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BEYOND WORSHIP: A COMPREHENSIVE ANALYSIS OF MOSQUES AS CENTERS FOR EDUCATION AND HUMAN DEVELOPMENT

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ABSTRACT

The paper examines the various roles of mosques beyond their primary purpose as places of worship, exploring their historical and contemporary significance as centers of education and human development. The qualitative theme analysis approach is employed in this study to synthesize the available material based on the academic books, empirical research, and theoretical perspectives of the Capability Approach, Social Capital Theory, and Islamic Human Development Theory. It has been revealed that mosques are a key institution to ongoing education, community empowerment, social solidarity, and holistic human development, including spiritual, intellectual, social, and economic domains. The paper outlines key educational initiatives, management systems, and community development undertaken in mosques in diverse geographical settings, particularly in Bangladesh and among urban Muslims. Issues like resource constraints, management ability, and present relevance are discussed with a tactical thought of reviving the educational and developmental functions of the mosques. This study contributes to the academic discourse on the contribution of faith-based organizations to the sustainable development of communities and offers practical information to the managers of mosques, politicians, and educational policy-makers.

KEYWORDS: mosque education, human development, community development, Islamic education, capability approach

1 INTRODUCTION

The mosque (*masjid*), which has its conceptual roots in the Arabic *s-j-d* meaning, prostrate, has in the past not only been a place where formal prayer has taken place (Frishkopf, 2024). Mosques have been used as a multipurpose community center since the prophetic period that includes prayer, education, government, social welfare, and judicial services (GlobalSadaqah, 2024). The establishment of Masjid al-Nabawi in Medina by the Prophet Muhammad (SAWS) was the embodiment of this holistic paradigm, where the mosque was the epicenter of a growing civilization, which included educational meetings (*halaqas*), diplomatic deliberations, social support systems, and sheltering those in need of a home (Bachrurrosyady & Ariyanti, 2023). In the silence before the day, when the first call to prayer, bouncing off minarets and past parking lots turned into prayer halls, there is an old and at the same time a very modern air. The mosque is not the only place where people can prostrate in the name of religion, but in its entirety, the mosque is a place where humans can undergo development. The mosque has been a seat for over fourteen centuries, in which the spiritual and intellectual, the ethical and the material, the individual and the communal have been woven together in a fabric of collective progress, into an intricate unity of human progress. This holistic view has, however, worsened in most parts of the modern Muslim world and the diasporas. The mosque is often considered merely as a worshiping place; the seating in the mosque is not as vibrant as the lively discourse that the halaqa used to be. This study is one way of correcting this amnesia. It argues that the mosque is not merely a religious establishment, but an all-inclusive social institution where one can get education and holistic human development, community empowerment, and pedagogical innovation, so long as we are willing to learn about its problems and draw lessons about its success. This research paper is presented in the form of six themes, which are used as the prism to reconsider the lost and possible glory of the mosque (Asif, 2015).

Its design and historical practice are to be a lifelong learning institution, not a school in the narrow meaning of that word, an age-segregated, credentialed institution, but a porous intergenerational and ongoing ecology of learning. Unlike the formal education systems that separate the life of a person in learning years (childhood/adolescence) and earning years (adulthood), the mosque has traditionally followed the believer through the entire duration of his/her life. A child learns the alphabet on a wooden slate in

the *kuttab*; a youth learns the Quran by heart in the circle of *tahfiz*; a young adult learns about calligraphy in the same hall; an elderly person teaches the young generation; and the elderly find in the mosque a place to reflect on the spiritual matters and socialize, thus avoiding isolation. This theme goes against the existing paradigm of front-loaded education (all learning before employment), and instead, the mosque is respected as a place of lifelong, informal, and non-formal education (Lubis et al., 2025). The study analyses the way in which mosques have a natural way of portraying the ideals of lifelong learning as established by UNESCO: learning, learning skills, coexistence, and personal awareness. This theme emphasizes the comparative advantage of the mosque based on the case studies of their programs on toddlers, teenagers, new parents, mid-life career changer and old people: it is one of the few community institutions where a much-grandmother and her grandchild can study side by side and their paths meet in the common courtyard. The question is not whether the mosques are able to become the institutions of lifelong learning, which in history is true, but whether the contemporary mosques can intentionally restore this role in the context of the era of specialization and disintegration.

Holistic human development is known as *tarbiyah* in the Islamic world (Momen & Ullah, 2025). It insists that a human being is not just an intellectual to be animated and a soul to be saved alone and a body to be controlled, but an integrated whole in the sense of spiritual, moral, cognitive, emotional, social, and physical. At best, Mosque programs use this holistic approach. A Quran memorization course is more than just a simple rote repetition course; this entails moral growth (*tahdhib al-akhlaq*), memorizing, learning the language, and spiritual orientation (Hasibuan et al., 2025). Not only is a food bank run by a mosque an act of charity; it is a teach-back of dignity, collective accountability (*takaful*), and material requirements of worship (how can one pray without having something to eat?). Mental health support group that gathers in an annexed of a mosque is not secular, but it recognizes the fact that *sakinah* (tranquility) does not just refer to mental but also to spiritual. This theme will logically outline the way the mosque programs can be involved in addressing different aspects of human development: spiritual literacy (not only ritual competence, but also existential meaning-making), moral reasoning (solving ethical dilemmas between bioethics and business), emotional regulation (anger management using prophetic examples), physical well-being (sports leagues, health screenings), and social skills

(conflict resolution, active listening). The study applies Islamic principles i.e., the *maqasid al-shari*, that focus on the protection of faith, life, intellect, lineage, and property, and human development indicators, including the capabilities approach developed by Nussbaum, to measure the comprehensive nurturing of the mosque programs. The main argument is that the main deficiency of the mosque in modern times has been the overemphasis on vertical (between humanity and the divine) as opposed to horizontal (between the individual and the society, between the self and the self) human development. This theme is aimed at recapturing the latter.

The mosque is not a classroom on its own; the doors of the mosque face the realities of poverty, illiteracy, domestic violence, racism, marginalization, and political and environmental degradation (Momen, 2024). In the past, the mosque was used as a meeting place of hisbah (accountability) whereby people gathered to not only pray, but also to deliberate on the welfare of the people: the upkeep of irrigation canals, settlement of trade disputes, and the assistance of widows and orphans (Abbas, 2019). The role of the Prophet (SAWS) is being reasserted in more and more mosques in the contemporary world. The article focuses on mosque-based programs that do not just focus on the charitable (*sadaqah*) but also the structural change: voter registration, legal aid clinics, affordable housing cooperatives, anti-racism training, environmental stewardship (green mosques), and restorative justice programs to keep youth out of the criminal justice system. It addresses such themes as community development, including asset-based community development and participatory action research, as well as such notions of social transformation as conscientization by Paulo Freire and the beloved community of Martin Luther King Jr.

The traditional model of the mosque education system is the *tahfiz* school. The students sit in rows and sway with their recitations, a teacher uses a wooden rod, and the memorization without knowledge. Despite this stereotype being sometimes true, it carries within itself an extensive and diverse tradition of teaching that is now being rediscovered and worked on (Tamuri et al., 2012). The study examines the classical Islamic forms of education: the halaqa (circle) as an egalitarian, dialogic, and student-centered mode of education; the *munazara* (disputation) as a mode of education based on logical rigor and respectful dissent; and the *ijaza* (license to transmit) as an apprenticeship mode of mastery-based education. These will be compared with

contemporary educational imports. Montessori-inspired Quranic education, project-based learning in post-school programs in mosques, trauma-informed pedagogy of refugee mosques, and digital pedagogies (applications, gamification, blended learning). One of the critical views is the existing educational method of learning in many mosques: authoritarian rote learning, which, according to studies, leads to memorization without understanding, obedience without critical thinking, and more often, later disaffiliation. The paper considers other models emerging out of progressive mosque networks. Inquiry-based tafsir (exegesis) where participants are invited to ask questions, feminist pedagogy that focuses more on the voices of women and gender minorities, and the approach to slow pedagogy, which is less concerned with the breadth and more with the depth. Another theme of this is how the mosque educators are trained, or not, how many imams have studied educational psychology? How many volunteers of the mosque understand formative and summative assessment? The evaluation of the pedagogical situation of the mosque education helps to plan the improvement.

The themes in the study, which are lifelong learning, holistic development, community empowerment, pedagogical approaches, obstacles, and best practices, are interdependent aspects of one question. What would the mosque become, should it reassert its pedagogical purpose? This study suggests that imams, educators, community leaders, philanthropists, policymakers, and lay believers should take part in a continuous renaissance. It was the early mosque that created a culture to protect and advance human knowledge, as the majority of the world was lying sleeping. The contemporary mosque, faced with the crisis of perception, imbalance, and polarization, is challenged to replicate a similar height, but not retrogressively through the reversion to ritualism, but through its doors as a place of lifelong learning, wholesome growth, and revolution. The following chapters deal with the latter plea, investigating all the problems in an organized manner, with evidence and optimism. This question does not end with criticism as such. The main objective will be to offer evidence-based suggestions to improve the mosque-based education and human development programs. These recommendations will not be utopian or prescriptive only, but will come out of the natural synthesis between the historical understanding, theoretical concepts, program mapping, being lived, and evaluating challenges. The study offers an action framework for multi-stakeholders. An audit tool in

the form of a pedagogical audit that is offered to the administrators of mosques to analyze the current programs and a modular curriculum that should be applied to educate the imams as facilitator-educators. Sustainable finance models to community funders and waqf boards, including social impact bonds and reinvestment endowment models. To policymakers: guidelines to state-mosque partnerships that do not infringe upon the freedom of religion, but ensure the quality of education (e.g., child protection, critical thinking). A charter on mosque-based human development goals was linked with Sustainable Development Goal 4 (Quality Education) and Sustainable Development Goal 3 (Good Health and Well-being) to the transnational Muslim civil society.

2 REVIEW OF LITERATURE

2.1 The Historic Development of Mosque-Centric Education

The history of the mosque-based school provides an example of the importance of mosque-based education to the intellectual achievements of Islamic civilization. Starting in the 7th century, the mosques were the main seat of education in the Muslim world, which is the reason great scholars attended them and resulted in important progress in different spheres, including theology, law, medicine, astronomy, mathematics, and philosophy (Bachrurrosyady & Ariyanti, 2023). The most well-known examples include the University of al-Qarawiyyin in Fez, Morocco, which started in 859 CE as a mosque and evolved to be the oldest degree-giving university in the world, and Al-Azhar Mosque in Cairo, created in 970 CE, and is the most prominent Islamic university (Bukhari, 2025). Historically, in the Indian subcontinent, the mosques were used as a source of education: as *maktabs* (primary schools) and *Madrasahs* (secondary and higher education institutions), which produced generations of thinkers, administrators, and community leaders (Rahman, 2023). The prophetic model that has been developed in Medina stressed education as a core responsibility of the mosque. The *Suffah* was a covered stage in Makkah al-Nabawi and was a residential school where the Prophet (SAWS) personally taught his disciples the Quran, hadith, morals, and life skills (Rauf, 2023). This paradigm streamlined life-long learning, peer education, and thorough development, spiritual, intellectual, and practical.

2.2: Contemporary Mosque Educational Programs

Mosques around the world nowadays have been providing a variety of educational programs that

vary in respect to their formality, comprehensiveness, and effectiveness. These include Qur'anic Education Centers (TPA/TPQ), informal institutions offering basic literacy, memorization or *hifz*, as well as basic Islamic studies to children after school or on weekends, *Madrasah Diniyah*, formal institutions with formal curricula related to *fiqh*, *aqidah*, *tafsir*, hadith studies, and Arabic language, often recognized by national education authorities (Hasan & Al Fajar, 2025).

Mosques nowadays are much more than just places to pray. They are now vibrant community centers that help people grow in many areas of their lives. *Majelis Taklim* and other non-formal Islamic study circles, which are especially popular with women, are important places for spiritual growth, practical religious understanding, and communal bonding (Rasaili, 2025). Thematic lectures and workshops on modern issues like youth development, family counseling, financial literacy, and health awareness are also available. Many mosques today also use digital and hybrid learning to reach more people. They do this by offering online classes, apps, and social media. From the perspective of human development-characterized as the enhancement of freedoms and capabilities that individuals cherish-mosques significantly contribute across various dimensions: spiritually through self-purification (*tazkiyat al-nafs*) (Andrabi, 2025), intellectually by revitalizing a tradition of critical thinking, socially by fostering trust and collective action, economically through zakat and microfinance initiatives, and psychologically by improving well-being and a sense of belonging. The modern mosque is essentially a unified hub for attaining *falāḥ*-human flourishing in this life and the afterlife (Hadi, 2025).

These programs facilitate human development, meaning, improvement of freedoms and cherished skills as per Islamic *falāḥ*. Mosques encourage spiritual growth with prayer, *dhikr*, and *tazkiyat al-nafs*, moral and emotional well-being; intellectual growth in terms of critical thinking and knowledge, contribution of the golden age of Islam; social capital in terms of *ukhuwwah*, trust, and collective action; economic empowerment by means of zakat, skills training, and microfinance; and psychological well-being since it helps to overcome isolation and strengthen the communities (Cheumar & Fuad, 2024).

2.3 Study Gaps

The existing literature provides valuable information on the role of mosques in the past and present projects; however, there are significant gaps

representing a challenge to theoretical knowledge as well as practical practice. Notably, there is a lack of qualitative research, including phenomenology research, reporting the lived experiences of participants' experiences of the mosque-based learning, and the subjective and relational side of learning is also unexplored. In addition, the developed theoretical frameworks, such as the Capability Approach and Social Capital Theory, are not sufficiently used in the context of mosque education, which restricts the scope of scholars to explore how mosque learning fosters the sense of agency, well-being, or network in the community (Unterhalter et al., 2007). In a geographic sense, little research has been conducted to focus on the existing community mosques in Bangladesh, though they are numerous and not fully utilized as a grassroots developmental center. Moreover, the barriers that hinder the improvement of the mosques in terms of educational and developmental functions have not been given adequate attention, such as a lack of resources, pedagogical training skills, and institutional inertia (Afriyanti, 2024). The case of world education in mosques also reflects how there has been a limited integration of modern educational concepts and pedagogical development, which has threatened the relevance by excluding any opportunities for substantive improvement of the curriculum. Addressing these shortcomings is important in new mosques becoming not only normal religious institutions but also vibrant, inclusive, and effective centers of holistic education.

3 THEORETICAL FRAMEWORK

The study has an integrated theoretical basis to the three complementary viewpoints, which include the Capability Approach, the Social Capital Theory, and the Islamic Human Development Theory. This triangulation offers multidimensional analytical prisms in the interpretation of educational and developmental functions of mosques.

3.1 The Capability Approach

The Capability Approach is the approach of development that was suggested by Amartya Sen and further explained by Martha Nussbaum, according to which development was identified as the improvement of substantive freedoms of individuals, i.e., their possibilities to be and to do what they appreciate (Lim, 2025). When this concept is applied to education, it is moved beyond the provision of resources or skills acquisition to the evaluation of how educational experiences enhance the real opportunities and the sorts of agency of the

individuals.

Basic Tenets Adopted in Mosque Education.

The Capability Approach provides a holistic system of studying mosque education based on fundamental ideas, that is, the presence of the attained forms of being and doing, including religious literacy, moral uprightness, spiritual grounding, and social connectivity, formed through the efforts of mosque initiatives, the capabilities as actual possibilities to achieve such, with the help of the provided facilities of the mosque, diverse programs, and favorable environments; the agency as the potential (Unterhalter et al., 2007). This strategy focuses on multidimensional well-being, freedom, and agency, which are in line with the principles of the development of Islamic human beings.

3.2 Theory of Social Capital

Social Network, trust, norms, and reciprocity. According to the theory of social Capital by Pierre Bourdieu, James Coleman, and Robert Putnam, social networks, trust, norms, and reciprocity are all crucial resources that enhance collective action and individual advancement (Hadi, 2025).

Aspects of Social Capital within Mosque Environments

Mosques create social capital on three levels: bonding via strong ties among homogeneous group e.g. frequent visitors, supported by daily prayers, festivals and rituals, which helps build trust, support, and identity; bridging through weak ties that connect different socioeconomic, professional and age groups, that enables information sharing, sharing of resources and hold together; linking, through creation of connections with institutions, government, non-governmental organizations (Karimullah, 2024). Mosques are considered the schools of social capital where one learns issues of cooperation, trust-building, networking, and civic skills applicable in society (Cheumar & Fuad, 2024).

3.3 Islamic Theory of Human Development

The Islamic Human Development Theory is based on the Quran and the Prophet's teachings and approaches development as a process that is all-inclusive in terms of material and spiritual, individual and community interest, and success in this world and life after death (*falah*) (Abdullah, 2012).

Key Principles

There are foundational principles in the Islamic model of human development in mosque school (Muslim et al., 2014), i.e., *tawhid* (Unity of Allah), making sacred and secular knowledge subservient to

divine intent, *khilafah* (vicegerency), to make the human as a steward with ability of personal and social development, *tazkiyah* (purification), to bring moral and spiritual and intellectual and material to ethical completeness, *ummah* (community), focusing

on the welfare of the community, the mutualism and the justice rather than on the individualism; and *ilm* (knowledge), which is seen as a divine, life-long duty, to both the religious and secular spheres (Omer, 2020).

Chart 1: Theoretical Framework Integration Matrix

	Dimension	Capability Approach	Social Capital Theory	Islamic Human Development
1	Primary Focus	Expanding substantive freedoms	Building networks, trust, reciprocity	Holistic <i>falah</i> (success in both worlds)
2	Education Goal	Enhancing capabilities and agency	Developing civic skills and social resources	Cultivating ' <i>ilm</i> (knowledge) and <i>taqwa</i>
3	Development Outcome	Valued functioning achieved	Collective efficacy and community resilience	Balanced <i>nafs</i> , <i>qalb</i> , ' <i>aql</i> integration
4	Key Mechanism	Removing unfreedoms and barriers	Strengthening bonding, bridging, linking capital	<i>Tazkiyah</i> (purification) and <i>khilafah</i> (stewardship)
5	Mosque Application	Diverse programmes expanding opportunities	Community building through congregational activities	Worship-learning-service integration

Source: Literature Review

The three theoretical approaches are coherent in providing powerful analytical tools in exploring the educational and developmental functions of mosques, which balances the broad concepts of social science with Islamic epistemology.

4 METHODOLOGY

The qualitative study will use thematic analysis of secondary data, collected following a selection strategy of more than 25 peer-reviewed journals, academic books, case studies (Christou, 2022). Theoretical literature regarding the Capability Approach, Social Capital Theory, and Islamic Such an approach is suited to exploring the complex educational and developmental processes of mosques, which encompasses subtlety and humanistic viewpoints into an interpretivist epistemology which views knowledge as social construction and context-specific. The relevance, academic rigor, new publications, diversity in geographical areas (was South/Southeast Asia) and methodological clarity were put forward as inclusion criteria.

The data was analyzed according to the six phases of thematic analysis introduced by Braun and Clarke familiarization by reading the data several times; initial coding of salient features; theme development by combining codes; reviewing coherence; defining the essence of themes; and generating a report with the supporting evidence (Clarke & Braun, 2017). Themes were in accordance with the general scope of the Capability Approach concepts, features of the Social Capital, and Islamic beliefs. Limitations include reliance on secondary data (and thus limits the lived experiences), regional focus, potential bias towards publication of successful results, and fast

shifting conditions that even surpass the existing body of literature- but this synthesis has suggested insights and hypotheses to use in primary research.

5 FINDINGS AND ANALYSIS

5.1 Terms related to the Mosque

In the Quran, the term mosque appears twenty-eight times. In language, it traces back to a trilithic Arabic (*sajada-yasjudu*) which means; obedience, submission, and devotion in reverence and exaltation. The most obvious embodiment of this importance is the bowing down, i.e. the flooring of forehead, both hands, knees, and the end of the feet on the floor, which henceforth is obligatory as a devotional practice in the Islamic law (*shari'ah*) (Nurhadi, 2019). In this way, the prayer hall is called a masjid (mosque) which simply happens to mean the place of prostration.

The definition of mosque is generally known as a building in which the Muslims offer prayers. However, as a result of its original meaning of submission and obedience, the main purpose of a mosque is not just limited to prayers but serves to include all the activities that prove devotion to Allah, the exclusive. Quran (Surah Al-Jinn verse 18) holds: "The mosques are the house of Allah, thus invoke no other person alongside Allah." Also, hadith by Imam Bukhari and Muslim mentions that the Prophet Muhammad (SAWS) said the earth was appointed to me (and my community) as a place of prostration (mosque) and a source of cleansing (Nurhadi, 2019). The mosque is not limited to a physical location where one can perform prostration and cleansing of the heart with tayammum and wudhu when weighed against the mentioned purposes of the earth being in existence (Al-Krenawi, 2016). The phrase

mosque also applies to the term to refer to any place where a group of people perform their activities that portray obedience and reverence to Allah Almighty. By extension, the mosque is the departure and anchorage base; the point of foundational spirituality and material experience.

5.2 The Historical Development of Mosques in Islam

The Quran has registered the word *Masjid* on eighteen occasions but the word *Bait* that refers to *Masjid al-Haram* is repeated seventeen times. Other terms used to refer to a place of worship consist of the *Maqam Ibrahim* and *Mushalla* both mentioned in one time. The Prophetic traditions (hadith) include a number of narrations, which refer to the merits of the mosque, the legal decision, and the mosque, which shows the significance of the mosque in Islam (Nurhadi, 2019). The first thing that the Messenger of Allah did when leaving Macca to Madina was to construct a small mosque known as the Quba Mosque. The construction of this mosque was done using an earthen floor and palm-frond roof. Out of this humble beginning, the Prophet (peace be upon him) went ahead to develop a great Islamic civilization (Suryani & Udin, 2026). The rapid growth of the Medina city began as a mosque was built. As a result, it can be evident that the presence of mosque requires an element of commitment. Individual mosques are to be built out of the need to be Allah-driven and not urge to be flaunt. Real hadith by Ibn Hibban via Imam Ahmad about Anas bin Malik, that will be presented reflecting on the sign of end times, is that several mosques are going to be built aimed at showcasing grandeur (Nurhadi, 2019).

The mosque is *baitullah* (the House of Allah), and *baitul jama'ah* (a home of Muslim community). Ever since its beginning, the mosque has been the unifying element which holds Muslims together, regardless of their origins. Traditionally, although a mosque was built by government, organization, institutions, group of people or by an individual, the status of the mosque was that of a community property, and all Muslims have equal rights and liabilities to respect a mosque. The mosque also has a unique status and is not accorded to other institutions such as Madrasahs, educational institutions, state palaces, museums and libraries. Little has changed the organization or administration of the mosque since its establishment. The mosque remains independent (*mustaqillah*), based on the congregation (community). Mosque management or *takmir* is chosen and approved by the community in compliance to its local customs (Jailani, 2025). Moreover, the activities of the *takmir*

are often in line with the interests of the mosque, and by extension, the wider society, despite having no formal constitution and written rules. The open-mindedness in making decisions as dictated by the democratic method of the Mosque is instinctive in the fact that the mosque was named *waqf*, meaning the social property of Allah (Kahf, 2003). Because of their *waqf* status, the mosques will always serve their purposes as institutions since they are the source of, by, and to the Ummah as houses of worship, educative institutions, communal vision and mission, and other community goals.

5.3 The Multipurpose Nature of Mosques in Islam

During the time of the Prophet Muhammad (SAWS), the mosque served many purposes meaning its integrative nature. It also was a place where Muslims and the messenger of Allah could meet and learn the principles and tenets of Islamic faith. The mosque at that time was used for: (1) worshiping; (2) education; (3) administration of justice; (4) economic empowerment of the community; (5) transmission of information and (6) training of the military and governmental (Omer, 2020). These multi-purpose roles were not limited to the reign of the Prophet to the next era of time, especially during the golden age of Islam, especially with regards to large congregational mosque. The universal role of the mosque which used to be observed during the days of the Prophet as a place to worship, cultural interchange, education and civic service such as health and social services should be maintained forever (Momen et al., 2025). The original purpose of the mosque was social, comprising *da'wah* (Islamic mission) and education, and political functions, with the mosque frequently serving as a locus of government and state administration and serving as a venue of political discussions (Encyclopedia of Islamic Law, 2011). A great mosque remains to carry on with this holistic way of working up to this day. As a result, he proposes the building of mosques with various amenities in order to make them work efficiently as well as appeal to a wide audience. Referring to the purpose of the mosque refers to Quran, Surah an-Nur, verses 36-37 the basic idea of which is that the mosque has to remind us of the memory of Allah. Allah glorification involves not just the verbal means of saying *subhanallah* (glory be to Allah) but it also has a wider meaning of *taqwa* (Allah-consciousness and piety). Therefore, the main task of the mosque is the cultivation and expression of *taqwa*, which is the protection of self-self against the punishment of Allah based on the stringent adherence to his commands and avoidance of his

forbids, which represent immorality and evil (Mahmud *et al.*, 1012). In the Islamic paradigm, *taqwa* is the highest human quality, which is the integration of faith (*iman*), submission (Islam), and spiritual excellence (*ihsan*) (Triyuwono, 2016).

All are integrated in greater Islamic education system. The Islamic education system established by the Holy Quran and the Prophet Muhammad (SAWS) possesses profound spiritual significance that will perpetually endure among Muslims. For instance, the educational systems of the Sultanate period in the Indian subcontinent, the Mughal period (Momen & Hossain, 2022), and the Dars-e-Nizami system of curriculum which have significantly influenced the Indian subcontinent (Momen, 2023). In recognition of the sacrifices made by Muslim academics for education during British colonial authority in the Indian subcontinent (Momen *et al.*, 2024), they successfully established Darul Uloom Deoband (Momen *et al.*, 2023). Subsequently, the Qawmi Madrasah and Aliya Madrasah education systems were standardized for Muslims in South Asia, which is remarkable to observe (Momen & Islam, 2025; Momen, 2025).

5.4 Mosques as Holistic Lifelong Learning Centers

As one reads the thematic analysis, the sign paper presents that the mosques are holistic lifelong learning institutions that offer organized educational opportunities at all periods of the human lifespan, including the childhood age, and old age. This process begins with the early childhood, elementary education, where mosque-based maktabs and Quranic centers (usually known as TPA/TPQ) provide the basic religious literacy, moral education and the basic academic competencies of children between the age of four and twelve years. These programs which are usually done during the after schools or on a weekend supplement formal education by focusing more on religious/ethical development (Zainuddin, 2025). The community mosques that exist in Bangladesh are also used to provide *qari* training to the children; through which they learn skills in Quranic recitation (*tajwid*), and to memorize short surahs, learn the basic prayer traditions and the Islamic etiquette (*adab*) (Momen, 2025). Although their format is often informal, these programs offer a wide audience of children a form of access in areas where access to traditional Madrasahs is limited, therefore, democratizing rudimentary religious education.

Mosques Youth and Adolescent Programs - As the individual grows towards adolescence, they will find youth-oriented programs within the mosques based

on the developmental needs. This includes youth circles (*halaqah syabab*) peer- led study groups that explore topics of contemporary concern in the perspectives of Islamic teachings as well as training of skills in leadership, oratory, computer literacy and career counselling (Panggabean, 2025). Furthermore, various mosques offer sports and leisure programs, such as football tournaments, physical fitness, and outdoor events, which facilitate the physical health and teamwork (Walseth, 2016). Studies conducted among young British mosque professionals have indicated that the mosque-based education is an important factor in their social, mental, and spiritual lives with the members of this study admitting that the impact of this education goes far beyond spiritual development (Al-Refai, 2020). These data points to the role of the mosque as more than a place of worship but a holistic youth developmental environment that supports multiple areas of teenage well-being. In the adult education field and transformative learning, these forms have been mostly represented by *majelis taklim* and other adult study circles in mosques especially among women and the aged persons. In a phenomenological inquiry on super adjudication of a *majelis taklim* in Indonesia, the participants were found to have gone through psychospiritual development transforming them in a matter of existential motivation towards meaning and purpose, supportive and contextual learning via environment, inspirational teacher role models, deep emotional and spiritual pathway and reflective techniques of overcoming life challenges (Fadhillah, 2025). In turn, it resulted in an increase in critical awareness, emotional control, positive changes to behavior, and strengthening of spiritual goals in the participants. An example of these findings is that the use of mosque-based adult education can encourage not only the traditional knowledge transfer but also transformative, life-altering learning, which changes the viewpoints of the individuals, the way they cope with stress, and their goals in life.

Lifelong Learning Continuum Implication on Engaging the Elderly - the final phases of the life course, mosques provide profound opportunities to engage the elderly people in their community by teaching, thus releasing them to share knowledge and experience with the youth generation, social, and spirituals, which help them overcome the impact of isolation and loneliness. The lifelong learning continuum, childhood classes in Quran, adult learning groups, and elderly instructing and guiding, shows how the Capability Approach highlights the expansion of the opportunities in life course so that people are able to experience the relevant functioning

of the life course as they age (Alauddin, 2023). The unique ability of mosques to offer context-sensitive age-appropriate educational opportunities is what has allowed them to stay indigenous and grassroots following the changing needs of the local community, hence supporting the lifelong human development of the population (Shamsu, 2022). To reach this promise completely, it would require a well-thought-out program design, educators with adequate qualifications and resources to address the current existing gaps and challenges as identified in the existing literature.

5.5 Mosque-based Initiatives to Integrate Human Development

Mosques provide wholesome development of human beings in aspects of spiritual, intellectual, social, emotional, and economic potentials (GlobalSadaqah, 2024; Rahman, 2023). Congregational prayers, Quranic reading, *dhikr* (praise of Allah), and spiritual counselling, which comprise core Mosque practices, promote the leadership of vital spiritual facilities, which improve moral consciousness, emotional stability and psychological health. They include *taqwa* (Allah-consciousness), which enhances ethical decision-making; *sabr* (patience), which stands emotional fortitude and endurance; *shukr* (gratitude), which fosters positive psychology and well-being and *tawakkul* (trust in Allah), which reduces anxiety and enhances coping strategies. Islamic psychology considers these gifts as being included into the basic components of *tazkiyat al-nafs* (self-purification), the process which helps to unite the *nafs* (self), *qalb* (heart) and *aql* (intellect) (Mardiah et al., 2026). Frequent attendance in the mosque helps people internalize spiritual virtues as physical entities that determine how they behave in their day-to-day activities, their decision making and the emotional restraint. This spiritual foundation, in its turn, supports and complements the development in other competence categories, which is the indicator of interdependence of Islamic human development.

Mosque education disciplines the intellectual abilities in a systematic manner by developing intellectual inquiry (*tadabbur*), critical reflection (*tadabbur*), and intellectual interpretation (*ijtihad*), and by offering the integration of knowledge that makes religious sciences and secular sciences rank equally in one unified epistemological system (Juniarti et al., 2025). Besides, the education inherent in the mosque inculcation creates a lifelong desire to learn based on intellectual humility, interest and adventure in knowledge. Mosque universities in the

past produced polymaths who were very successful in their studies such as medicine, astronomy, philosophy and jurisprudence thus, reflecting the all-encompassing knowledge paradigm in Islam (Gyagenda, 2024). In contemporary realities, arrays of mosques are increasingly integrating STEM education, financial literacy and digital literacy into Islamic ethos and this ensures that intellectual advancement is rooted in goodness (Hadi, 2025; Setyoningrum & Handoko, 2025). This method challenges the fallacious distinction between the religious and the secular knowledge, creating an image of integrated learning whereby all information will be eventually understood as a perception of creation by Allah and the laws of Allah.

Social Capabilities and Civic Formation - mosques also develop important social abilities that offer great community access and communal wellbeing, which include, communication skills developed through congregational interaction, opportunities to speak in public and conflict resolution. *Zakat* and visiting the ill in the case of empathy and compassion, and committee, program coordination, and community representation in the case of leadership are also developed. Some research explains why mosques are considered as schools of citizenship since members can develop civic competencies, create diversified social networks, and form trust, which can be transferred to the participation in the society beyond the mosque (Cheumar & Fuad, 2024). Social capability is also developed particularly in the applications where the official civil organizations are inadequate or missing since the mosques provide common and trusted platforms of collective action and mutual aid. These processes help the members of the mosques learn team decision-making, reconcile their liberties in line with social responsibilities, and be part of the greater good.

Economic Capabilities and Community Finance - mosques enhance the economic capacities in the various layers in which it achieves the same through a number of interconnected processes such as the providing of *zakat* and *sadaqah* (voluntary charity), which provides instantaneous relief on poverty and social security on the poorest individuals in the community. More so, many mosques offer skills training programs, such as job placement, entrepreneurship programs, vocational programs, as well as microfinance programs that cover interest free loans (*qard hasan*), crowdfunding projects, and community savings programs (Riwajanti, 2019). A forthcoming model of the mosque social finance in Southern Thailand was used to demonstrate how the mosques could effectively mobilize the community

resources in economic development, with help of the already existing social capital to create trust which translated into successful economic collaboration among the members of the community (Cheumar & Fuad, 2024). These economic talents go beyond mere problems of poverty reduction to asset accumulation, monetary literacy and creation of livelihoods that are sustainable. Through combining economic activities through moral Islamic system that prohibits the practice of exploitative behaviors such as *riba* (usury), the mosques offer the world a choice rather than conventional finance which is aligned to community principles and religious responsibilities.

Mosque attendance fosters mental well-being and psychological health in a number of complementary ways: social support, which reduces isolation and provides emotional comfort and practical support; affirmation of identity as a source of positive religious and cultural identity which in turn strengthens negative enquiries as they have therapeutic benefits; and stress reduction through spiritual practices that have therapeutic benefits (Abu-Ras *et al.*, 2024). Empirical studies have proven that the frequency of depression, satisfaction with life and resilience of the participants in the face of misery are lower in non-mosque attendants compared to mosque attendants and reflect measurable benefits to mental health, associated with a regular attendance of mosques. Such a comprehensive strategy of development spiritually, intellectually, socially, economically and psychologically, is simultaneous with the approach of the capability approach to improving substantive freedoms and the holistic view of *falah* (success in this life and the afterlife) according to Islamic Human Development Theory. All these structures hold that the truly human development can never be simply counted in economic terms but rather comprise of the entire multiplicity of human qualities which enables people to live lives that they consider useful, not only economically but also spiritually.

5.6 Strengthening Communities and Social Dynamics

Mosques are a point of catalyst group, community empowerment and social change, organizing communal resources into long term development (Afriyanti, 2024). Mosque management models that focus on participatory forms of governance and true ownership of the community undergo a shift to hierarchical administrative practices, focusing on collaborative stewardship. An example of the use of this methodology is the Community-Based School Mosque (CBSM) model in Indonesia that introduces

three closely related concepts such as *Idarah* (management), which involves professional administration, transparent financial systems, and strategic planning; *Imarah* (development), which involves program innovation, facility improvement, and capacity building; and *Ri'ayah* (care) that refers to maintenance, inclusivity, and environmental stewardship (S All these three pillars create what the model refers to as inclusive schools of community development whereby mosques are viewed as hubs of learning, social services and civic engagement as opposed to mere worship (Fadhillah, 2025). The management model aligns with the Community Development Theory that is broad in its comprehension of the importance of empowerment and engagement in a sustainable change, which places mosques in a unique position to mobilize community resources and promote collective efficacy. Such models ensure that mosque programming is community-based by incorporating the element of decision-making power in the community and that the goals or activities are determined by the local needs and not imposed aims (Mawardi, 2020).

Mosques play an increasingly important role as social laboratories, coming up with creative, locally specific answers to a wide range of community issues that extend beyond traditional religious functions. The mosques have become key platforms in health promotion where blood identification programs, immunization programs, health screening programs and mental health sensitization programs can be held. Regarding environmental sustainability, a number of mosques have started green mosque initiative in relation to waste management, water conservation as well as use of renewable energy (Hadi, 2025). During disaster management scenarios, mosques are being used as emergency shelters, relief giving stations, and trauma counselling facilities as well as community social cohesion-building centers (Napsiah & Sanityastuti, 2025). In addition to this, mosques provide social cohesiveness through interfaith dialogues, conflict mediation, and integration programs to migrants and refugees (Fauzi, 2025). In the bibliometric study of the research on mosque community development, the sharp topic clusters have been identified as comprising social cohesion, economic development, educational programs and health initiatives, and they all present the holistic empowerment functions of mosques (Othman & Bakar, 2024). These diverse social innovations exemplify the ability of the mosque-based institutions to adapt to change in the community need with the subsequent observance of

Islamic ethical principles.

Mosques play critical but often underutilized roles in women empowerment across various aspects of community life. *Majelis taklim* (study circles) provide women with religious and practical knowledge, which therefore increases their agency and decision-making abilities (Syarifudin, 2024). As a result of women committees to control programs and infrastructure, leadership opportunities have been availed, and the economic units include home-based business training, access to microfinance and creation of cooperatives. Besides, mosques develop social support systems that reduce isolation, share resources and lobby collectively on issues that affect the welfare of women (Hasan & Al Fajar, 2025). However, the reality to note is that historical and contemporary restrictions of women in terms of their involvement in mosques in some cultural groups is a significant barrier to accomplishment of this empowerment potential. These restrictions require a considerable adaptation in accordance with the prophetic precedents that support the rights of women to attend to spaces and leadership in mosques (GlobalSadaqah, 2024). Addressing such challenges is not only a gender equity challenge but an institutional efficacy challenge because the full participation of half the community cannot be achieved and this reduces the effectiveness of the mosques as a true community development center.

Positive engagement with the young generation by mosques serves as a mitigating element to radicalization, social isolation, and violent extremism as it tackles the weak points that extremism discourses capitalize on. Through intentional programming, mosques can lead to the development of teenage identities by providing a positive religious identity in successful opposition to radical and dominating discourses. Educational programs provide youth with critical thinking that is necessary to break down extremist ideology, and communal environments can create a feeling of belonging that can reduce the vulnerability to the recruitment activities. Moreover, alternative avenues of commendable support send youthful zeal, idealism, and aspiration to meaningful goals like serving the community, being a leader, and a social-bird. A study conducted on young British Muslims showed that the education they received in the mosques helped them find a balance between two identities, build the ability to survive the world full of prejudice and Islamophobia, and make positive contributions to the broader British community. These results highlight the need to move beyond the past forms of religious teachings to broad based programs that address the

social, psychological and civic requirements of young people in order to be effective in youth participation (Al-Refai, 2020). By performing optimally in this ability, mosques become not merely objects of the spiritual growth process but powerful agents of integration, violence prevention, and the production of active, responsible citizens.

5.7 Pedagogical Approaches to Mosque Learning

Mosque education employs a plethora of pedagogic approaches, comprising both traditional models of transmission and the progressive model of transformational pedagogies (Hasan & Al Fajar, 2025). The historical body of mosque education has been characterized by a number of distinctive pedagogical features, such as a teacher-centered teaching method, which involves a scholar teaching students, a heavy emphasis on memorization of the Quran, hadith, and classical literature, by oral teaching through a direct teacher-student chain (*isnad*), which ascertains the authenticity, and a strong emphasis on an hierarchical relationship between students and instruct. These traditional approaches have proven to a great extent of effectiveness in the keeping of literary authenticity, the continuity of religion through generations, and to ensure the exact passing of the sacred knowledge in line with original sources (Zaimeche, 2002). However, it is possible that exclusively traditional pedagogies have significant limitations in the contemporary realities, particularly with regard to the development of critical thinking abilities, creative problem-solving skills, as well as the possibility to relate the classical teachings to the current problems. The worry is that, even though the content of the mosque instruction does not suffer, it might leave the scholars with the intellectual hands-on not to integrate the rules of Islam to novel circumstances which means that the education becomes less useful to the generations that will emerge in complex and rapidly changing societal settings. Considering these limitations, many mosque teachers are now initiating the research process of establishing the pedagogical strategies that retain the traditional aspects but address the contemporary needs.

Mosque education in the present day has been more open to transformative pedagogies that emphasize the value of critical reflection (*tadabbur*), experiential learning, dialogical pedagogy, and contextualization of Islamic teachings due to the restrictions of traditional pedagogies and relevance of contemporary challenges. Unlike the traditional methods of imparting information, which emphasize passive reception of the information being conveyed,

transformative methods facilitate active involvement of the learner by means of probing, reasoning and making personal interpretations, relating abstract theological teachings to life and practice (Yusoff, 2025). The practice of dialogical techniques encourages conversation, argument, and collective knowledge construction with classmates, as opposed to the one-way flow of information between a teacher and a student. Phenomenological study of *majelis taklim* (study circles) showed that these transformative pedagogies induced important psychospiritual revolution among participants, with consequences of increased critical awareness, superior emotional control and tremendous behavioral adjustment (Rasaili, 2025). These results suggest that in cases where learners are facilitated to build meaning actively rather than passively receiving the knowledge, a more significant and lasting impact on human growth and ethical conduct can be achieved by the mosque education. According to the definition of The Capability Approach given by Sen, and as applied by Unterhalter (2007), pedagogies should be transformative in nature but further beyond the classroom setting to inform the overall dynamics of freedom and agency in the lives of learners (Unterhalter, 2007).

Technology-enhanced learning and expanded access a digital integration has greatly increased the breadth

and effectiveness of the mosque education through online courses and educational applications, social media and hybrid learning models. Live demonstrations, online courses and online study groups can enable high quality religious education to be delivered to geographically far-flung students, who once had limited access due to their physical access to mosque courses. Quran and hadith applications and Islamic query applications provide experience in self-directed learning, which supplements traditional learning. Social media and its tools serve as hubs in disseminating educational or instructional materials, networking with communities, and support networks of peers, and hybrid systems meaning combining face-to-face and online classes offer the flexibility needed by students with conflicting roles (Hasan & Al Fajar, 2025). Technology has shown great benefit to women, the youth, and the geographically remote societies facing a lot of physical difficulties to attend the mosque where they experience a lot of restriction due to lack of mobility, transportation, fears of insecurity, or cultural restrictions to access the mosque. The integration of technology should be done in a careful manner such that digital devices should support and not replace the communal and relational nature of the mosque education that was historically central to the transformative power of mosques.

Chart 2: Summary of Key Mosque Educational Programs

	Program Type	Target Group	Key Activities	Development Outcomes
1	TPA/TPQ (Qur'anic Centers)	Children 4-12 yrs	Qur'an recitation, memorization, basic Islamic studies	Religious literacy, moral foundation, discipline
2	Madrasah Diniyah	Youth 13-18 yrs	Islamic jurisprudence, theology, Arabic language, ethics	Religious scholarship, critical thinking, identity formation
3	Majelis Taklim	Adults (predominantly women)	Thematic lectures, spiritual development, practical skills	Spiritual growth, social support, practical knowledge
4	Youth Circles (<i>Halaqah Syabab</i>)	Adolescents & young adults	Peer discussions, leadership training, sports	Leadership skills, peer support, positive identity
5	Skills Training	Youth & adults	Vocational courses, entrepreneurship, digital literacy	Economic capabilities, employability, self-reliance
6	Health Programs	All ages	Health screening, awareness campaigns, counselling	Health literacy, preventive behaviours, well-being
7	Zakat & Social Services	Vulnerable populations	Poverty relief, microfinance, emergency assistance	Economic security, social protection, dignity

Source: Literature Review

Inclusive pedagogies are on the rise in progressive mosques to cater into diverse learning needs of the community, taking cognizance of the fact that homogeneous teaching pedagogies disables significant groups of the people and this is the one of the factors of Islamization of knowledge (Momen & Ullah, 2025). This inclusive practice comprises of differentiated instruction where the needs of diverse learning styles and capabilities are taken into consideration, accessible facilities such as ramps,

hearing loops, and large-print access by individuals with disabilities, multilingualism to accommodate the needs of diverse communities, and trauma-informed programs that are sensitive to the needs of refugees, victims of abuse and other at-risk goods. A considerable theoretical foundation to the understanding of the need of inclusive pedagogies, the capability approach provides, is that education must contribute to enhancing the substantive freedoms and agency of individuals, which requires

the eradication of barriers to full participation (Unterhalter, 2007). The future of the mosque education lies in the reconciliation between real Islamic pedagogy, based on Quranic principles, prophet traditions, and old college approaches, and innovative approaches that would improve progress of the entire community. The balance required to achieve this balance requires unending educator training, curriculum improvement and institutional commitment to further improvement. Incorporated, transformative, and technology-enhanced learning practices have the potential to transform mosques as centers of traditional transmission into learning communities where people of all ages, skills, backgrounds, and circumstance of life can develop the spiritual, intellectual, social, and economic abilities to thrive in this life as well as in the next (Katni et al., 2022).

5.8 Challenges & Hindrances

Although there is a great potential, mosques are facing a number of issues in optimizing on their educational and developmental functions. Mosques are faced with numerous management and governance challenges and problems that are very challenging to their capacity to deliver stable and quality educational and social services to their target audience. The major problem is the issue related to volunteer dependency because the overwhelming number of volunteers particularly in most mosques do not have the time, training, and continuity that are necessary to maintain uniformity and quality of the programs over long periods of time (Afriyanti, 2024). The use of volunteers is also closely linked to limited professional capacity, where there is a lack of trained teachers, skilled administrators and skilled program managers capable of planning, executing and evaluating complex educational programs. These human resource shortcomings are made worse by financial constraints, as many mosques do not have the proper sustainable funds that can be used to put into place the right buildings, teaching resources and paid personnel positions. Most mosques usually operate under informal managerial structures characterized by accountability gaps, low financial transparency, as well as the lack of strategies planning processes (Fahmi, 2025). The gaps in governance show that there might be institutional inefficiencies at the use of resources or competent individuals due to absence of structures to exploit such resources or ensure their continued impact.

When combined with program quality and relevance deficiencies, mosque education programs will in most cases have significant amounts of quality and

relevancy deficiencies that can lead to failure and unattractiveness particularly when looking at young members of the community. There is a high level of curriculum deficiency with many mosques relying on outdated curriculums which are not in touch with reality, the modern problems facing the world and the real-life situations the learner mixes with in day-to-day activities. Pedagogical limitations also reduce the quality of the program because most teachers of mosques use mostly only rote memorization and passive forms of learning, which focus on delivering the information instead of grasping it, using it, and thinking about it critically. Evaluation gaps only worsen them because most mosques do not have systems of formal assessment and improvement quality and therefore, ineffective programs continue to run over the years without any evidence-based changes (Afriyanti, 2024). Studies have indicated that the participants are interested in more practical and relevant knowledge that challenges life situations and goes beyond ritual accuracy to include aspects like career growth, moral decision-making in complicated modern situations, and personal psychological health. In the event that these requirements are not properly met through mosque teaching the community members and notably the youth, they may cease to engage in the institution altogether or seek other means of seeking religious and moral guidance and these may simply be the dangerous online sources.

Infrastructure and access challenges are a major drawback of the educational potential of mosques as they affect the type of participants, the range of programs that can be offered along with their quality of the learning experience. Scheduling problems are common particularly in urban areas where in some instances mosques focus more on prayer areas rather than on specialized teaching areas, thus causing overpopulation where the educational programs are taught in the multi-functional buildings whose main aim is worship. Poor facilities which are in terms of poor lighting, poor ventilation, poor seating, and lack of basic teaching resources (white boards, books or audio-visual equipment) further compromise the quality of the educational process (Channa et al., 2025). There are still accessibility barriers with many of the mosques not accommodating women, young children, older people, and persons with disabilities, in relation to physical access ramps, hearing loops, large print publications, and specific access points and sections of female mosque users. Another problem is geographic coverage, as rural and underserved urban areas are often inequitably covered by well-equipped mosques with educational

environments, which means the existence of educational deserts where local residents in communities are completely provided with any mosque-based education (Rusli & Mydin, 2018). In Bangladesh, the frequency of the existence of community mosques is high, but most of the facilities do not have separated educational centers, which limits the diversity and quality of programs that may be offered (Asif, 2015).

Sociocultural barriers, including established patterns of discrimination and a conflict between generations, significantly restrict the ability of mosques to be effective centers of community development (Afriyanti, 2024). Women exclusion remains a major challenge because in many settings, the limited interpretation of religious scriptures and cultural practices do not allow women to participate in the activities of the mosque, access educational opportunities, and hold leadership roles, although the prophetic precedents advocate full access of women to mosques (GlobalSadaqah, 2024). The problem of the generation gap intensifies the work of mosque leadership and programming, whereby the senior leadership, may oppose the attempts of the youth to involve in the work of the mosque, new modes of programming and reforms in education, in favor of the old ways, which may not appeal to the young generation. Communal conflicts between local communities may also be a barrier towards collective action and sharing of resources as divisions among the different schools of Islamic or denomination derail the efforts of the mosques to consolidate their resources and collaborate in community-wide efforts. One of the major issues here is political co-optation whereby partisan affiliation or political affiliation can easily isolate large proportions of the population who would then consider the mosque as having political affiliation with certain political parties instead of representing a commonality of all Muslims (Imtiyaz, 2024). Such sociocultural impediments are particularly difficult to cure since to its rooting in the profoundly ingrained ideas, self-perpetuated community standards, and the power dynamics that cannot be changed solely by technical means.

The mosques operate within broader external environments that introduce additional challenges to management on top of internal management and social factors. Restrictions by governments on the activities of the mosques, financial resources, or public dialogue can significantly limit the programs these mosques can offer, and their interaction with the issues of community development. Security concerns, including the feeling of being spied upon,

being stigmatized, or being associated with extremism, which is often enhanced by Islamophobic policies or media reporting, might result in mosques self-censoring or not taking up certain programming, particularly those that address political involvement, social justice, or youth empowerment. The threat of substitute schools, campuses, and other educational and social providers, such as formal schools, web-based education, secular venues and clubs, and commercial recreational and entertainment, also pulls the time, interest, and participation of community members out of mosque programs. The common solidarity and shared religious commitment that historically benefited dynamic mosques-based education are further eroded by modernization, including secularization, the growing trend in individualism, and consumerist values (Afriyanti, 2024). Addressing all these complicated issues requires collective actions of different levels to improve individual performance, transforming institutions, and supportive policy-making frameworks, all supported by evidence-based best practices, situational understanding, and genuine community participation. Without wholesome plans, the major promise attributed to the role of mosques as lifelong learning and community developmental institutions will not be realized to a great deal, in particular among community such as the Bangladesh, where community mosques are rife, but systematically under-equipped and under-exploited in support of educational purposes.

5.9 Effective Strategies and Determinants of Success

Analysis of pertinent mosque education and development initiatives find that they share success determinants (Cheumar & Fuad, 2024). The competencies required by the mosques to achieve their potential as a lifelong learning institution and a community development center, which is marked by successful leadership and a clear and practical vision, are strategic leadership and vision. These mosques are quite specific in the goals that purposefully integrate conventional worship with greater education and community service that would cover much of the community so that all are balanced to a common institutional purpose. The crucial aspect of leadership, transformational leadership facilitates the engagement of the volunteers, staff, and the community in the process of fulfilling the shared goals through visionary imams and board members who encourage the volunteers to dedicate their time, talents, and resources to achieve shared goals and demonstrate the principles of integrity, service, and

continuous education (GlobalSadaqah, 2024). Effective and improvised operations are not the same in terms of strategic planning processes, as these institutions establish long-term goals, break them down into reachable goals with deadlines, and apply performance indicators that helps give objective review of how far one has reached. More importantly, successful mosques are dynamic in their capacity to meet the growing demands of communities and changing external environments without compromising on the fundamental religious values and institutional identity (Amin & Muhammadiyah, 2024). It is a combination of a clear mission, transformational leadership, strategic planning, and adaptability that builds the organizational base on which all other outstanding practices rest on.

Professional management practices are used to improve professional leadership which goes beyond the volunteer based, ad hoc practices found in underperforming mosques. Good mosques invest in committed staff (either through payment) to stay) coordinators, professional missionaries and administrators) who can provide consistent leadership, continuity of the program and specialized knowledge that the volunteers, however dedicated, cannot sustain in the long term (Hamid et al., 2023). Professionalization is not synonymous with the replacement of the volunteers but rather, competent mosques develop capacity building programs which provide systematic trainings to the volunteers and paid staff to advance and refine their abilities, knowledge, and skills needed to deliver effective educational and social services. Financial viability is achieved through diversified sources of revenue that reduce current dependence on the volatile weekly incomes, and these include endowments (*waqf*), planned giving programs, grants, and revenue generating projects that are in line with the Islamic code of ethics. There is the development of transparency in modes of governance that includes regular financial audits, practicing community consultation, and having clear accountability formations that promotes the level of trust that is required to continue working with the community and contributing financial support (Budiman et al., 2025). When these professional management practices are intelligently and culturally implemented, then these mosques can transform into anything less than informal gathering spaces into respectable, reliable institutions with ability to provide complex programs.

Design and inclusion of programs within the community - Successful mosques consider

community needs and their participation in the process of designing community educational and social programs, which focus on the goals rather than on the supposed ones. A needs assessment - methodical design of needs of the community, gaps in services, and choices made by the participants provides the evidence base with which the plan of the program will be built, thus preventing the common problem of providing programs that the community neither want nor need (Cheema et al., 2014). Participatory design practices involve persons in communities in the process of designing and assessing programs, such that programs match local contexts, cultural customs, and expressed preferences rather than being foreign ones imported elsewhere. Good mosques provide strong programs that simultaneously address the spiritual, educational, social and economic needs since these areas of human development are interrelated (Ismail et al., 2024). Effective programs have the hallmark of inclusivity proactively reach out to women, youths, non-Muslims and marginalized communities that may benefit when social services are offered within the mosques or in interfaith programs (Abas et al., 2025). This is because this community-based, inclusive approach ensures that mosques become genuine community facilities rather than a restricted sectarian facility that serves only a particular group of prospective beneficiaries.

Partnerships, collaboration, and resource leveraging- Realizing that no one institution has all the necessary expertise, resources, or networks that will allow them to develop the community holistically, effective mosques actively seek to form partnerships and collaborative relationships with other external organizations. Partnerships with schools, colleges and vocational training organizations enable the mosques to conduct accredited programs, hire trained educators and align their curriculum with the required standards without having to develop all the competencies internally. The synergy with the state services in their health promotion, social services, and community development activities allows mosques to develop their influence and efficacy besides gaining access to the governmental resources and legitimacy (Aziz & Huda, 2024). Co-operations with the non-governmental organizations and civil societies can link-up programs that incorporate the expertise and resources someone is unable to provide alone, such as the human rights organization secretly providing women in a mosque with a legal literacy course or the environmental non-governmental organization secretly providing the mosque with a sustainability initiative. The local mosques are also

connected to the international networks of knowledge sharing and the most efficient technical support in the world which helps them to learn about the successful innovations implemented in other countries and situations of other cultures (Afriyanti, 2024). These collaborative approaches recognize that the complex challenges facing contemporary communities, including poverty and illiteracy or social cohesion and mental health cannot be solved by a specific institution all on its own.

Progressive mosques embrace innovation in different ways, through technology, education innovation, and conscious design of the facilities as ways of enhancing educational effectiveness and community participation. Digital integration incorporates online learning infrastructures that remove access limitations that are tied to the physical mosque, educational apps to support self-directed learning, and direct social media use to get access to the youth to their choice of digital environment. The concept of pedagogical innovation does not just focus on the traditional form of learning that is rote based with memorization but involves interactive, immersive, and transformative learning processes that show high levels of understanding, better retention, and tremendous behavioral change in those who take part in such learning (Sa'ari et al., 2025). Facility design is recognized as a strategic enabler and not just a consideration and good mosques have created multi purposes spaces which may be optimized to several functions' prayer, education and social gatherings, youth recreation, and even communal services, due to the flexible furniture piece, movable walls and expandable technology. Sustainability operation concerns, including green buildings, renewable energy programs, water saving systems, and environmental education practice, can be used as a good example of how mosques uphold khalifah (stewardship) duties, and at the same time, reducing the cost of its operations and setting a good example of environmental morals to the society (Afriyanti, 2024). Although it operating in real Islamic values, this innovation is what distinguishes the success of mosques and those that are trapped in outdated operational system.

The last enabling component that distinguishes successful mosques is that there are systematic implementation of monitoring and evaluation that help in promoting unrelenting improvement and responsibility. Impact assessment goes beyond tallying the participants or tracking the attendance history of the program to determine genuine educational achievement and community level changes, asking whether programs achieved their

intended objectives, and whether any unintended, but positive and negative, consequences have ensued. Useful feedback solutions, including participant surveys, focus group discussions, user-friendly suggestions platforms, create channels through which communities can be consulted to help morph programs in such a way that would ensure that services become user-friendly in light of user experiences and stated requirements. The methodology of continuous improvement incorporates data of assessment and feedback in its approach to enhance information and make informed decisions in programs development, pedagogical novelty, and resources allocation. The experiences and interpersonal sharing of best practices, lessons learned, and successful program models, which is brought about by knowledge sharing, ensure personal mosques contribute to the learning throughout the sector, therefore, avoiding multiple institutions developing solutions individually (Abbasi & Jafari, 2014). The inclusion of the monitoring and evaluation processes into the routine practice, as opposed to treating them as external obligations and occasional events, creates the culture of learning, accountability, and evidence-based decision-making that can lead to the quality assurance in the long term. In Bangladesh and other similar contexts, strategic leadership, professional management, community-centred design, partnerships, innovation, systematic evaluation are some of the best practices that can be implemented in order to realize the untapped potential of the community mosques as a way of transforming lifelong learning. These success attributes provide a practical support to mosques that may enhance their educational and developmental services, within the Islamic teachings and organization best practices.

6 DISCUSSION

Theoretical Implications

The findings of this study have substantial theoretical implications for comprehending the role of faith-based organizations in education and human development.

6.1 Enhancing the Capability Approach

It offers enough theoretical contribution to the field as it demonstrates the applicability of the Capability Approach to the religious educational context, meaning expanding a model generally used in areas of development economics and non-religious education to the context of mosque-based education. As evidenced in this study, mosques are useful venues that promote the process of capability

enhancement, acting in three mechanisms that are interconnected. Mosques stimulate the direct establishment of capabilities through systematic development of different human competences, such as religious literacy (recite, juristically and theological understanding of Islam), moral reasoning (moral decision-making by Islamic values), social skills (interpersonal communication, empathy, conflict management, and leadership), and practical skills (financial literacy, professional skills and health literacy) (Unterhalter, 2007). Secondly, under mosques can be centers of capacity conversion in a sense that they provide supportive environments, thick social networks, material resources, and institutional structures so that individuals can convert their current talents into their treasured role and achievements. One could possess the skill of speaking to people but the mosque provides the platform, the audience and the environment surrounding him or her to realize the talent into a meaningful interaction (Zohdi et al., 2024). Third, mosques foster agency growth the capacity to act as per values and goals and do so by means of critical consciousness fostered in reflexive pedagogies (*tadabbur*), participatory involvement in decision processes and fostering leadership within the community, through committee positions, teaching in mosques, and managing programs (Hadi, 2025). The study is critical of weaknesses of the Capability Approach as originally developed namely lacks adequacies to accommodate the spiritual and transcendental elements of well-being that religious thinking embraces. The Capability Approach with its emphasis on observable functioning and measurable freedoms, does not conceptualize well the states of being such as spiritual closeness to Allah (*qurb*) or existential meaning to divine purpose or eschatological orientation to salvation all of which are highly prized by religious people and communities, and cannot be easily operationalized within traditional capabilities frameworks. The proposed research will help to fill the gap in the current body of knowledge by fusing the Capability Approach with the Islamic Human Development Theory by applying the Quranic concepts of *tazkiyat al-nafs* (self-purification), Islamic spiritual excellence (*ihsan*), and success in both this world and the hereafter (*falah*) to provide a more detailed perspective on valued functioning and capabilities. This extensive theoretical approach recognizes that to religious people, well-being cannot simply be ascribed to material wealth or social attributes, but also the spiritual growth should be taken as an essential part of human prosperity. The

corresponding synthesis offers a culturally responsive and ontologically comprehensive understanding of contributions of mosque education to human development, as well as calling on the capability theorists to reflect on how they might incorporate the religious and spiritual aspects of conceptions of the good life in their own approaches, without abandoning the principle of pluralism and without ignorance of diverse definitions of good life.

6.2 Enhancing Social Capital Theory

By raising the unique and otherwise overlooked importance and functions of mosques in the development of social capital, the study serves as an important contribution to theory by refuting and refining the paradigm of the traditional Social Capital Theory, as it axiomatized by the generally secular social sciences establishment. Classical ideas of social capital, especially those of Pierre Bourdieu, James Coleman, and Robert Putnam, focus on networks, rules, and trust as developed by voluntary groups such as bowling leagues, neighborhood organizations, and civic organizations (Siisiainen, 2003). Contrarily, they provide special institutional structure within the mosque; the social capital across the mosque lacks basis on purely secular ideas but those supported by sacred ideas (Hadi, 2025). Trust and reciprocity in the context of a mosque take place not, simply, on the basis of rational self-interest, multiple topography, and shared civic identities, but on the levels of a shared religious devotion to Allah, the prophetic tradition, and the transcendent-brotherhood and sisterhood (*ukhuwah*). This religious base might develop more powerful, longer-lasting, and more robust types of social faith, because violations of trust are not only viewed as social failure, but also as sins with immortal spiritual consequences. In addition, mosques provide unique systems of the ritual consolidation of social bonds mentioned in Islam which are incomparable to those found in the secular voluntary associations (Momen & Saifuddin, 2026; Saker Mohamed, 2023). The five prayers per day, scarcely attended weekly sermons (*khutbah*) and the annular festivals such as *Eid al-Fitr* and *Eid al-Adha* constantly bring the members of the community together through meaningful and well-ordered interactions which renew social ties, reinforce collective identities, and maintain network density as time goes by. Other forms of ritual are performed on a daily and weekly basis which offers the rare extremely high frequency and low barrier social interaction that is not only accessible to community members who have limited time or resources but is also often not available to the secular

institution. In addition, explicit moral systems are provided in mosques: moral norms in terms of divine commandments, directions of the Quran, and the teachings of prophets solidifying the credibility of trust and collaborative behavior by providing clear, authoritative, and intrinsic motivating principles in relation to the standards of honesty and fair; promising lessons; and the welfare of vulnerable members of the community (Halstead, 2007). Whereas secular social capital is often facilitated by available means of external enforcement such as legal sanctions or merely reputations, the mosque social capital is achieved through the internal moral obligation which makes cooperation behavior intrinsically rewarding and any acts that breach the obligation traumatic to the believers. Notably, as a source of transgenerational continuity, which is often rare in contemporary secular organizations mosques offer social infrastructure which, as an old institution, is characterized by a high degree of stability through history, supporting continuity through the accumulation, preservation, and transfer of social capital across the generations in a manner which will artificially be unable to be replicated by any newly formed, voluntary association. The worship in one place, by multiple generations, with the grandparents, parents and children all saying the same prayers and reading the one and the same texts, creates intergenerational ties and knowledge passages, which are difficult to be ensured in a secular organization. Together these results suggest that the Social Capital Theory could greatly be enhanced through the organized incorporation of religious and spiritual aspects to it - including commitments to the sacred, ritual activities, moral orientation and transgenerational continuity - quite often marginalized, seen as epiphenomenal or completely excluded in the secular social science paradigms which assume that the role of religious institutions is either in decline or that they are reducible to the role they play in sec Through these religious layers, researchers are able to develop a more holistic, culturally sensitive, and factually accurate view of the creation, sustainment, and exploitation of social capital within the multitude of societies where religious organizations play a critical role in social organization all over the world. This improved theoretical framework would not solely ground the study of mosques but more importantly it could explain the process of social capital in churches, synagogues, temples and other religious institutions and could possibly discover any mechanism that could be considered by the secular institutions in increasing their social capital

formation capacities.

6.3 Nurturing the Islamic Human Development Theory

The theoretical contribution of the study is great, as it operationalizes Islamic Human Development Theory by means of a thorough empirical study of real-life mosque activities, thus providing the opportunity to see how the abstract spiritual and ethical ideals of the theory can be translated into the concrete and observable ones, i.e. into programs and outcomes of the participants, as well as into the community-wide changes. Such operationalization is necessary since Islamic Human Development Theory has often been rather abstract or theoretic, despite having plenty of normative concepts occurring out of Quranic teachings and prophetic traditions, and has lacked an empirical basis to exemplify its practical application, test its propositions, or develop its concepts through real practice. This paper explores how four generic constructs of theory are displayed in realistic mosque settings providing empirical data on each. The paper explains that tawhid, which is the central tenet of Islam, that is oneness and dominion of Allah, is operationalized through the combination of worship (*ibadah*), education (*ta'lim*), and service (*khidmah*) within the programs in the mosques. Rather than treat religious actions as separate elements to educational programs and/or social services, viable mosques strategically develop activities that reflect the unity of knowledge and intention of tawhid, including Qur'an study groups that help build recitation skills, discuss business-related ethics, and organize social service efforts (Khalim, 2025). This is an empirical representation of how tawhid is an organizing principle of comprehensive human development that resolves the misleading dichotomies of sacred and secular, worship and work, spiritual growth and social action that have characterized much of the contemporary institutional life. Second, there is an explanation of how *khilafah* as the concept of man being vicegerents and a steward of Allah on earth is practiced in terms of the administration of mosques or social projects. Members of the community show commitment towards the environment by undertaking programs such as green mosque projects and water conservation programs and by engaging in administrative positions in mosque committees, leading their educational plans, coordinating *zakat* funds and holding health programs. This empiric information proves that *khilafah* is not accomplished by belief as it is passively understood, but it is achieved through active and responsible

participation in the institutions and mechanisms that determine communal welfare. Third, the research proves that there is a self-purification (*tazkiyah*) and self-spiritual growth through the presence of mosques and significant psychospiritual changes have been recorded among the participants of the programs. As it has already been described in the deliverables of the phenomenological research, *majelis taklim* and other education programs organized in mosques had a positive impact on the participants as they reported an increase in critical awareness, emotional control, change in behaviors to be positive and commitment to the spiritual goals strengthened (Megannanda & Hafidz, 2026). The results recorded in literature suggest that *tazkiyah* is not merely an abstract spiritual notion but a reality of human development which can be developed through conscious educational programs within the context of mosque lives. The study shows the expression of *ummah* (the concept of global Muslim community) on local level through social bonding, solidarity and the mobilization of local communities in the mosque (Yu et al., 2025). The social capital that was researched above, which consists of the network of trust and reciprocity, collaborating to work jointly on a problem and mobilizing the resources collectively to serve communal interest, provides the empirical findings that *ummah* is not only a transnational identity but a reality of mutual care and shared responsibility achieved through certain forms of institutional practices. The paper contributes greatly to the explanatory capacities and practicability of the Islamic Human Development Theory as it provides supportive data on the four theoretical basics. The theory moves out of an abstract normative structure back to an empirically validated analytical tool that explains the differences in mosque efficacy, guides program development and testing, and generates testable concepts to be used in the future. The empirical results specify potential improvements of the theory implying the need to be more careful with the limitations and constraints that impede the application of *tawhid*, *khilafah*, *tazkiyah* and *ummah* in practice, which are presented in the challenges section of this review. This empirical foundation further adds greater relevance to the theory by policymakers, financiers, and practitioners who require evidence that the Islamic ideas could be applied effectively to achieve measurable human development outcomes. The research shows that the theory of Islamic Human Development is operationalizable and testable, thus prompting other scholars to implement the framework in other settings, groups, and religious

organizations. This may result in a summative mass of knowledge that establishes the Islamic Human Development Theory as a sound, empirically tested model of the way human flourishing can be achieved in the Muslim world and Muslim communities worldwide.

Prospective Research Focuses

Based on the identified gaps in the literature and the expectations of mosques being versatile development organizations, five areas in which focused attention should be given are identified as critical areas of further research. Primary qualitative research, i. e. phenomenological, ethnographic and case-study research, which is conducted in under-represented environments, especially in Bangladesh, where community mosques are widespread but remain vastly under-investigated, despite having a great potential to reach millions of citizens by implementing educational and social activities in them. This qualitative study would record first-hand experiences of a number of respondents such as women, youth, marginalized groups, and educators providing deeper, material understandings of the nature of learning in mosques and its importance to the involved. Secondly, it needs impact evaluation studies to use rigorous methodologies pre-and post-designs, quasi-experimental studies and where feasible, randomized controlled trials to conduct educational outcomes (including literacy, numeracy and religious knowledge), social impacts (including social cohesion, civic engagement and reduced radicalization), psychological well-being, economic benefits and cost-effectiveness against other educational and social interventions. Third, comparative study in varied settings would greatly enhance the knowledge on the factors explaining the variation in mosque efficacy: scholars should be able to engage in cross-national comparisons of mosques in different contexts (national context, sectarian orientation, and model of governance), and different geographical settings (urban and rural, developed and developing countries) in order to identify the context moderating factors and global best practices. Fourth, innovation research is a critical priority that would focus on designing, implementing, and evaluating specific interventions that address the specified challenges that the mosque education face, including but not limited to dependency on volunteers, faulty governance, poor pedagogy, the exclusion of women, financial constraints, and challenges in disseminating a successful innovation in a mosque to a broader population. It is imperative that the ultimate theories should be developed and researchers should invest in

combining Islamic and Western theory of development- like Capability Approach, Social Capital Theory, and Islamic Human Development Theory to create more wholesome and culturally sensitive approaches that consider both material and spiritual aspects of human wellbeing that are covered by mosque education (Afriyanti, 2024; Hasan & Al Fajar, 2025). By implementing such a multi-faceted and collaborative research agenda on the ground, the significant gaps that exist in the current literature would be dealt with and the evidence base needed to support policy, practice and investment choices that would enable mosques to achieve the transformative potential of mosques as centers of learning and human development across the globe.

7 CONCLUSION AND PRACTICAL IMPLICATIONS

Finally, the mosque, which derives its name to the Arabic masjid, meaning, place of prostration, is the main worship place in in Islam or the congregation prayers, meditation practiced in the mosque, and the collective assembly of the believers to worship Allah. Nonetheless, the extensive amount of literature analyzed in this paper depicts that being reduced to a point of worship severely misunderstands the multipurpose of the mosque and its history. Considering that the Quba Mosque was developed by the Prophet Muhammad (SAWS) during the process of migration to Medina, it has evolved in the form of a dynamic, multifaceted institution that goes above and beyond ritual worship to encompass education, social welfare, economic growth, and nurturing of a deep sense of community. The data herein provided shows that mosques are lifelong learning communities, where organized educational programs, spanning the whole lifespan of the human being, meaning early childhood Quran classes (*qari* and TPA/TPQ programs), adolescent youth circles (*halaqah syabab*), and adult study circles (*majelis taklim*), have an important teaching and mentoring role in elderly members of the community. The mosques are complete human development centers which develop spiritual qualities of *taqwa* (Allah-consciousness), *sabr* (patience), *shukr* (gratitude) and *tawakkul* (trust in Allah), intellect in terms of critical thinking and integration of knowledge, social skills through communication and leadership, and psychological well-being through social support and meaning-making. Besides personal development, mosques also play a role in community empowerment and mobilize collective resources including financial contribution, volunteering, social networks, and institutions to bring about sustainable social transformation which

consider needs that include poverty alleviation, health promotion, disaster management, and environmental management. The evidence also confirms that mosques are laboratories of social innovation that come up with creative and context-specific solutions to present challenges, such as interfaith dialogue initiatives that promote social cohesion, green mosque courses that promote environmental sustainability, mental health awareness courses that reduce stigmatization, and youth engagement strategies that operate as protective factors against radicalization and violent extremism. The study ultimately theorizes mosques as factories of social capital, which in an orderly manner develop trust, networks, norms of reciprocity, and civic skills, which are paramount in the community resilience, collective action, democratic participation, and increased societal participation. These findings have theoretical implications that can add value to the Capability Approach, Social Capital Theory, and Islamic Human Development Theory by illustrating that religious institutions contribute to the flourishing of humans in aspects that often remain less known to the secular school of thought. The literature points to systemic and persistent troubles that hinder the attainment of full potential of mosques, such as lack of governance, dependence on volunteers, financial constraint, education weakness, structural barrier, women marginalization, generation gap and external regulation pressure specifically in a setting such as Bangladesh where community mosques are common but are conventionally underfunded. The responses to these challenges require strategic interventions on a variety of levels: professionalization of management without losing ownership by the communities, the adoption of transformative and inclusive pedagogies without losing sight of traditional Islamic traditions, the establishment of partnership with educational institutions and state agencies, the systematic adoption of technology, the systematic monitoring and evaluation and the fundamental restructuring of practices of exclusion that impair complete inclusion of women and marginalized groups. Once these enabling factors are in place, the mosque becomes the artefact of the past and a forward-thinking institution that succeeds in fulfilling the inter-related spiritual, educational, social, and economic needs of Muslim communities in the twenty-first century. The mosque is a place of worship to the Creator and a launchpad to purposeful activity in the world, a departure and secure harbor, as classical scholars have defined it, which offers a unified vision of human progress which regards neither worship nor education, spirituality nor social responsibility, or personal redemption and

social good. To those scholars, practitioners, politicians and community leaders who cherish realization of this promise, evidence-based innovation, contextual awareness, genuine community involvement and unswerving perpetual standards to the prophetic paradigm of the mosque as a beacon of mercy to all is the way forward.

The integrated theoretical framework which says the Capability Approach, Social Capital Theory and Islamic Human Development Theory constitute a powerful set of analytical tools in understanding and improving the educational and developmental role of mosques. Such triangulation balances universal principles of social science with Islamic epistemological bases, and offers both academic and religious conformity. The empirical data show the difference in educational programs, the methods of management, and the various activities of the community in various geographical locations and significant shortcomings like lack of management capacity, resource constraint, lack of effectiveness of programs and sociocultural barriers. Best practices focus on the importance of strategic leadership, effective administration, community-based programming, partnerships, innovation, and continuous improvement. The community mosques in Bangladesh and similar situations are overly widespread and untapped developmental resource. Games of capacity-building, mobilization of resources, diversification of programs and enhancement of inclusivity would unlock transformational potentials that would help in national education agenda, community development agenda and sustainable development agenda. In order to achieve the full potential of mosques as educational and human developing centers, it requires coordinated efforts of mosque administrators, community members, policy makers, educators as well as academics. Revitalizing the prophetic model of mosques as holistic community centers and incorporating the innovation in terms of modernity and most ideal practices, the Muslim communities can use these sacred spaces to develop a complete human being and to bring change that will last in the society. According to Quran, only those who believe in our verses, where one is reminded, bow down and glorify [Allah] with the praises of their Lord, and they are not arrogant (Qur'an 32:15). This poem represents the unification of worship, knowledge, humility, and action that should characterize the mosque-based education and

development on the one hand leading believers to the spiritual growth and the material progress, personal and the collective progress.

In practice implications, the following are some of the brief, and scholarly expressed recommendations based on the provided material:

i. Improvement in Institutional Capacity and Strategic Improvement

Providing education and development of the community along with prayer has to be among the top priorities of Mosque administrators, and they need to incorporate these parts into their mission statement and strategic planning and allocate resources. Learning through enabling their staffs, improving their portfolio and providing effective management models will be vital towards sustainability and quality outcomes.

ii. Acknowledgement and Capacity Assistance of Policies

Policymakers have to formally recognize the social and educational roles of the mosques in the national structures of development. This recognition will have to be further enhanced by capacity building programs which will include training, technical assistance and financial assistance as well as developing relations between the mosques and other educational and social organizations.

iii. Betterment of Education and Assimilation

Educational planners should consider Mosque based education to be complementary to normal one. This includes the creation of standardized curriculum, quality assurance techniques, delivery of teacher training and the mechanisms of recognizing mosque-based education in the national qualification systems.

iv. Advancement in Research and Evidence-Based Practice

Researchers should also carry out a thorough qualitative, longitudinal, and comparative research study in order to improve the research regarding the influences of mosque-based education. Furthermore, the intervention-driven research is necessary to formulate, test, and extend the useful methods, which address the existing challenges and enhance the role of mosques as the participants of the holistic community building.

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