

Social Impact of the Branch and Branch Development Institute and Mosque Development of Muhammadiyah in Makassar City (Study of Socio-Economic Development of Muhammadiyah Mosques in Makassar City)

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Abstract. *This study aims to analyze the manifest function of the Branch and Branch Development Institute and Mosque Development (LPCR-PM) of the Muhammadiyah Regional Leadership in Makassar City in promoting social change within society through the development of Muhammadiyah branches, sub-branches, and mosques. This research employs a descriptive qualitative approach with data collection techniques including observation, in-depth interviews, and documentation. The research subjects consist of LPCR-PM administrators, branch and sub-branch managers, mosque administrators (takmir), stakeholders, and beneficiary communities. The research is conducted at Jabal Nur Muhammadiyah Mosque, Nurul Da'wah Muhammadiyah Mosque, and Ta'mirul Masajid Muhammadiyah Mosque in Makassar City. The findings show that the manifest function of LPCR-PM is implemented through organizational development, strengthening of religious education, socio-economic empowerment of congregations, and the development of character and social awareness within the community. These programs have successfully transformed the function of mosques from merely places of worship into centers of da'wah, education, economic empowerment, and social services. The impacts are evident in the strengthening of congregation-based MSMEs, educational assistance, and the management of zakat and almsgiving (sadaqah), as well as in increased social solidarity, congregation participation, youth involvement in mosque governance, and growing public trust in Muhammadiyah mosque institutions. This study concludes that LPCR-PM of the Muhammadiyah Regional Leadership in Makassar City has successfully transformed mosques into adaptive, inclusive, and sustainable centers for social solutions.*

Keywords: *Manifest Function, Muhammadiyah Mosque, Social Change, Community Empowerment*

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INTRODUCTION

Muhammadiyah, as one of the largest Islamic modernist movements in Indonesia, has long played a strategic role in advancing the welfare of society, not only in spiritual and religious dimensions but also in the fields of education, health, economy, and social empowerment (Takdir & Munir, 2025; Khoirudin et al., 2020; Budiman et al., 2025; Thahir, 2024; Trisno, 2024). This contribution is supported by an organized institutional structure extending from the central

leadership to grassroots communities through branch, sub-branch, and mosque development institutions. In Makassar, these institutions function as important instruments for implementing Islamic preaching and community service activities. However, amidst the rapid dynamics of urbanization, modernization, and increasing social complexity, the effectiveness of these institutions in addressing the needs of lower-income communities still requires comprehensive academic evaluation.

Normatively, the social responsibility of Muslims has been emphasized in the Qur'an. Allah SWT states in Surah Ali 'Imran verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah" (QS. Ali 'Imran: 110).

This verse highlights that the mission of Muslims extends beyond personal spirituality and includes collective responsibility in creating social welfare and preventing social disorder. Likewise, Surah At-Taubah verse 18 emphasizes the role of mosques as centers of both spiritual and social prosperity:

"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day..." (QS. At-Taubah: 18).

Through branch, sub-branch, and mosque development institutions, Muhammadiyah seeks to actualize these prophetic missions through various religious and empowerment programs aimed at improving community welfare. In this context, these institutions are not merely administrative structures but integral parts of a social system that internalizes progressive Islamic values within society (Qodir & Singh, 2023; Widiastuty et al., 2025; Javaid & Suri, 2016; Rahman & Azzahra, 2024).

The constitutional basis for the role of religious institutions in Indonesia is affirmed in Article 29 paragraph (2) of the 1945 Constitution, which guarantees freedom of religion and worship for all citizens. This provision strengthens the legitimacy of Muhammadiyah's social and religious functions in community development. In line with this constitutional mandate, the Central Board of Muhammadiyah initiated the Branch and Sub-Branch Empowerment Program following the 47th Muhammadiyah Congress in Makassar in 2015. Furthermore, the Muhammadiyah Central Board issued Decree No. 2/KEP/I.O/D/2010 concerning the implementation of congress decisions emphasizing the strengthening of branches, sub-branches, and mosques as the foundation of the movement. The 48th Muhammadiyah Congress in Surakarta in 2022 reaffirmed the concept of Progressive Islam as the organization's ideological orientation. These principles are also reflected in the prophetic tradition stating: The best among people are those who are most beneficial to others" (HR. Ahmad).

Theoretically, this study employs the perspective of structural functionalism developed by Émile Durkheim and further elaborated by Talcott Parsons. This perspective views social institutions as structures that maintain social order, stability, and integration within society. In this framework, Muhammadiyah mosques, branches, and sub-branches are understood not only as religious institutions but also as agents of social change. Jeniva & Tanyid (2025), Ridho & Sa'ad (2024), Syahril et al. (2024) argued that social stability depends heavily on religious institutions in preserving and internalizing collective values that strengthen social cohesion. Furthermore, Robert K. Merton introduced the concepts of manifest and latent functions, which are highly relevant in analyzing the social impacts of religious institutions. Manifest functions refer to intended and recognized outcomes such as formal religious programs, while latent functions refer to unintended but socially significant consequences such as the creation of social solidarity and informal community networks.

Several empirical studies support these theoretical assumptions. Hidayatulloh & Saumantri (2024) found that religious institutions in urban areas play an important role in preventing social disintegration caused by individualism and consumerist lifestyles. Similarly, Ashath & Zacky (2018), Sarjoon et al. (2016), Arkam & Afra (2026) demonstrated that mosques

in Sri Lanka function strategically in organizing communities for reconciliation and social action. In the Indonesian context, Hadi (2024) revealed that urban mosques can transform into centers for resolving social problems based on religious values. In addition, Clifford Geertz in *Islam Observed* explained that religion is not merely a doctrinal system but also a cultural system that shapes social behavior and meaning within society.

At the local level, studies conducted by Busri et al. (2024) in South Sulawesi demonstrated that Muhammadiyah mosques function not only as places of worship but also as spaces for social and economic empowerment responsive to grassroots community needs. Furthermore, Fahmiet al. (2026) emphasized that social interaction among Muslim communities in Makassar is strongly influenced by the role of religious institutions in building solidarity and communal interaction.

Urban social dynamics in Makassar present significant challenges for religious institutions such as Muhammadiyah. Rapid urbanization often leads to weakened communal ties, increased social distance, and growing individualism. In such conditions, branch, sub-branch, and mosque development institutions have the potential to become strategic centers for restoring and strengthening social solidarity (Adnan et al., 2024; Rokhim et al., 2025). These institutions provide collective spaces where communities can participate in religious and social activities together, thereby preserving social cohesion.

Programs initiated by Muhammadiyah branch and sub-branch institutions are not limited to religious rituals but also focus on structural and cultural community empowerment. Activities such as informal education, skills training, mosque-based economic empowerment, disaster response programs, and charitable assistance represent concrete manifestations of *dakwah bil hal* (preaching through action), which has become a characteristic of Muhammadiyah's movement. Nevertheless, the effectiveness of these programs depends largely on how far these institutions understand and respond to the actual needs of surrounding communities. Therefore, program-based evaluation research is necessary to analyze social relations, community acceptance, and the social achievements of each initiative implemented (Amalia et al., 2025; Kavanagh et al., 2022).

Contemporary social phenomena indicate increasingly complex challenges to the social functions of religious institutions. Urbanization, commercialization of worship spaces, and socio-political polarization frequently weaken communal solidarity and mutual cooperation. Internally, Muhammadiyah also faces challenges related to cadre regeneration. Without strong regeneration at branch and sub-branch levels, these institutions risk stagnation and the loss of their transformative social role. Consequently, this study becomes highly relevant in evaluating the social impacts generated by Muhammadiyah branch, sub-branch, and mosque development institutions and examining community participation and acceptance toward these institutions.

Practically, the findings of this study are expected to contribute to public policy and community-based development strategies. Partnerships with religious institutions such as Muhammadiyah can become effective approaches in social development because mosques and Muhammadiyah organizational structures are often trusted and respected by local communities. Furthermore, strengthening Muhammadiyah institutions also contributes to addressing contemporary social issues such as radicalism, moral degradation, and social inequality. When mosques are managed openly and participatively, they can transform into centers of value education and progressive social transformation aligned with Muhammadiyah's vision of Progressive Islam.

Based on the explanation above, this study aims to examine the social impact of Muhammadiyah branch, sub-branch, and mosque development institutions in Makassar, particularly in relation to social and economic community development through Muhammadiyah mosques. Therefore, this research is entitled "The Social Impact of Muhammadiyah Branch, Sub-Branch, and Mosque Development Institutions in Makassar City (A Study of Socio-Economic Development of Muhammadiyah Mosques in Makassar City)."

METHODS

Research Approach

This study employed a qualitative approach with an evaluative case study design. This approach was selected because the research focuses on exploring the role and social impact of Muhammadiyah branch, sub-branch, and mosque development institutions in Makassar in a specific and contextual manner. According to Ramdhan (2021), descriptive research aims to systematically and factually describe the results of a study. Furthermore, Rukajat (2018) explained that descriptive research is used to portray phenomena realistically, factually, and based on actual conditions in the field. Therefore, this approach is considered relevant for examining the social dynamics occurring within Muhammadiyah institutions in urban communities. A qualitative approach was applied because this study seeks to understand meanings, experiences, and social interactions constructed by individuals or groups in everyday life. Creswell (2014) stated that qualitative research is intended to explore and understand meanings derived from social or human problems. Meanwhile, Moleong (2019) emphasized that qualitative research aims to understand social phenomena from the participants' perspectives by emphasizing depth, contextuality, and completeness of data. Thus, this approach enables the researcher to analyze deeply how Muhammadiyah branch, sub-branch, and mosque development institutions respond to social changes in urban society and perform their socio-religious functions. The type of research used in this study was an evaluative case study, a case study is appropriate when the research emphasizes "how" and "why" questions within a real-life context. The case study approach provides an opportunity to comprehensively examine the processes, challenges, and achievements of Muhammadiyah branch and sub-branch institutions in implementing mosque-based socio-economic development programs for the community. Through this evaluative case study, the research is expected to provide an in-depth description of the effectiveness of social programs carried out by Muhammadiyah institutions in Makassar.

Research Location and Time

The research was conducted in Makassar because the city is considered one of the active centers of the Muhammadiyah movement and has complex urban social dynamics. The study was carried out from February to April 2026. The selection of this location was based on the existence of active Muhammadiyah branch, sub-branch, and mosque development institutions engaged in social and community empowerment programs.

Data collection technique

Data collection techniques in this study included participant observation, in-depth interviews, and documentation studies. Participant observation was conducted to allow the researcher to directly observe social and religious activities within Muhammadiyah institutions and mosque environments. Spradley (2006) explained that participant observation enables researchers to understand social behavior in natural settings. In addition, in-depth interviews were conducted with key informants to obtain information regarding their experiences, perceptions, and views on the social impacts of Muhammadiyah programs. Patton (2015) stated that in-depth interviews provide respondents with opportunities to express their experiences and motivations freely and comprehensively. Documentation studies were also conducted through collecting organizational archives, activity reports, photographs, and internal Muhammadiyah publications relevant to the research focus.

Data analysis techniques

Data analysis techniques used the interactive analysis model developed by Miles and Huberman (2014), consisting of three stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting, focusing, and simplifying raw data obtained from the field. The next stage involved presenting the data in descriptive narratives and matrices to facilitate understanding. Finally, conclusions and verification were conducted continuously throughout the research process to ensure the consistency and validity of the findings.

Data Validity Test

The validity of the data was tested through triangulation and member checking techniques. Triangulation was conducted by comparing data obtained from various sources and collection methods to enhance the validity of the findings. According to Denzin (1978), triangulation is the combination of methodologies used to study the same phenomenon in order to strengthen data validity. In addition, member checking was carried out by reconfirming interview results and researcher interpretations with the informants to ensure that the findings accurately reflected the participants' perspectives.

RESULTS AND DISCUSSION

Based on the findings of the research, this section presents and analyzes empirically the role of the Branch and Branch Development Institute and Mosque Development (LPCR-PM) of the Muhammadiyah Regional Leadership in Makassar City in strengthening the functions of Muhammadiyah branches, sub-branches, and mosques as centers of da'wah, education, social empowerment, and the reinforcement of social cohesion. This analysis not only describes the institutional condition of LPCR-PM from an administrative perspective but also examines its real contributions in building the socio-religious life of urban communities through mosque development and the strengthening of Muhammadiyah branches and sub-branches.

From the perspective of the modern Islamic movement, Muhammadiyah positions the mosque as a center of Muslim civilization that functions not only as a place of ritual worship but also as a center for education, da'wah, social services, and community empowerment. Therefore, the existence of LPCR-PM holds a strategic position in maintaining the existence and sustainability of the Muhammadiyah movement at the grassroots level through strengthening the functions of branches, sub-branches, and mosques as the main bases of organizational da'wah.

Profile of the Branch and Mosque Development and Guidance Institute of Muhammadiyah Regional Leadership of Makassar City

The Branch and Branch Development Institute and Mosque Development (LPCR-PM) of the Muhammadiyah Regional Leadership in Makassar City is a supporting element of the leadership that plays a role in the development of Muhammadiyah branches, sub-branches, and mosque development at the regional level. This institution is located at Jalan Gunung Lompobattang No. 201, Makassar City, and has a strategic function in strengthening Muhammadiyah's da'wah base through organizational strengthening, mosque development, and religious-based community empowerment.

From the Muhammadiyah perspective, branches, sub-branches, and mosques represent the core of the movement because they serve as the main spaces for da'wah, education, and the guidance of the Muslim community. Therefore, LPCR-PM not only performs administrative organizational functions but also plays a role in maintaining the continuity of socio-religious activities within society. Parsons (1951) explains that social institutions function to maintain social integration and stability through structured organizational systems. This is reflected in LPCR-PM activities such as the development of model branches, strengthening of model mosques, coordination meetings, and the development of community da'wah programs.

Based on interviews with LPCR-PM administrators, it was stated that:

"Branches, sub-branches, and mosques are the main strength of Muhammadiyah because from there da'wah activities and community development are carried out."

This statement shows that Muhammadiyah mosques are positioned not only as places of worship but also as centers of education, social solidarity, and community services. According to Putnam (2000), community-based organizations are capable of building social capital through strengthening community participation and social networks. In this study, religious study activities, mosque development programs, and Muhammadiyah social activities indicate the strengthening of urban community social capital.



Figure 1 Coordination Meeting Activities of LPCR-PM

The implementation of regular coordination meetings indicates that the organizational development system operates in a structured and sustainable manner. Robbins (2013) explains that organizational coordination is an essential element in supporting program effectiveness and the achievement of institutional goals.

As a metropolitan city with a heterogeneous population, Makassar faces relatively complex social challenges due to urbanization and changes in patterns of social interaction within society. In this context, the LPCR-PM of Muhammadiyah Makassar City plays an important role in strengthening the socio-religious life of the community through the development of Muhammadiyah branches, sub-branches, and mosques oriented toward da'wah, education, social solidarity, and community empowerment.

The existence of regular coordination meetings indicates that LPCR-PM has a structured and sustainable organizational development system. This is important for maintaining the effectiveness of program implementation in the development of Muhammadiyah branches, sub-branches, and mosques.

According to modern organizational theory, organizational coordination is an essential element in maintaining the effectiveness of achieving institutional goals (Robbins, 2013). Therefore, the implementation of coordination meetings and program evaluations is an important part of supporting the success of LPCR-PM programs.

Research-based findings show that mosque activities include regular religious study sessions, Qur'an learning, Qur'an recitation improvement (tahsin) for the elderly, and mosque development activities. These activities indicate that the mosque has an educational function in improving the religious literacy of the community.

According to Langgulung (2003), the mosque is an Islamic educational institution that functions in shaping community character and instilling religious values. Therefore, development activities at Nurul Da'wah Muhammadiyah Mosque contribute to strengthening non-formal education in the community.

The existence of regular religious study sessions and Qur'an recitation improvement (tahsin) programs for the elderly shows that the mosque is not only oriented toward specific age groups but also serves as a space for religious learning for all levels of society.

According to Durkheim (2013), collective religious activities serve a function in building social solidarity within society. The findings of this study indicate that congregational activities and social programs at Ta'mirul Masajid Muhammadiyah Mosque contribute to strengthening social cohesion in urban communities.

Thus, the findings of this study indicate that the LPCR-PM of the Muhammadiyah Regional Leadership in Makassar City makes a significant contribution to strengthening the functions of Muhammadiyah branches, sub-branches, and mosques as centers of da'wah, education, social

solidarity, and community empowerment. The development activities carried out are not only oriented toward organizational strengthening but also toward building a socio-religious life that is religious, progressive, and sustainable.

Manifest Function of the LPCR-PM Program and Mosque Development

The manifest function of the LPCR-PM program of the Muhammadiyah Regional Leadership in Makassar City is evident through various forms of development aimed at strengthening the mosque's role as a center of da'wah, education, social empowerment, and community economic strengthening. This program is an implementation of Muhammadiyah's vision to position branches, sub-branches, and mosques as the main foundation of the progressive Islamic movement.

Based on interviews with LPCR-PM administrators, it was stated that:

"Mosques are not only places for prayer, but must also become centers of solutions for the community."

This statement shows that LPCR-PM is not only oriented toward the development of ritual worship but also toward strengthening the social function of mosques in community life. From the perspective of Parsons' structural functionalism theory (1951), religious institutions function to maintain social integration and fulfill community needs through an organized system.

The main objective of the LPCR-PM program is to create synchronization between strengthening Muhammadiyah's organizational structure and the prosperity of mosques as the base of community da'wah. The program is implemented through the development of branches and sub-branches, strengthening mosque management, regular religious study sessions, economic empowerment of congregations, and the development of mosque-based social activities.

An informant also stated:

"Development programs are carried out so that mosques become more active, creative, and able to respond to the needs of the surrounding community."

This finding indicates that mosque development is directed toward transforming the mosque's function from merely a place of worship into a center of community services. According to Qardhawi (2000), mosques in Islam have a multidimensional function, including education, da'wah, social services, and community empowerment. The implementation mechanism of the program is carried out through regular coordination between LPCR-PM and branch administrators, sub-branches, and mosque managers (takmir). In addition, LPCR-PM also conducts needs assessments of mosques to ensure that programs are in line with grassroots community conditions.

In the religious aspect, development is carried out through regular religious study sessions, Qur'an recitation improvement (tahsin), Dirosa programs, Qur'an learning centers (TPA), and Islamic studies. These activities aim to improve the religious literacy of the community and strengthen the congregation's attachment to the mosque.

According to Langgulung (2003), the mosque is an Islamic educational institution that plays a role in shaping community character and strengthening religious values.

In the socio-economic field, LPCR-PM develops programs for the empowerment of congregation-based MSMEs, utilization of mosque assets, and social activities such as "Friday Blessings" and community assistance programs.

One informant stated:

"The mosque provides space for small businesses of the congregation, so the community feels more cared for."

This finding shows that Muhammadiyah mosques have a social philanthropic function that is not only oriented toward worship but also toward improving community welfare. Putnam (2000) explains that community-based organizations are able to build social capital through participation, trust, and social networks within society.

In addition, LPCR-PM also conducts character development through mosque youth activities, children's education programs, and community social assistance. These activities demonstrate that Muhammadiyah mosques function as centers for generational development and the strengthening of social solidarity.

From the perspective of community development theory, the success of the LPCR-PM program shows that a needs-based approach is more effective in creating community participation compared to a purely administrative approach. Programs that emerge from the needs of the congregation are able to increase loyalty, social participation, and community engagement in mosque activities.

Thus, the manifest function of the LPCR-PM program of the Muhammadiyah Regional Leadership in Makassar City is evident in its success in transforming mosques into centers of da'wah, education, social empowerment, and economic strengthening of the community. The development programs implemented not only strengthen the organizational structure of Muhammadiyah but also generate tangible social impacts on the urban community life in Makassar City.

Socio-Economic Impact of Muhammadiyah Mosques

Socio-economic impact is an important indicator in assessing the success of the mosque's manifest function as an institution for community empowerment. Based on the findings of this study in Makassar City, the economic development carried out by Muhammadiyah mosques is no longer limited to normative concepts but has been realized through various concrete programs resulting from collaboration between LPCR-PM and Lazismu. These programs are designed to strengthen the economic independence of congregants while positioning mosques as centers of community social activity.

The findings show that several Muhammadiyah mosques in Makassar City have functioned as spaces for empowering small and medium-sized enterprises (SMEs). Programs such as "Friday Blessings" and mosque bazaars are not only understood as food-sharing activities but also as marketing platforms for products owned by congregants and surrounding communities. One small business owner selling meatball soup (bakso) at Ta'mirul Muslimin Muhammadiyah Mosque, informant coded GK, stated that the program had a positive impact on the sustainability of his business:

"Alhamdulillah, in this Friday Blessing program we receive sustenance from God... it really helps our business. God willing, in the future it will also be held in other mosques." (interview, 10 April 2026)

A similar statement was also expressed by a meatball vendor at Jabal Nur Muhammadiyah Maccini Mosque, informant coded DS, who experienced an increase in sales through this collaborative program:

"Alhamdulillah, about 90 portions were sold... I'm happy because it sold out quickly, so it would be good if this program could be held every week." (interview, 17 April 2026)

These data indicate that mosques do not only function as places of worship but also provide more stable market access for small entrepreneurs within the Muhammadiyah congregation. In addition, the encouragement for community members to support each other's businesses reflects the formation of a community-based circular economy pattern.

Other economic impacts are seen in changes in community mindset, shifting from individualistic behavior to a more collective and organized approach. The empowerment programs implemented by LPCR-PM act as a catalyst for fostering economic independence at the

branch and sub-branch levels. This was explained by an LPCR-PM administrator and Lazismu volunteer, informant coded MI.

“This program is only a trigger. In the future, what continues it will be the sub-branches and the Lazismu service offices.” (interview, 10 April 2026)

This statement indicates a shift in the orientation of mosque management, where mosques are increasingly directed to have independent business units capable of supporting da’wah operations without fully relying on external assistance. This phenomenon is in line with the Social Capital theory proposed by Nasrullah and Syam (2022), which states that religious institutions have the ability to build community economic resilience through networks of trust and social solidarity among community members.

Empirically, these socio-economic impacts are directly felt by business actors involved in mosque programs. For example, the “Friday Blessings Meatball Program” provides economic opportunities for MSME actors through large-scale orders distributed to congregants. From a socio-economic perspective, this condition illustrates the function of mosques as an economic hub or center of community economic circulation, as explained by Pajariantio (2023). The mosque acts as a connector between donors (muzaki), administrators, and small business actors, creating an economic circulation that remains within the Muhammadiyah community environment.

In addition to micro-enterprise activities, economic impacts are also evident in education and human resource development. At Nurul Da’wah Muhammadiyah Mosque, mosque managers provide incentives to university students who serve as Qur’an teachers, imams, and mosque activity facilitators. Informant ZA explained that there are around 18 students actively serving in the mosque and receiving operational allowances:

The teachers are 18 young people... all university students, and we provide them with pocket money (incentives).” (interview, 6 April 2026)

This program shows that mosque management is not only oriented toward worship activities but also toward the development of human capital. Nisa (2025) explains that providing economic support to mosque managers and Qur’an teachers is a form of long-term investment in the sustainability of religious organizations.

The socio-economic impact of mosques is also visible in educational assistance provided to children from low-income families within the congregation. The administrator of Jabal Nur Muhammadiyah Maccini Mosque, informant YO, stated that the mosque has a vision of producing a young generation with strong academic achievement and moral character through educational support for Muhammadiyah cadres.

Theoretically, the integration of social assistance, education, and economic empowerment reflects the implementation of the concept of transformative da’wah as proposed by Arifin. Da’wah is no longer understood merely as religious preaching but as a concrete effort to improve the social and economic conditions of society. In addition, the theory of organizational resilience by Hidayatullah (2018) explains that the success of Muhammadiyah through LPCR-PM lies in its ability to adapt mosque functions to the evolving needs of urban society.

Based on the research findings, it can be concluded that the socio-economic impact of Muhammadiyah mosques in Makassar City demonstrates a shift from consumptive-based assistance patterns toward more productive and sustainable empowerment. Mosques are no longer merely places for collecting zakat and charitable donations but have developed into centers for economic empowerment, educational development, and strengthening social solidarity within society. Thus, the slogan “whatever the problem, the mosque is the solution” is not merely an organizational slogan, but has been realized in concrete socio-economic practices within the Muhammadiyah community in Makassar City.

Socio-Community and Institutional Impact

The findings of this study indicate that the socio-community and institutional impacts generated by mosque development programs through LPCR-PM of the Muhammadiyah Regional Leadership in Makassar City show significant changes. Mosques are no longer understood merely as places for ritual worship, but have developed into centers for strengthening social cohesion, community empowerment, and community stability in their surrounding environments. One of the most visible institutional impacts is the transformation of mosque governance patterns into a more modern, open, and inclusive system. The administrator of Nurul Da'wah Mosque, informant coded ZA, explained that current mosque management is directed to be more dynamic by actively involving young people in the organizational structure. He stated:

"We want to present mosques that are no longer rigid, outdated, or old-fashioned... young people must be involved. Here, 95% of the management consists of young people." (interview, 6 April 2026)

The involvement of youth in mosque management indicates a well-functioning organizational regeneration process. From the perspective of Organizational Resilience theory as proposed by Hidayatullah (2018), the ability of religious institutions to adapt to social developments is a key factor in maintaining organizational existence in urban areas. With youth involvement, Muhammadiyah mosques in Makassar are considered more capable of presenting innovation, creativity, and approaches that align with the needs of modern society.

In addition to strengthening internal institutional capacity, mosque development also contributes to increasing social solidarity within the community. Transparency in financial management and the responsiveness of mosque administrators to community issues have built a higher level of public trust in the mosque. This was expressed by the administrator of Nurul Da'wah Mosque, informant coded TM, who stated that the community can directly see how infaq and sadaqah funds are used to help those in need. He said:

"Alhamdulillah, people are increasingly trusting. They see directly that the money they put into the donation box is immediately used for activities. For example, if there are residents who are sick or in urgent need, we respond immediately." (interview, 6 April 2026)

This public trust becomes an indicator of the development of social capital within the mosque environment. According to Nasrullah & Syam (2022), social capital that grows within religious communities functions as a social safety net that strengthens solidarity and community resilience at the grassroots level. In this context, Muhammadiyah mosques function not only as places of worship but also as spaces for deliberation, social problem-solving, and community service centers.

This is further reinforced by the Head of LPCR-PM of Muhammadiyah Regional Leadership in Makassar City, informant coded AH, who emphasized that mosque development is directed to ensure that mosques provide real impact for society, both spiritually and socially. He stated:

"Branch and sub-branch development, especially mosque development, is focused on seeing how the role of the mosque is not only spiritual or worship-based, but also how it provides impact in society, including health, economic, social, and other aspects." (interview, 5 April 2026)

Furthermore, the socio-community impact of mosque development programs is also reflected in increased social awareness and community independence. Muhammadiyah mosques in Makassar City function as social assistance centers for those in need, including providing free educational access for children from low-income families. This practice shows that mosques have genuinely carried out their social function in assisting the surrounding community. According to Wahyudi (2024), such models of social redistribution based on religious institutions are an important part of Islamic philanthropy that helps complement the limitations of government social services.

Based on the overall findings, the researcher concludes that the socio-community and institutional impacts of the mosque development program by LPCR-PM of the Muhammadiyah Regional Leadership in Makassar City have formed a mosque ecosystem that is more inclusive, transparent, adaptive, and solution-oriented. The involvement of young people in leadership, transparent financial management, and responsive social programs have transformed Muhammadiyah mosques from merely places of worship into social institutions that make a significant contribution to maintaining social stability and improving the quality of life of urban communities in Makassar City.

CONCLUSION

Based on the results of the research and discussion regarding the social impact of the Branch, Sub-Branch, and Mosque Development Institute (LPCR-PM) of the Muhammadiyah Regional Leadership in Makassar City, it can be concluded that the development programs implemented have been able to transform the function of mosques from merely places of ritual worship into centers of empowerment and social solutions for urban communities. This transformation is reflected in the implementation of the concept “whatever the problem, the mosque is the solution,” which is realized through more open, adaptive mosque management that actively involves young people in various institutional and social activities. The programs implemented by LPCR-PM also generate tangible economic impacts through the empowerment of congregational MSMEs, collaboration with Lazismu, the creation of business and employment opportunities for students and surrounding communities, as well as the provision of educational assistance for low-income families. In addition, the development programs also strengthen institutional aspects and social cohesion through a mosque management system that is more transparent, accountable, and participatory, thereby increasing public trust in mosques as centers of social, educational, economic, and da’wah activities. Thus, Muhammadiyah mosques in Makassar City function not only as religious institutions but also as spaces for strengthening social solidarity and sustainable community empowerment.

SUGGESTION

Based on the findings of this study, the researcher provides several recommendations as follow-up actions for the development of mosque development programs and community empowerment. The Muhammadiyah Regional Leadership (PDM) of Makassar City is encouraged to standardize and develop the “Excellent Mosque Model” across all Muhammadiyah branches and sub-branches so that the quality of congregational development, da’wah, and socio-economic empowerment can be more evenly implemented. In addition, policy support and funding for mosque-based productive business units need to be strengthened in order to foster congregational economic independence. The LPCR-PM of Muhammadiyah Makassar City is expected to develop a digital information system to monitor the socio-economic progress of each sub-branch more effectively, as well as to conduct regular mosque management training to enhance the capacity of mosque administrators (takmir) in managing independent and socially impactful mosques. Furthermore, Muhammadiyah mosque administrators in Makassar City are advised to maintain financial transparency, strengthen youth involvement in mosque governance, and enhance collaboration with surrounding communities so that mosque social programs can be more widely felt regardless of organizational background. For future researchers, this study is expected to serve as a reference for further in-depth studies on digital da’wah transformation, digital philanthropy management, and mosque-based empowerment innovations in order to examine the impact of technology on improving the socio-economic conditions of society.

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