sragen Regency hosts numerous scientific and Islamic activities that impact the general public, contributing to community development, empowerment, and education. The mosque prioritizes serving the congregation, as they are God's guests and should be honored (Afifah & Jinan, 2021).

The superior program of Al Falah Grand Mosque in Sragen Regency is as follows, if most mosques are looking for a large cash balance every month, but this mosque has an interesting program to make the cash balance zero at the end of each month to finance various social activities that directly target the surrounding community, providing iftar and sahur Ramadan, providing iftar Monday and Thursday, free drinks are always available, sending off Umrah for the most diligent congregation of tarawih prayers, mosque cleaning brigade services that serve cleaning mosques around Sragen, paying salaries to all employees, giving prizes to the most skilled dawn prayer congregation motorbikes, rice ATMs for the poor, replacing lost items in the mosque, free perfume, free storage of goods with guard officers, empowering street vendors around the mosque, free meals after the Sunday dawn study, streaming studies on social media, wedding services, and establishing a Mosque-Owned Enterprise (BUMM) which becomes a center for Islamic and community development (*Mengenal Masjid Raya Al-Falah Sragen, Satu-Satunya Masjid Tujuan Wisata Mukhtamar Muhammadiyah 48 (Bagian 1)*, 2020). Al Falah Grand Mosque also provides guidance to mosques around the Regency to make mosques prosperous, such as the Taqwa Pecing Mosque under the guidance of the Al Falah Grand Mosque in Sragen Regency, involving the surrounding community through the alms village program as a form of income for the mosque's cash flow (Widadi et al., 2024).

The strategy to improve the prosperity of the Al Falah Grand Mosque in Sragen Regency is inseparable from the context of a religious community steeped in mutual cooperation. The Al Falah Grand Mosque in Sragen Regency prioritizes the congregation as the primary focus of its management program, ensuring the mosque's benefits are truly felt by the surrounding community. Activities such as congregational Quran recitation, regular religious study groups, and charity for the poor, all managed by the mosque, demonstrate the effectiveness of the Al-Islam strategy. Sustainable implementation requires long-term planning aligned with Muhammadiyah values.

Muhammadiyah's strategy in Sragen is evident in the more professional management of mosques. The Muhammadiyah Takmir utilizes a digital report-based administration system, creates an annual performance program, and develops a mosque vision and mission. This demonstrates an awareness that mosques must be managed like modern, accountable organizations. Another strategy is the development of a regeneration cadre of mosque managers, involving the younger generation in religious and social programs, such as

managing digital da'wah through mosque social media to disseminate studies and information about activities. This maintains the mosque's relevance in the modern era, while ensuring the long-term sustainability of mosque management. Muhammadiyah mosques are linked to Muhammadiyah charitable organizations such as schools, hospitals, and social institutions, such as collaborating with Muhammadiyah schools to organize large-scale religious studies and collaborating with Muhammadiyah hospitals to carry out health social services. This collaboration emphasizes that the strategy for mosque prosperity extends beyond the internal environment to external services.

The strategy for the prosperity of the Al Falah Grand Mosque in Sragen Regency encompasses spiritual worship and da'wah (Islamic outreach), social aspects in congregational activities and solidarity, administrative management and work programs, productive waqf economics and congregational cooperatives, and youth cadre development and digital da'wah. These aspects are the strengths that make the Al Falah Grand Mosque in Sragen Regency viable, thriving, and competitive in modern society. It then serves as a model for implementing strategies for mosques based on Al Islam and Muhammadiyah in other regions.

4. Conclusion

Prospering the Al Falah Grand Mosque in Sragen Regency is a shared responsibility of the community, based on faith, law, and humanity. From an Islamic perspective, the mosque is a symbol of obedience to God and a social space for the community, which must be enlivened by worship, knowledge, and mutual cooperation and solidarity. Meanwhile, the Muhammadiyah mosque serves as a center for ongoing da'wah (Islamic outreach) fostering the values of renewal, professionalism, and community empowerment. These two aspects form a new paradigm in the development of mosques, not only for worship but also for matters of management, social justice, and community development.

The legal aspects of the management of the Al Falah Grand Mosque in Sragen Regency are based on Islamic legal principles and Indonesian positive law regarding houses of worship. However, beyond legal compliance, the success of mosque management lies in the application of moral values, transparency, and congregational participation. The law serves not only as a written regulation but also as a guideline for ethics and civility in managing Allah SWT's trust in His house.

The mosque's prosperity is reflected in its vibrant worship activities, bustling congregations studying and discussing, and its tangible impact on the social welfare of the surrounding area. Through a legal strategy based on Islamic and Muhammadiyah values, the Al Falah Grand Mosque in Sragen Regency has successfully become an example of a mosque that functions fully as a place of worship, a center for preaching, a center for cadres, and an institution for community empowerment. Thus, the prosperity of the mosque is not merely an administrative task but also a moral and social movement to bring Islam into the lives of modern society.

The main limitation of this descriptive normative study lies in its focus on analyzing legal literature and documents without field observations or empirical data from the congregation, so the findings are more conceptual and contextual at the Al Falah Mosque. For future research, it is recommended to conduct comparative field studies at other mosques to test the effectiveness of legal strategies and prosperity practices and replicate successful models by adapting them to local conditions. This way, the concepts of idarah, imarah, ri'ayah, da'wah, and empowerment can be applied more practically and have a real impact.

The key lessons from the Al Falah Mosque experience are the importance of professional and transparent mosque management (idarah), strengthening the functions of worship and education (imarah), maintaining representative facilities (ri'ayah), moderate and contextual preaching, and socio-economic empowerment of the congregation. The integration of Islamic legal principles and Muhammadiyah values into every aspect of management has been proven to increase congregation participation and benefit the community. Therefore, a similar strategy

can serve as a model for other mosques to become more prosperous, effective, and serve as centers for community empowerment.

Acknowledgments

Thank you to the Chairman of the Takmir of the Al-Falah Mosque in Sragen, Ustaz Kusnadi Ikhvani, for his leadership role in the transformation of the Al-Falah Grand Mosque and Prof. Absori, Doctoral Program in Law, Muhammadiyah University of Surakarta, for providing the course on Islamic Studies and Muhammadiyah Affairs, enabling the development of this article. It is hoped that in the future, we as the younger generation can channel and implement our knowledge to the community.

References

- Afifah, U. N., & Jinan, M. (2021). Pendidikan Islam non formal berbasis Masjid. In *Iseedu* (Vol. 5, Issue 2, pp. 242-267). <https://doi.org/10.23917/iseedu.v5i2.17805> 3SITASI3 total kutipan pada Dimensi.
- Anggeraini, A., Albab, U., Sutopo, H., & Muhammadiyah Lampung, U. (2024). Analisis Dampak Masjid Terhadap Kesejahteraan Masyarakat. *J-CEKI: Jurnal Cendekia Ilmiah*, 3(6), 8155-8163. <https://doi.org/https://doi.org/10.56799/jceki.v3i6.5788>
- Angraini, P. D. S. N. (2025). Enforcement and Protection of Human Rights Law (HAM) Against Human Trafficking Cases in Indonesia. *Journal of Law Science*, 7(1), 53-63. <https://doi.org/10.35335/jls.v7i1.5873>
- Anisa, Akbar, S. R., & Rosdiawan, R. (2025). Masjid dan Kearifan Lokal: Telaah Sosio - Kultural Arsitektur Masjid di Borneo Berdasarkan Q.S. An-Nur Ayat 36. *At-Thariq: Jurnal Studi Islam Dan Budaya*, 05(02), 1. <https://doi.org/https://doi.org/10.57210/trq.v5.i02.176>
- Dani, J. A., & Mukti, B. (2023). Komunikasi Digital Pada Organisasi Masjid Sebagai Pengembangan Daerah. *Jurnal Syntax Transformation*, 4(2), 236-240. <https://doi.org/10.46799/jst.v4i2.697>
- Gusmawati, R., & Marh, N. F. (2025). Kolaborasi Pengurus dan Gen Z dalam Tata Kelola Masjid Secara Modern yang Efektif. *Riset Rumpun Agama Dan Filsafat*, 4(3), 113. <https://doi.org/https://doi.org/10.55606/jurrafi.v4i3.6426>
- Haidi, A. (2020). Peran Masjid Dalam Dakwah Menurut Pandangan Mohammad Natsir. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, 2(02), 45-58. <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v2i02.50>
- Hakim, L., Safitri, A. F., & Susanto, D. (2022). Implentasi Manajemen Masjid di Masjid Agung Darussalam Cilacap. *Jurnal Ilmiah Stidki Ar-Rahmah*, 5(2), 25-31. <https://doi.org/https://doi.org/10.52833/masjiduna.v5i2.126>
- Handoko, Y., & Hidayat. (2024). Implementasi Fungsi Ikatan Remaja Masjid Dalam Meningkatkan Kemakmuran Masjid Al-Wahab Jalan Puding Kecamatan Ilir Timur 1 Palembang. *Social Science and Contemporary Issues Journal*, 2(1), 24-30. <https://doi.org/10.59388/sscij.v2i1.470>
- Hidayanti, Basri, H., Mansur, & Danial. (2025). Manajemen Masjid dalam Meningkatkan Kualitas Jamaah Masjid Jami Al-Huda di Desa Silea Jaya Kecamatan Buke Kabupaten Konsel. *Al - Munazzam*, 5(1), 12. <https://ejournal.iainkendari.ac.id/index.php/Al-Munazzam/article/view/10619>
- Khuzaemah, S., & Zaini, A. (2022). Strategi Dakwah Takmir Masjid Raya Al-Falah Sragen dalam Membina Generasi Muda. *Jurnal Ilmu Komunikasi Dan Dakwah*, 3(1), 52-61. <https://doi.org/https://doi.org/10.19105/meyarsa.v3i1.6043>
- Kurniawan, S. (2014). Masjid dalam Lintasan Sejarah Umat Islam. *Khatulistiwa*, 4(2), 169-182. <https://jurnaliainpontianak.or.id/index.php/khatulistiwa/article/view/258/212>
- Mahayudin, M. H. (2024). Peran Masjid Dalam Pengembangan Spritualitas, Intelektualitas dan Kesejahteraan Umat. *Progresif*, 2(1), 8. <https://journal.univgresik.ac.id/index.php/progresif/article/view/110>
- Manulang, N., Firdaus, & Zulwisman. (2024). Analisis Perwujudan Jaminan Dan Perlindungan Hukum Negara Atas Kebebasan Beragama dan Beribadat dalam Perspektif Pasal 28e Undang-Undang Dasar Tahun 1945. *Ilmiah Wahana Pendidikan*, 10(16), 637-648. <https://doi.org/https://doi.org/10.5281/zenodo.13764919>
- Mengenal Masjid Raya Al-Falah Sragen, Satu-satunya Masjid Tujuan Wisata Muktamar Muhammadiyah 48 (Bagian 1). (2020). Muhammadiyah Jawa Tengah. <https://pwmjateng.com/mengenal-masjid-rala-al-falah-sragen-satu-satunya-masjid-tujuan-wisata-muktamar-muhammadiyah-48-bagian-1/>
- Musyanto, M. H., & Najib, F. A. (2025). Revitalisasi Organisasi Remaja Masjid: Studi Kasus Strategis Untuk Pemakmuran Masjid Di Desa Lasem. *Masjiduna: Jurnal Ilmiah Stidki Ar-Rahmah*, 8(1), 33-37.

-
- <https://doi.org/10.52833/masjiduna.v8i1.266>
- Pradesyah, R., Susanti, D. A., & Rahman, A. (2021). Analisis Manajemen Keuangan Masjid. *Jurnal Kajian Islam Dan Masyarakat*, 4(2), 154–168. <https://doi.org/https://doi.org/10.24853/ma.4.2.153-170>
- Rahmani, F. N., & Rifan, Y. (2012). Masjid Agung Di Sragen. *Jurnal IMAJI*, 1(3), 423–430. <https://ejournal3.undip.ac.id/index.php/imaji/article/view/11717>
- Rhealdi, A. Y., Muthoifin, & Rizka. (2023). Masjid sebagai sarana pemberdayaan ekonomi umat. *Entrepreneurship Bisnis Manajemen Akuntansi (E-BISMA)*, 4(1), 3. <https://doi.org/https://doi.org/10.37631/ebisma.v4i1.886>
- Rochmawan, A. E., Abbas, N., & Syamsuddin, S. (2024). Halal Bi Halal Sebagai Sarana Penguatan Ukhuwah Islamiyah Di Madrasah Ibtidaiyah Nurul Karim Colomadu Karanganyar. *AL HAZIQ: Journal of Community Service*, 3(1), 3. <https://doi.org/10.54090/haziq.568>
- Sagala, A. S., & Soiman. (2023). Manajemen Media Amar Makruf Nahi Mungkar Mesjid Raya Al-Mashun Kota Medan. *Jurnal Pendidikan Dan Pemikiran Islam*, 7(1), 218–299. <https://doi.org/http://dx.doi.org/10.24127/att.v7i1.2696>
- Setiawan, I., & Lubis, Z. H. (2024). Kajian Al-Qur'an tentang Estetika, Etika dan Fungsi dalam Desain Masjid. *Blantika: Multidisciplinary Journal*, 2(11), 1275–1293. <https://doi.org/https://doi.org/10.57096/blantika.v2i11.241>
- Siti Sa'dianti, Akrama Hatta, & Aswin, A. (2022). Penggunaan Musala sebagai Tempat Iktifak Wanita (Studi pada Asrama Putri STIBA Makassar). *AL-QIBLAH: Jurnal Studi Islam Dan Bahasa Arab*, 1(2), 201–236. <https://doi.org/10.36701/qiblah.v1i2.1603>
- Suaidi. (2025). Eksistensi Masjid sebagai Sarana Peningkatan Kualitas Pemahaman Syariat Islam dan Peningkatan Kesejahteraan Ummat. *Jurnal Budi Pekerti Agama Islam*, 3(3), 201. <https://doi.org/https://doi.org/10.61132/jbpai.v3i3.1226>
- Tade, R. (2023). Peran Kepemimpinan Ust. Kusrandi Ikhwan pada Perubahan Masjid Raya Al-Falah Sragen Jawa Tengah. *Al-Manaj: Jurnal Program Studi Manajemen Dakwah*, 3(01), 22–30. <https://doi.org/10.56874/almanaj.v3i01.1212>
- Ulfa Masamah. (2020). Masjid, Peran Sosial, Dan Pemberdayaan Masyarakat (Optimalisasi Peran Masjid Darussalam Kedungalar Ngawi Responsif Pendidikan Anak). *Mamba'ul 'Ulum*, Vol.16 No.(1), 69–92. <https://doi.org/https://doi.org/10.54090/mu.7>
- Wibowo, H. S., Haq, M. D., & Isa Saleh. (2025). Kualitas Layanan Masjid Untuk Meningkatkan Kepuasan Jemaah. *Masjiduna: Jurnal Ilmiah Stidki Ar-Rahmah*, 8(1), 19–26. <https://doi.org/10.52833/masjiduna.v8i1.255>
- Wibowo, H. S., Ramandana, B., & Bramayudha, A. (2020). Pengelolaan Fasilitas Di Ruang Utama Masjid Al Falah Surabaya. *Masjiduna: Jurnal Ilmiah Stidki Ar-Rahmah*, 3(1), 41. <https://doi.org/10.52833/masjiduna.v3i1.62>
- Widadi, A. S., Hari Santoso Wibowo, & Isa Saleh. (2024). Implementasi Kampung Sedekah Dalam Meningkatkan Efektifitas Program Jamaah Masjid Taqwa Pecing. *Masjiduna: Jurnal Ilmiah Stidki Ar-Rahmah*, 7(1), 1–7. <https://doi.org/10.52833/masjiduna.v7i1.158>
- Yurna Deny Ahmad Jaelani. (2023). Pelaksanaan Memakmurkan Masjid (Imaratul Masjid) di Kampung Babakan Mulya Desa Pasawahan Kecamatan Takokak Kabupaten Cianjur Pendahuluan Kuliah Kerja nyata (KKN) Institut Madani Nusantara merupakan salah satu. *Journal of Positive Community Services*, Vol. 2(01), 53. <https://doi.org/10.58812/ejpcs.v2i01>
- Zaidan, M. R., Qisom, S., & Taufikkurrohmah, D. (2025). Kepemimpinan Spiritual Dalam Meningkatkan Motivasi Kerja. *Tadbir Jurnal Manajemen Dakwah*, 7(2), 231. <https://doi.org/https://doi.org/10.24952/tadbir.v7i2.17444>
-