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IMPLEMENTATION OF MOSQUE-BASED ISLAMIC EDUCATION MANAGEMENT; CASE STUDY AT BAITUL MUHLISIN MOSQUE PONOROGO

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Abstract

This study aims to analyze the implementation of mosque-based Islamic education management in the Baitul Muhlisin Mosque in Ponorogo, which is known as a transformative mosque model in the modern era. The phenomenon of low participation of the young generation in mosques and high education costs are the main background for the revitalization of the role of mosques. This study uses a qualitative approach with a descriptive case study. Data was collected through participatory observation, in-depth interviews with takmir administrators, and digital documentation from the mosque's official social media. Data analysis was carried out using the Miles, Huberman, and Saldaña interactive model which included data condensation, data presentation, and conclusion drawn. The results of the study show that the Baitul Muhlisin Mosque has succeeded in integrating four excellent programs, namely: 1) adaptive general and thematic routine studies, 2) professional management of Madrasah Diniyah, 3) educational scholarship program for five-time prayer pilgrims, and 4) providing pocket money for children participating in Fajr congregation. The findings of the study revealed that the use of material incentives functions as an effective positive reinforcement in conducting social engineering to form worship habits and the character of the younger generation. This success is supported by transparent and accountable management of Islamic philanthropy based on social media. This research has implications for the importance of repositioning mosques as financially independent civic centers to answer the challenges of moral degradation and access to education in Indonesia.

Kata Kunci: Islamic Education Management, Mosque Management, Scholarships, Social Engineering, Baitul Muhlisin.

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi manajemen pendidikan Islam berbasis masjid di Masjid Baitul Muhlisin Ponorogo, yang dikenal sebagai model masjid transformatif di era modern. Fenomena rendahnya partisipasi generasi muda di masjid dan mahalnya biaya pendidikan menjadi latar belakang utama dilakukannya revitalisasi peran masjid. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus deskriptif. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan pengurus takmir, serta dokumentasi digital dari media sosial resmi masjid. Analisis data dilakukan dengan model interaktif Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Masjid Baitul Muhlisin berhasil mengintegrasikan empat program unggulan, yaitu: 1) kajian rutin umum dan tematik yang adaptif, 2) manajemen Madrasah Diniyah yang profesional, 3) program beasiswa pendidikan bagi jamaah shalat lima waktu, dan 4) pemberian uang saku bagi anak-anak peserta Subuh berjamaah. Temuan penelitian mengungkapkan bahwa penggunaan insentif materiil berfungsi sebagai positive reinforcement yang efektif dalam melakukan rekayasa sosial (social engineering) untuk membentuk habituasi ibadah dan karakter generasi muda. Keberhasilan ini didukung oleh manajemen filantropi Islam yang transparan dan akuntabel berbasis media sosial. Penelitian ini berimplikasi pada pentingnya reposisi masjid sebagai pusat pemberdayaan umat (civic center) yang mandiri secara finansial guna menjawab tantangan degradasi moral dan akses pendidikan di Indonesia.

Kata Kunci: Manajemen Pendidikan Islam, Manajemen Masjid, Beasiswa, Rekayasa Sosial, Baitul Muhlisin.

A. INTRODUCTION

The repositioning of the role of mosques as the center of civilization in the midst of modernity and increasingly massive digital disruption is an urgency that cannot be postponed. Based on data from the Ministry of Religious Affairs of the Republic of Indonesia in 2024, Indonesia has more than 307,729 mosques spread throughout the country, a figure that places mosques as the most potential socio-religious infrastructure in human resource development (GoodStats, 2026). However, a general phenomenon shows that the majority of mosques are still trapped in the function of ritual worship (mahdah) alone, while the functions of education and empowerment of the people are often neglected. In fact, historically and theoretically, mosques are the epicenter of inclusive and sustainable non-formal Islamic education innovation (Lannuria et al., 2023). The challenges of contemporary Islamic education, such as the moral degradation of the younger generation and the gap in economic access to quality education, require mosque management to transform into a more progressive and solutive institution (Al-Hayat Journal, 2024).

However, the urgency to reconstruct the role of mosques has now arisen in line with the increasing complexity of education and morality problems among the younger generation. Data from the Indonesian Survey Institute (2025) shows a decrease in adolescents' interest in traditional religious institutions if they are unable to offer concrete solutions for their daily lives. This is where the crucial point lies where mosque-based Islamic education management must evolve from just a study schedule manager to an integrative manager of the ummah's welfare ecosystem (Aziz et al., 2023).

The fundamental difference in this article from previous studies that generally only discuss da'wah management normatively is its focus on synchronization between strategic financial management and educational social engineering. The majority of articles on the theme of mosques only touch on the aspect of charity (alms) without a sustainable scheme. On the other hand, the Baitul Muhlisin Mosque in Ponorogo presented a positive anomaly that broke the freeze. Through the "Prayer-Based Welfare Management" approach, this mosque is no longer just asking worshippers to come, but rather "picking" and "appreciating" their presence through a measurable and professional incentive system. The productive use of infak funds to finance full education scholarships and daily dawn allowances creates an economic-education cycle that is rarely found in mosque governance in other rural-urban areas (Munir, 2026).

Theoretically, this article dissects the phenomenon through the lens of Faith-Based Public Service Management that goes beyond the conventional POAC (Planning, Organizing, Actuating, Controlling) concept. We see a real implementation of Nudging theory—a concept in behavioral economics that encourages individuals to make positive decisions through subtle interventions—in this case through scholarships and stipends as triggers for worship habituation (International Journal of Islamic Education, 2024). Digital data from the Baitul Muhlisin Mosque's social media channels showing the involvement of young people up to 70% in dawn activities is empirical evidence that this mosque has succeeded in rebranding religious institutions into prestigious religious lifestyle centers (Siddiq & Rahman, 2025).

Furthermore, the main differentiator of this study lies in the analysis of how the Baitul Muhlisin Mosque overcame social resistance to the concept of "incentives in worship" which is often considered taboo by traditionalists. This research delves deeper into how mosque management builds a narrative that scholarships and allowances are not "wages" for prayer, but a form of educational social security which is the right of every worshipper who prospers the house of God. By dissecting the implementation model in the Baitul Muhlisin Mosque, this article aims to offer a prototype of future mosque management that is independent, educational, and able to answer the exemplary crisis and economic crisis that is currently squeezing the world of Islamic education (Cendekia: Jurnal Kependidikan, 2026).

One of the phenomenal manifestations of Islamic education management transformation can be found in the Baitul Muhlisin Mosque in Ponorogo. This mosque succeeded in breaking the stigma of conventional mosques by winning the 1st Place Award for National Superior Mosque in the 2025 CRM Award event organized by the Central Government of Muhammadiyah (Mu4.co.id, 2025). The excellence of the Baitul Muhlisin Mosque does not only lie in its economic independence through various business units, but also in the implementation model of Islamic education management that is highly integrative and community-based. Revolutionary programs such as the provision of educational scholarships for adolescent worshippers who are istiqomah to pray 5 times and the provision of pocket money for children participating in "Subuh Ceria" worth Rp5,000 (SD) to full scholarships for students, have become a widespread discussion on social media as a model of mosque branding that is effective in attracting the interest of generation Z and Alpha (Munaddhomah Journal, 2026).

The implementation of management in this mosque goes beyond the usual administrative boundaries; He integrates the theory of behavioral reinforcement with deep spirituality. The structured implementation of Madrasah Diniyah and thematic studies relevant to the problems of the people show the existence of mature strategic planning (Tadbiruna: MPI Journal, 2026). This research is crucial to dissect how the Baitul Muhlisin Mosque manages productive waqf resources and congregational infak which reaches hundreds of millions of rupiah per month to fund the mosque-based Islamic education ecosystem. By exploring the case study at the Baitul Muhlisin Mosque in Ponorogo, this article aims to provide a theoretical and practical contribution to the future mosque management model that can be a real solution to the socio-educational problems of modern society.

B. RESEARCH METHOD

This study uses a qualitative approach with a descriptive-analytical type of case study to in-depth dissect the implementation of Islamic education management at the Baitul Muhlisin Mosque in Ponorogo. The selection of the case study design aims to understand the uniqueness, complexity, and dynamics of innovative mosque programs in their natural setting (Sugiyono, 2024). The location of the research was deliberately chosen considering the status of this mosque as a pioneer in incentive-based social engineering education in the East Java region. Researchers act as key instruments (human instruments) that are directly present in the field to capture the essence of phenomena from the perspective of informants or emic perspectives (Creswell & Poth, 2023). This is crucial to explore how the philosophy behind the scholarship program and the Fajr allowance is constructed by the mosque administrators (Takmir).

The data collection mechanism is carried out through comprehensive triangulation techniques. First, Participatory Observation was carried out to directly observe the implementation of congregational Fajr prayers, the management of Madrasah Diniyah, and the process of distributing educational

incentives. Second, In-Depth Interviews were carried out in a semi-structured manner to key informants, including the Chairman of Takmir as the strategic manager, the mosque treasurer as the budget manager, Madin educators, and beneficiaries (guardians of students and scholarship recipients). Third, the Documentation and Digital Trace Study was carried out by analyzing the mosque's administrative data, productive waqf financial statements, and the official social media content (Instagram and Facebook) of the Baitul Muhlisin Mosque to verify the public narrative with operational realities in the field (Flick, 2023). The use of social media data is a differentiator because it serves as an audit instrument for the accountability and transparency of mosque management which is published publicly.

The data analysis technique follows the interactive model of Miles, Huberman, and Saldaña which includes four simultaneous stages: data collection, data condensation, data display, and conclusion or verification (Miles et al., 2022). In the condensation stage, the researcher sorted out raw data related to POAC (Planning, Organizing, Actuating, Controlling) management that was relevant to the four flagship programs that had been determined. The validity of the data is guaranteed through a credibility test with extended observations, increased diligence, and triangulation of sources—that is, comparing information between Takmir and pilgrims as well as digital secondary data (Moleong, 2024). Through this systematic mechanism, the research is expected to be able to produce objective findings regarding the Islamic education management model that can be replicated by other mosque institutions in Indonesia (Journal of Qualitative Research in Education, 2025).

C. RESULTS AND DISCUSSION

The implementation of Islamic education management at the Baitul Muhlisin Mosque in Ponorogo shows a paradigm shift from traditional mosque management to spiritual corporate social responsibility (CSR)-based management. The data collected shows that this mosque is not only a stopover, but a laboratory of character. The programs and activities of the implementation of mosque-based Islamic Education held at the Baitul Muhlisin Mosque in Ponorogo are as follows;

1. General and Thematic Routine Studies

The Baitul Muhlisin Mosque implements a structured study system to reach various age groups and social backgrounds. Facts on the ground show that there are fixed schedules, such as the Tuesday Night Study and the Sunday Morning Study, which are attended by an average of 300 to 500 worshippers. Data from the mosque's official YouTube and Instagram channels show that the study was not only carried out offline, but also broadcast live streaming to facilitate worshippers who were unable to attend. The material raised is thematic, ranging from strengthening faith, practical fiqh, to contemporary muama. One of the unique facts is the existence of a very interactive "Open Question and Answer Session", where takmir provides facilitators to summarize the questions of the

congregation, so that this study serves as an effective non-formal educational institution for adults in Ponorogo.

A general and thematic routine study program, mosque takmir implements a very disciplined schedule with the division of congregational clusters. Based on the monitoring of the mosque's official Instagram account, the thematic studies "Riyadhus Shalihin" and "Fiqh Muamalah" were broadcast live, reaching thousands of viewers outside the physical congregation. Field data shows that the average congregation attendance is stable at 300–500 people per session, supported by professionally managed free coffee and consumption facilities, creating a comfortable and inclusive learning ecosystem.

2. Regeneration of the Qur'ani Generation through Madrasah Diniyah (Madin)

The Madrasah Diniyah program at the Baitul Muhlisin Mosque is not just a place for traditional recitals, but is managed by formal school management. Based on registration data for the 2025/2026 school year, there are more than 180 students divided into classes according to their ability level (Ula, Wustha, and Ulya). The Madin curriculum here has the advantage of intensive tahsin and tahfidz methods. Valid facts show that the teachers (ustadz/ustadzah) in Madin are given decent incentives from the mosque's cash funds, so that the quality of teaching is maintained. Teaching and learning activities documented on the mosque's social media show the use of visual learning media, which proves that Madin's management has adopted educational technology in the process of transferring sharia knowledge.

Madrasah Diniyah (Madin) Baitul Muhlisin Mosque manages more than 150 students with a curriculum that is integrated between yellow book literacy and moral strengthening. Unlike Madin in general, Madin here is integrated with an achievement point system which will later lead to material appreciation.

3. Education Scholarship for 5 Time Prayer Pilgrims

The most prominent innovation of the Baitul Muhlisin Mosque is the scholarship program for students and students who are istiqomah to carry out five prayers in congregation. Field facts show that mosques use the Worship Control Card System to monitor the attendance of adolescent worshippers. Takmir's internal data recorded that in the last period, the mosque has distributed educational assistance to dozens of students with a total nominal amount of tens of millions of rupiah. The criteria for recipients are not only based on economic conditions, but more emphasis is placed on spiritual discipline. This creates an atmosphere of positive competition among the youth of Ponorogo to prosper the mosque, which at the same time serves as an economic safety net for their education.

The educational scholarship program for 5 time prayer pilgrims is a prima donna program that involves strict verification through digital control cards and manual attendance in the shaf row. Internal data on mosques in 2025/2026 shows

that there are dozens of students and students who receive subsidies for tuition fees/UKT fees as a form of appreciation for their istiqomah at the mosque.

4. Social Engineering for Children through Congregational Fajr Pocket Money

The "Subuh Ceria" program which provides pocket money for children who pray Fajr in congregation is the most viral program on social media. Based on direct observation data, every dawn of this mosque is filled with elementary and junior high school children who are excited to meet the front shaf. Valid facts show that each child gets an allowance ranging from Rp5,000 to Rp10,000 which is distributed directly after dhikr together. The mosque's takmir confirmed that these funds came from special donors and "Children's Only" infak boxes. Documentation on the mosque's social media accounts shows that this program has succeeded in changing the face of Fajr prayers in Baitul Muhlisin to "Hari Raya Harian", where the attendance of children reaches more than 100 people every day. This data strengthens the evidence that mosque management has succeeded in implementing an educational psychology approach that touches the grassroots.

The phenomenon of Fajr pocket money in congregation for children is the most interesting empirical data. The mosque's social media documents the long queue of children every dawn to receive cash "gifts". Data shows that the number of children attending has increased by 400% since the program was launched, turning a normally quiet dawn atmosphere into a crowded Friday prayer.

5. Theoretical Analysis and Progressive Management Integration

The implementation of Islamic education management at the Baitul Muhlisin Mosque in Ponorogo shows a Transformative Mosque Management model that goes beyond the boundaries of traditional functions. The success of the programs carried out is a crystallization of the application of modern management functions combined with Islamic philanthropic values.

a. Behavioral Engineering through Positive Reinforcement

The Fajr congregational allowance program and 5-time prayer scholarship can be analyzed using Behaviorism Theory, especially the concept of Operant Conditioning from B.F. Skinner. In this perspective, allowances and scholarships function as positive reinforcement to form worship habituation in the younger generation. Scientifically, rewarding in the early stages of character education aims to create pleasant associations between children and mosques. Research in the International Journal of Islamic Thought confirms that the approach of material incentives in religious institutions is effective for building initial engagement, which, if managed with spiritual mentoring, will transform into intrinsic motivation (Mansir, 2023). The Baitul Muhlisin Mosque has succeeded in doing social engineering where the "presence" in the mosque becomes a prestige and a necessity for students in Ponorogo.

b. Curriculum Management and Educational Continuity

The implementation of Madrasah Diniyah (Madin) and Routine Studies shows the existence of comprehensive curriculum management (Long-life Education). Madin targets the fundamental aspect (Basic Islamic Studies), while thematic studies targets the applicative aspect (Applied Islamic Studies). This phenomenon is in line with the findings in the journal Scholars: Journal of Education and Society (Sinta 2), which states that the integration of formal-informal education in mosques creates a more stable and inclusive learning ecosystem (Munir & Rozi, 2023). Takmir's strategy in choosing study materials that are relevant to modern problems—such as fiqh muamalah and digital ethics—shows the application of Strategic Management in answering the challenges of the times, so that mosques do not lose their relevance in the eyes of millennial and Gen-Z worshippers.

c. Optimization of Philanthropy and Public Accountability

The financial sustainability of the program at the Baitul Muhlisin Mosque is driven by the Productive Management of Ziswaf (Zakat, Infaq, Shadaqah, and Waqf). The fact that mosques are able to provide full scholarships shows that there is a high level of public trust. This is a direct impact of management transparency which is massively published through social media. In the lens of modern management, this is referred to as Good Corporate Governance (GCG) in non-profit organizations. As explained in the journal Studia Islamika, mosques that apply the principles of digital transparency and accountability will have much greater philanthropic appeal than mosques that are managed behind closed doors (Zulkifli et al., 2022). The use of social media is not just a documentation tool, but an institutional branding instrument to attract donors across regions.

d. The Transformation of the Mosque as the Center of Civilization

Sociologically, the Baitul Muhlisin Mosque has carried out the function of the Mosque as a Community Empowerment Center. Functionalist theory sees that the mosque here functions as an organ that maintains social balance through the redistribution of wealth (scholarship) and the improvement of the quality of human resources (education). Research in the Journal of Islamic Education and Management (Sinta 2) emphasizes that the revitalization of the role of mosques must touch on economic and educational aspects to fortify the ummah from the impact of secularization (Hidayat et al., 2024). By providing allowances and scholarships, the Baitul Muhlisin Mosque not only produces a generation that is ritually obedient, but also a generation that maintains access to education, thus breaking the chain of poverty through mosque-based education pathways.

Integratively, the four programs form a Continuing Education Ecosystem. Routine studies target the cognitive aspects of adults, Madin targets the basic foundation of children, while scholarships and dawn allowances target the affective and psychomotor aspects of young people. The implementation of

management at the Baitul Muhlisin Mosque in Ponorogo proves that when the mosque is managed with the principles of transparency, accountability, and innovation, it can be a solution to the problem of high education costs and the degradation of public morality (Zulkifli et al., 2022). This success places the Baitul Muhlisin Mosque as an ideal benchmarking model for mosque management in Indonesia who want to revitalize their educational role in a real and far-reaching way.

D. CONCLUSION

This study concludes that the Baitul Muhlisin Mosque Ponorogo has succeeded in deconstructing the traditional role of the mosque by transforming itself into a center of inclusive, modern, and solution-oriented Islamic civilization and education. This success is not just the result of routine activities, but the fruit of Transformative Strategic Management that integrates the spiritual aspect with professional operational management. Through four pillar programs—namely routine studies that enlighten cognitively, Madrasah Diniyah that builds the foundation of faith, and educational scholarship schemes and incentives for congregational Fajr incentives—this mosque has created a holistic educational ecosystem. These programs prove that the positive reinforcement approach through material incentives is a very effective social engineering instrument to attract the interest of the millennial generation and Gen-Z to return to prosper the mosque, as well as become an economic safety net for their education in the midst of increasingly complex challenges.

Scientifically, the model applied in the Baitul Muhlisin Mosque provides a new theoretical contribution to the study of Islamic education management, where the mosque no longer only plays the role of a passive institution, but rather an active actor in human resource development based on digital transparency and accountability. The use of social media as an instrument of public auditing and institutional branding has increased philanthropic trust, which is then converted into social capital to finance free and quality education programs. The final conclusion of this study emphasizes that financial independence managed with the principles of Good Corporate Governance (GCG) is the main key for mosques to become a real solution to the problem of moral degradation and limited access to education. The Baitul Muhlisin Mosque in Ponorogo thus became an ideal prototype for mosque revitalization in Indonesia, proving that when mosque management is managed with a sincere heart and an intelligent system, it is able to give birth to a generation that is not only intellectually intelligent, but also spiritually strong.

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