

**THE JOGOKARIYAN RAMADHAN VILLAGE TRADITION AS A SYMBOL  
OF ISLAMIC DAKWAH AT THE JOGOKARIYAN MOSQUE  
(AN ANTHROPOLOGICAL STUDY)**

***Abdul Latif***

*UIN Sunan Kalijaga Yogyakarta  
Marsda Adisucipto Street, Yogyakarta, Indonesia  
Email: 24204012044@student.uin-suka.ac.id*

***Ahmad Ra'uf***

*UIN Jurai Siwo Lampung  
Ki Hajar Dewantara Street, Lampung, Indonesia  
Email: ahmadrauf2207@gmail.com*

***Nurhadi***

*UIN Sunan Kalijaga Yogyakarta  
Marsda Adisucipto Street, Yogyakarta, Indonesia  
Email: nurhadi@uin-suka.ac.id*

***Muhammad Nur Najimi***

*Al-Azhar University Cairo, Egypt  
Yosief Abbas Street Cairo 11754 Cairo, Egypt  
Email: muhammadnurnajimi99@gmail.com*

Article received February 26<sup>th</sup>, 2026; Article revised May 11<sup>st</sup>, 2026; Article approved June 11<sup>st</sup>, 2026

***ABSTRACT***

*During the time of the Prophet Muhammad, mosques functioned as centers of worship, education, social interaction, and dakwah. Today, many mosques have narrowed their roles to ritual activities alone. The Jogokariyan Mosque in Yogyakarta, through its Jogokariyan Ramadan Village (Kampung Ramadhan Jogokariyan or KRJ) program, has emerged as a model for the contextual and community-based revitalization of mosque functions, yet it remains unstudied as a symbol of dakwah within the anthropology of religion framework. This study analyzes the history and development of KRJ, its significance for the community, and the dakwah symbols it manifests, grounded in the Qur'an Surah An-Nahl verse 125 and the four means of dakwah. A descriptive qualitative method with a religious anthropology approach was employed. Data were collected through in-depth interviews, participant observation, and documentary analysis, and then analyzed using the Miles and Huberman model. Three principal findings emerged. First, Jogokariyan Mosque was established in 1966, and the 2025 KRJ marked its 21st iteration, having evolved into a large-scale Ramadan festival integrating religious, social, and economic dimensions. Second, KRJ carries social significance across four dimensions: volunteer empowerment, cultivation of compassion and tolerance, economic empowerment through the afternoon market, and transparent financial management. Third, KRJ embodies dakwah bil hikmah through accountable governance, mau'izhah hasanah through inclusive iftar distribution, and mujadalah billati hiya ahsan through open social dialogue, while utilizing all four means of dakwah in an integrated manner. These findings affirm that KRJ is a mosque-based dakwah model that harmoniously integrates spiritual, social, and economic dimensions into urban Muslim community life.*

***Keywords:*** Anthropology Of Religion, Dakwah, Kampung Ramadhan Jogokariyan, Jogokariyan Mosque, Symbols Of Dakwah

## INTRODUCTION

Mosques serve primarily as places of worship as well as centers for culture, social interaction, *dakwah*, and education (Nur et al., 2024; Ritonga et al., 2025). Mosques play a vital role in shaping religious awareness in urban spaces. Just as in the time of the Prophet Muhammad (peace be upon him), mosques serve not only as places for prayer but also as centers for various important activities, such as education, adjudication, and the negotiation of agreements with non-Muslim communities (Asif et al., 2021). This historical role underscores the mosque's capacity as an agent of social transformation and community development.

There is often a significant gap between the ideal and actual functions of mosques. Many mosques serve only as places for ritual worship without being fully utilized for social activities in the surrounding community (Rochanah & Dewi, 2024). Furthermore, some mosques are used solely as places of worship, characterized by minimal congregant participation, a lack of religious social activities, and poorly maintained physical infrastructure (Arsam et al., 2024). Additionally, mosques are sometimes vulnerable to being misused as breeding grounds for intolerant views, attitudes, and actions. For example, the Ministry of Religious Affairs of the Special Region of Yogyakarta identified a mosque that still features provocative speakers or promotes intolerant values (Rosidin et al., 2024). This phenomenon reflects a broader trend of the marginalization of mosques in modern Muslim society, where the institution has been reduced from a center of civilization to a venue for periodic rituals.

In contrast to this general phenomenon, the Jogokariyan Mosque in Yogyakarta has actually managed to revive the mosque's function as it was during the time of the Prophet Muhammad, namely as a center of civilization actively engaged in

education, the economy, and social services (Azzam & Muhyani, 2019). Empowerment practices at the Jogokariyan Mosque include training programs, the provision of business capital from zakat, infaq, and sadaqah funds, and the provision of business mentoring (Wahyuni, 2023). This aligns with Jazir's (2024) view that mosques can also serve as venues for managing community social and economic activities as well as a broad platform for *dakwah*. The Jogokariyan Mosque also empowers the Remaja Masjid Jogokariyan (RMJ), which is Jogokariyan Mosque Youth. The young people are involved in all aspects, ranging from technical implementation and the creation of *dakwah* content to serving as tutors for children (Rochanah & Dewi 2024). This demonstrates a process of *dakwah* cadre regeneration that is conducted strategically and participatively within the mosque environment.

One of the flagship events of the Jogokariyan Mosque is the Jogokariyan Ramadhan Village, hereinafter referred to as KRJ (an acronym for its Indonesian name, *Kampung Ramadhan Jogokariyan*). This annual Ramadan festival engages the community through market stalls, communal iftar meals, and religious study sessions (Muzadi & Sholihah 2023). This event has a direct impact on the local economy, as evidenced by the participation of more than 664 vendors and a turnover of billions of rupiah every Ramadan (Saputra & Agustina 2021). Another role of KRJ is to promote Muslim-friendly tourism (Wibowo et al., 2025). Thus, KRJ strengthens social cohesion and reinforces the cultural identity of the Jogokariyan community.

Although studies on the Jogokariyan Mosque continue to grow, all previous research has primarily focused on the dimensions of mosque management, economic empowerment, youth development, and Islamic tourism. No study has yet specifically examined KRJ as a symbol of Islamic *dakwah* within the

framework of the anthropology of religion. This gap is an urgent issue requiring research because KRJ is not merely an annual festival but a complex socio-religious phenomenon. Without adequate religious anthropological studies, the dakwah dimensions embedded in the KRJ tradition will continue to escape academic attention, while its potential as a contemporary dakwah model rooted in local traditions remains undocumented scientifically.

The normative foundation for dakwah itself is clearly articulated in the Qur'an, Surah An-Nahl, verse 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ  
وَجِدْلِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ  
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Meaning: "Invite (people) to the path of your Lord with wisdom and good instruction, and argue with them in the best possible way. Indeed, your Lord is the one who knows best who has strayed from His path, and He is the one who knows best who has been guided." (Quran 16:125).*

The obligation to dakwah is accompanied by guidance on how to carry it out, namely through a wise approach (*hikmah*), good counsel (*mau'izhah hasanah*), and dialogue in the best manner (*mujadalah billati hiya ahsan*) (Faridah et al., 2021). According to Munir and Ilaihi (2021), dakwah strategies can be carried out using *washilah* (dakwah media) such as verbal, written, pictorial, and audiovisual media.

Given the complexity and enduring nature of the Jogokariyan Mosque, an anthropological approach is relevant for examining the symbolic dimensions of these religious practices. The anthropological approach in Islamic studies focuses its analysis on forms of religious praxis that emerge within the lived realities of society (Ismail et al., 2023). This suggests that dakwah is not merely about sermons but can take the form of local practices within the chain of religious actions linked to social,

economic, political, and cultural dimensions (Potabuga, 2020).

The field of anthropology encompasses branches such as linguistic anthropology, cultural anthropology, archaeological anthropology, and religious anthropology (Harahap & Kahpi, 2021). Anthropological research in Islamic studies aims to understand religious phenomena by examining religious practices that have developed within society. This approach helps to examine the role of religion in human life (Khudri et al., 2024). When linked to culture, religion is understood as a cultural phenomenon studied empirically by anthropology without judging the truth of its teachings. Instead, the study is limited to the social, ritual, and belief aspects that are evident in community life (Mahyudi, 2023).

According to Mudzhar, there are five religious phenomena that can be studied. First, scriptures or texts, which are the sources of religious teachings and symbols. Second, adherents, leaders, or religious figures, including the attitudes, behaviors, and spiritual experiences of the adherents. Third, rituals, institutions, and acts of worship, such as prayer, the hajj, fasting, marriage, and inheritance. Fourth, religious artifacts such as mosques, skullcaps, and the like. Fifth, religious organizations where adherents gather and play a role, such as Nahdlatul Ulama, Muhammadiyah, Persis, Protestant churches, Shia, and others. These five objects can be analyzed through an anthropological approach because they contain cultural elements that are the result of human thought and creativity (Faidi, 2021; Mudzhar, 1998).

Based on the discussion above, it is evident that mosques are a phenomenon that can be studied through an anthropological approach. Thus, this study aims to: (1) examine the history of the Jogokariyan Mosque and the development of KRJ; (2) analyze the significance of KRJ for the Jogokariyan community

through the lens of the anthropology of religion; (3) identify the symbols of dakwah embedded in KRJ practices in relation to Surah An-Nahl verse 125 and the four means of dakwah. By addressing the identified research gaps, this study contributes to expanding the understanding of a mosque-based dakwah model that is contextual, rooted in culture, and has a tangible impact on urban communities.

### Literature Review

Studies on the Jogokariyan Mosque have been conducted from various perspectives. Azzam and Muhyani (2019) documented a management model that divides its functions into 70% social activities and 30% ritual worship, through four pillars: mapping, service, empowerment, and accountability. This research demonstrates the transformation of a village mosque into a center of Islamic civilization. Fauzi and Muhyani (2019) expanded on this study by identifying three mosque-based dakwah methods: inviting the community to the mosque, fostering community habits and development, and enhancing religious quality. These methods successfully transformed a village with a PKI background into an Islamic village through a *fardhiyah* dakwah approach and systematic management.

From an economic perspective, Saputra and Agustina (2021) found that the Jogokariyan Mosque has a tangible impact on Local Economic Development (LED), including job creation, income growth, and the empowerment of MSMEs. Wahyuni (2023) reinforces these findings by identifying the mosque's empowerment mechanisms through training programs, the provision of business capital from zakat, infaq, and sadaqah funds, and business mentoring. Hidayat et al. (2024) add that two keys to the mosque program's success are community-mapping annual census, which records residents' socio-economic data in detail, and the "zero

rupiah balance" principle. The goal is to ensure that all funds are directly utilized for community programs. Wibowo et al. (2025) also revealed that KRJ has successfully become a community-based Muslim-friendly tourist destination involving more than 300 MSMEs and providing 3,000–3,500 free iftar snacks (*takjil*) portions.

In terms of socio-cultural and youth aspects, Rochanah and Dewi (2024) found that mosque youth (RMJ) are positioned as active agents of dakwah rather than mere participants, including in the management of KRJ. Muzadi and Sholihah (2023) confirm that KRJ has become a socio-cultural icon that integrates Islamic identity with local Javanese traditions. Furthermore, using SEM-PLS statistical testing, Wibowo et al. (2025) demonstrated that mosque management significantly influences Muslim-friendly tourism ( $T=12.737$ ) and economic growth ( $T=4.487$ ).

Based on the literature review above, previous studies on the Jogokariyan Mosque and KRJ have covered the dimensions of management, economic empowerment, youth development, socio-cultural impacts, and Islamic tourism. However, a research gap remains: no study has specifically analyzed KRJ as a symbol of Islamic dakwah within the framework of religious anthropology. The novelty of this study lies in three aspects. First, the use of a religious anthropology approach, which has not been applied in previous KRJ studies. Second, it provides a symbolic analysis of KRJ practices systematically linked to the normative framework of the Qur'an, Surah An-Nahl verse 125, and the four means of dakwah. Third, this study produces a scientifically documented mosque-based dakwah model as a reference for developing the functions of mosques in Indonesia. Thus, this study contributes to the development of culture-based and religious anthropology studies of dakwah, particularly in understanding mosque traditions as a medium of dakwah,

the identity of urban Muslims, and the preservation of Islamic values.

### Conceptual Framework

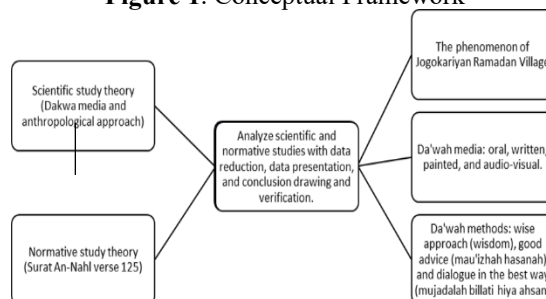
This study employs two interrelated conceptual pillars: normative Islamic studies grounded in Surah An-Nahl verse 125, and empirical scientific studies referencing theories of dakwah media and the anthropology of religion.

The normative dimension: The Quranic command in An-Nahl: 125 establishes three methodological approaches to dakwah: (1) the wise approach (*dakwah bil hikmah*), which is rational, contextual, and sensitive to the situation. (2) the approach with good counsel (*mau'izhah hasanah*), which is heart-centered guidance exemplified through compassionate behavior. (3) The approach of dialogue in the best manner (*mujadalah billati hiya ahsan*), which is a respectful discussion without coercion or insult (Faridah et al., 2021). These three approaches serve as normative standards for evaluating dakwah practices manifested in the KRJ.

The empirical dimension of this study draws on two complementary theoretical frameworks. First, the theory of *wasilah* dakwah by Munir and Ilaihi (2021), which identifies four channels of dakwah media: verbal media, including lectures, speeches, and counseling; written media, including magazines, books, and banners; visual media, including illustrations and cartoons; and audiovisual media, including television, the internet, and digital platforms. This framework is used as an analytical tool to identify and classify the media practices of dakwah used in the KRJ. Second, the theory of the anthropology of religion, which refers to the five religious phenomena according to Mudzhar (1998), particularly the category of religious tools and artifacts, such as mosques, that contain cultural elements as products of human thought and creativity. When religion is studied as a cultural phenomenon, anthropology limits its

investigation to observable social aspects, such as rituals, beliefs, and practices, without evaluating claims of doctrinal truth (Mahyudi, 2023). This framework is used to analyze KRJ as a religious-cultural artifact that carries social and symbolic meanings in the life of the Jogokariyan community.

Figure 1. Conceptual Framework



Source: Data Analysis

## RESEARCH METHOD

This study employs a descriptive qualitative research design with a religious anthropology approach. A qualitative methodology was chosen because this study aims to understand meanings, symbols, and social practices as they naturally occur in community life, rather than to measure or quantify phenomena (Creswell, 2014). According to Raharjo, the anthropological approach to understanding religion is an effort to understand religion by observing the forms of religious practices that grow and develop within society (Hasballah, 2022).

The research was conducted at the Jogokariyan Mosque complex and the Jogokariyan Village neighborhood, Mantrijeron Subdistrict, Yogyakarta, during the implementation of the KRJ in the month of Ramadan 1446 H/2025 CE. The location was selected based on specific criteria due to its status as a nationally recognized model of community-based mosque management. Key informants consisted of mosque administrators (*takmir*) selected based on their direct involvement in the planning and implementation of the KRJ. Additional informants included KRJ volunteers and

afternoon market vendors who provided triangulated perspectives on the program's social impacts.

Data was collected through three complementary techniques. First, in-depth interviews were conducted with the *takmir* to explore their experiences, interpretations, and perceptions of the KRJ. Interview questions focused on three main themes: the history and development of the KRJ, the significance of the KRJ for the community, and the dakwah practices implemented. Second, participant observation was conducted directly during KRJ activities. The researcher participated in observing the distribution of takjil, afternoon market activities, Islamic studies, and the use of dakwah media within the mosque environment. Third, a documentary study was conducted by reviewing secondary sources, including academic articles and media coverage related to the Jogokariyan Mosque and the KRJ.

Data analysis was conducted in stages using the Miles and Huberman interactive model, which consists of three phases (Miles et al., 2014) During the data condensation phase, all interview transcripts, field notes, and documents were analyzed through a thematic coding process based on three research focuses: the history of the mosque and the KRJ, the social significance of the KRJ, and symbols of dakwah. These codes were then classified into categories referencing the conceptual framework of QS. An-Nahl verse 125 and the four means of dakwah. Subsequently, during the data presentation stage, the condensed data was systematically organized into narrative descriptions to facilitate the process of interpreting meaning. As for the conclusion and verification stage, the research findings were tested through triangulation of data sources between the results of interviews, observations, and documentation, and reinforced by member checking with key informants to ensure the

validity and credibility of the research findings.

The application of the religious anthropology approach in this study follows the five religious phenomena identified by Mudzhar, specifically focusing on the category of religious tools and artifacts, namely, the mosque as a product of human thought and creativity. Technically, religious anthropological analysis is applied through three steps. First, the identification of observable socio-religious practices in the implementation of KRJ through direct observation. Second, the interpretation of the symbolic meanings of each practice was based on the participants' perspectives through in-depth interviews. Third, the contextualization of the findings within the normative framework of Islamic dakwah and the theory of *wasilah* dakwah to uncover the dimensions of dakwah embedded in the KRJ tradition. Through these steps, the study reveals how local traditional practices function simultaneously as both a medium and a symbol of Islamic dakwah in urban society.

## DISCUSSION

### **The History of Jogokariyan Mosque and the Development of the Jogokariyan Ramadan Village**

During the reign of Sultan Hamengku Buwono VIII, the roles of the Yogyakarta Palace soldiers transformed. Originally combat soldiers, they became ceremonial soldiers, with their numbers reduced from 750 to 75. As a result, many palace servants (*abdi dalem*) lost their positions and income. This forced them to switch professions and become farmers without the financial support they had previously enjoyed. The inability of some of them to adapt led to many plots of land being sold to batik and weaving entrepreneurs from Jogokariyan Village. This disparity was then exploited by the Indonesian Communist Party or also

known as PKI, which raised the issue of conflict between workers and employers. At that time, Jogokariyan became a base for the movement dominated by the poor and the working class (Fauzi & Muhyani 2019). The Jogokariyan village, whose residents once did not know God, was later transformed by the Jogokariyan Mosque into a religious and devout community. The economic condition of the Jogokariyan community was severely deteriorated after they no longer had a place in the palace and were reduced to being farmers and casual laborers (Saputra & Agustina 2021).

The Jogokariyan Mosque community was first established by Romo Dullah in the 1960s. The name "Jogokariyan" comes from Sanskrit: "Jogo" means to guard, and "Karyan" means duty or work. This village area is located in Njobo Beteng, which is outside the Keraton complex, an area bounded by the fortress (Arrozy, 2020). Other sources mention that the Jogokariyan Mosque was established in 1966 and began operations in 1967. The Jogokariyan village is located at Jl. Jogokariyan 36, Mantrijeron Subdistrict, Yogyakarta. Originally, the mosque was located south of the Jogokariyan village. Over time, the first mosque administrator, Ustadz Amin Said, proposed moving the mosque to the center of the village. Eventually, with all its developments, the Jogokariyan Mosque now stands at the intersection of the village streets (Muzadi & Sholihah 2023).

The Jogokariyan Mosque belongs to the Jogokariyan complex or village. Although the mosque belongs to the village, it also aligns with its vision and mission. The mosque's responsibility is not only to serve the village community but also anyone who visits the mosque. The Jogokariyan Mosque is one of the mosques known as a pioneer in mosque empowerment in Indonesia (Fahmi et al., 2023). One of the Jogokariyan Mosque's most remarkable annual programs is the Jogokariyan Ramadhan Village (KRJ).

KRJ is an annual event held during the month of Ramadan at the Jogokariyan Mosque. The year 2025 marks the 21st iteration of Kampung Ramadhan Jogokariyan. The naming of KRJ has its own background. According to one of the mosque administrators, the reason it is called "Kampung Ramadhan Jogokariyan" rather than "Masjid Ramadhan Jogokariyan" is that the purpose of KRJ is not merely to empower mosque administrators, staff, and youth. Instead, it aims for the entire community in the Jogokariyan village to collaborate and contribute to the KRJ event. This ensures that the benefits can reach a wider audience. This aligns with the vision of the Jogokariyan Mosque, which is: "the realization of a prosperous community, both physically and spiritually, that is pleasing to Allah through community activities centered at the mosque (Sumardianto, 2022).

In addition, KRJ has also built a reputation as a tourist destination during Ramadan. This is because tourists who visit KRJ often share their experiences on social media, which ultimately increases visits to KRJ. Therefore, this mosque is not only a place of worship but also a center for the development of Muslim-friendly tourism and sustainable innovation (Wibowo et al., 2025).

### **The Significance of the Kampung Ramadhan Jogokariyan for the Community**

#### ***Empowerment of Volunteers and Fostering a Sense of Community***

KRJ primarily relies on volunteers from the Jogokariyan Village community, embodying the principle of local community empowerment. Most of the volunteers in KRJ are residents of Jogokariyan Village itself. The core concept is the empowerment of the local community. However, the mosque management also welcomes contribution from outsiders to meet the high labor

demand required for the event's implementation, which includes: food distribution, dishwashing, cooking, and meal preparation. This volunteer-driven workforce reflects the community's genuine sense of ownership, as local residents view KRJ as an integral part of their neighborhood identity.

This sense of togetherness was poignantly demonstrated during the COVID-19 pandemic, when the KRJ could not be held. As one of the organizers recounted: "When the event was suspended due to the pandemic, residents expressed a profound sense of loss, noting that Ramadan felt incomplete without it. This showed us that KRJ has become a part of the community's identity, not just a program we run." This testimony reflects the event's deep-rooted connection to community life.

The coordination between mosque administrators and residents is facilitated by the heads of neighborhood associations (RT). Because the RT chairperson is part of the mosque's administrative structure, this role streamlines coordination between volunteer requirements and community engagement, including obtaining permits for activities from both the community and government authorities. This demonstrates that empowering mosque volunteers in KRJ activities serves as a model of integrated mosque governance capable of fostering a sense of community.

### ***Compassion and Tolerance through the Distribution of Takjil***

During Ramadan, the Jogokariyan Mosque prepares more than 3,000 portions of takjil (light snacks served before breaking the fast) daily. Although the distribution process prioritizes those who are fasting, the mosque also provides takjil to the general public, including non-Muslim who are around the mosque courtyard. This practice creates an interfaith gathering space where diverse visitors can experience unconditional Islamic hospitality.

The inclusivity of takjil distribution reflects the mosque's dakwah philosophy, which emphasizes invitation rather than coercion. The mosque management stated that the dakwah principle applied at Jogokariyan Mosque is "inviting" rather than forcing. Therefore, guests not wearing a hijab are still welcomed to experience an inclusive atmosphere. Given the mosque's location adjacent to a tourist area, the sight of foreign tourists simply stopping by or taking photos of activities at Jogokariyan Mosque is common, reflecting the mosque's openness to diverse visitors (Nurfatmawati, 2020). Based on observations, KRJ activities not only involve the participation of local residents but also attract interest from people outside Yogyakarta and even foreign tourists. This creates a space for interaction that fosters a sense of care and mutual respect among people, both Muslim and non-Muslim.

### ***Economic Empowerment through the Afternoon Market***

The afternoon market is an economic activity held daily before sunset during Ramadan. Located in front of residents' homes around the Jogokariyan Mosque, the market provides an opportunity for local residents to sell goods while welcoming outside vendors. Although these vendors come from diverse backgrounds, the registration process and technical meetings remain free of charge. Vendors from outside Jogokariyan must simply obtain permission from the homeowner to use the space, a process streamlined by the established coordination between mosque administrators and village residents.

Observations confirm that the market generates tangible economic activity, increases foot traffic, provides livelihood opportunities for local residents, and attracts food tourists from across the city. Receiving full support from the Jogokariyan community, this initiative not only boosts village activity but also has positive impacts on the livelihoods of the

vendors. The growing enthusiasm of outsiders to visit and enjoy Ramadan-specific cuisine adds significant value to local socio-economic dynamics. Additionally, the mosque management committee provides support in the form of training and development, skill-building, and motivation for business operators as part of a strategy to optimize the potential of small and medium-sized enterprises (SMEs) in the community (Hidayat et al., 2024).

### ***Transparent Financial Management Through the “Zero-Rupiah Balance” System***

The smooth implementation of KRJ activities is closely tied to the financial management system implemented by Jogokariyan Mosque. One distinctive feature of this system is the application of the “zero rupiah balance” concept, which is widely recognized by the community. The most prominent program is the mosque’s infaq program, where every effort is made to ensure that all infaq funds are fully utilized so that the daily closing balance reaches zero rupiah. Because expenditure reports are presented transparently to congregants and donors, they can see that their contributions not only benefit the mosque but also serve the broader community.

The mosque management committee describes its institutional role in carrying out the mosque’s administrative functions. The committee likens its role to that of a servant. They believe that if the servant serves the congregation who are likened to customers well and with sincerity, then the “Owner” (in this case, Allah SWT) will be pleased. Ultimately, this service results in a divine reward. This framework positions mosque management as a form of worship through accountability and sincerity, rather than merely as an accumulation of institutional power.

## **Symbols of Dakwah in the Jogokariyan Ramadhan Village**

### ***Dakwah bil Hikmah (Wisdom)***

The obligation to preach, as stated in Quran Surah An-Nahl verse 125, is to be carried out through approaches such as wisdom (*hikmah*), good counsel (*mau'izhah hasanah*), and dialogue in the best manner (*mujadalah billati hiya ahsan*). Dakwah with *hikmah* is dakwah is carried out in a wise, thoughtful, and rational manner (Husna, 2021). Conversely, preaching without considering the situation and conditions of the audience does not constitute dakwah bil hikmah (Hadi and Suharyat, 2022).

The zero-rupiah balance management system demonstrates sound financial management that is transparent and accountable, thereby fostering trust among the congregation. This serves as a concrete example that dakwah can be implemented through effective systems and institutional management. Furthermore, the mosque committee, which positions itself as a servant and maintaining a non-discriminatory policy, demonstrates a commitment to serving the community. By accepting volunteers from outside the village and providing training to vendors, the committee reflects an inclusive, community-empowerment-based approach to dakwah that is oriented toward public benefit.

*Dakwah bil hikmah* at KRJ is realized not only through spoken words, such as religious studies, but also through a rational and transparent management system. The implementation of “zero-rupiah balance” management proves that wisdom can be standardized in accountable financial practices. The egalitarian attitude of the management and openness toward outside volunteers reflect an inclusive and empowering approach to dakwah. Thus, *dakwah bil hikmah* at KRJ has evolved beyond the verbal dimension toward social practices that tangibly impact the lives of the community.

### ***Dakwah Mau'izhah Hasanah (Good Counsel through Example)***

According to Quraish Shihab, dakwah through *mau'izhah hasanah* refers to guidance that touches the heart and leads to goodness. *Mau'izhah hasanah* should be delivered well. *Mau'izhah hasanah* can truly touch the hearts of its audience when the words spoken are accompanied by practice and exemplary behavior from the speaker (Shihab, 2005). At KRJ, the most tangible manifestation of this approach is the distribution of takjil without discrimination, including to non-Muslims and the general public who are not fasting. This practice serves as a form of dakwah through compassion and exemplary conduct. It is also a way to offer guidance and convey Islamic messages with a tolerant and peaceful attitude. This act of compassionate giving, witnessed and experienced firsthand by visitors, communicates exemplary conduct and compassion more effectively than verbal sermons alone.

In line with Sayyid Qutb's interpretation, *mau'izah hasanah* a method conveyed with compassion and good conduct is considered more effective in guiding restless and hostile filled hearts than shouting, threatening, cursing, insulting, or mocking (Mubarak and Halid, 2020). Similarly, Buya Hamka explains that *mau'idzatul hasanah* refers to good advice and teaching. This indicates that good advice is accompanied by setting a good example (Hamka, 2004).

Setting a good example is at the heart of *mau'izhah hasanah*, and KRJ puts this into practice through actions rather than mere words. The distribution of takjil without discrimination serves as a medium of dakwah that speaks through direct experience. Islamic values such as compassion and equality are tangibly present in public spaces where anyone can experience them. This practice demonstrates that good counsel resonates more deeply when accompanied by actions

that are visible and felt by the broader community.

### ***Dakwah Mujadalah billati hiya Ahsan through Constructive Dialogue***

Dakwah through *mujadalah billati hiya ahsan* involves preaching through debate in the best possible manner without cornering any party (Hotiza et al., 2022). A good debate is one that minimizes the emergence of negative human traits such as arrogance, haughtiness, and excessive attempts to defend one's pride. Because these traits are highly reprehensible (Ismatullah, 2015). According to Qutb, a good debate does not involve forcing one's will or engaging in actions that belittle or humiliate the opponent (Said, 2015).

At KRJ, this approach is reflected in the mosque's treatment of its diverse visitors. Welcoming visitors from different backgrounds, including foreign tourists, without demanding uniformity in behavior or appearance constitutes an indirect form of dialogical engagement. Instead of imposing strict expectations, the mosque creates a space for them to experience and internalize Islamic values through open interaction. Furthermore, the involvement of the mosque committee and the neighborhood head in bridging the community and authorities reflects a harmonious process of social dialogue in the implementation of KRJ, including the procurement of permits.

*Mujadalah billati hiya ahsan* at KRJ does not take the form of a formal debate, but rather a vibrant social dialogue that unfolds in everyday interactions. The Jogokariyan Mosque opens itself as a space for encounter that unconditionally embraces diversity. The involvement of residents, foreign tourists, and government officials creates an ecosystem of dialogue that is equal and mutually respectful. This proves that a constructive dialogical approach can grow naturally through open and inclusive spaces for participation.

### ***Wasīlah (Media) Dakwah at KRJ***

In accordance with Munir and Ila'hi's wasilah framework, Jogokariyan Mosque utilizes the four media channels of dakwah in the KRJ program:

First, oral media. Every day during the month of Ramadan, the Jogokariyan Mosque holds Islamic study sessions that form an integral part of the KRJ program. These sessions are not only intended for worshippers attending the mosque but also serve as an alternative for community members who visit the afternoon market, allowing them to continue gaining religious knowledge and enlightenment directly within the mosque's surroundings. Thus, the mosque functions as a center for community development in enhancing religious understanding and strengthening spiritual values. Observations confirm that these sessions attract participants who would not typically attend formal religious events. This phenomenon is also evident at Jogokariyan Mosque, which is widely known among Muslim youth for regularly featuring renowned religious scholars in its various programs (Faiz & Mujibuddin, 2023).

Second, written media. This includes banners and posters displayed in the mosque area and along residential streets. These materials feature dakwah messages and motivational quotes. Among them are the words on the KRJ gate in 2025: "Praying for a happy Indonesia, welcoming eighty years of Indonesian independence." Additionally, Jogokariyan Mosque provides a bulletin for those attending the Maghrib prayer to read. Thus, worshippers indirectly gain knowledge about Islam. The presence of written media throughout this physical environment reinforces the mosque's role as a constant source of religious guidance.

Third, the artistic media. The Jogokariyan Gate, an annual icon, features distinctive themes. The gate is designed to be as attractive as possible so that the Ramadan atmosphere extends beyond the mosque to the homes of nearby residents

and the general public. In 2025, the KRJ gate features an independence theme with a dominant bright red color scheme. The bright color palette and harmonious composition enhance the appeal of religious tourism. Thus, the gate serves several purposes: a cultural symbol, a means of dakwah, and a Ramadan tourist attraction. Its photogenic appeal draws visitors and encourages documentation on social media, effectively expanding the mosque's visual outreach beyond its physical boundaries.

Fourth, audiovisual media. Most visitors are drawn to Kampung Ramadhan Jogokariyan because of the afternoon market. Therefore, after the Maghrib call to prayer, visitors who have broken their fast at the market are immediately directed to perform Maghrib prayer at the Jogokariyan Mosque. Additionally, the installation of loudspeakers (TOA) in the afternoon market area allows both visitors and residents near the mosque to listen to religious lectures organized by the mosque's management. Observations confirm that the sound of the call to prayer effectively directs market visitors to the mosque for Maghrib prayer. This practice integrates the commercial and religious dimensions of KRJ into a seamless flow of experience.

KRJ utilizes all four means of dakwah simultaneously and in a complementary manner. Oral media reaches the intellectual dimension, written media reinforces the message in everyday life, and visual media expands the reach of dakwah into the digital realm. Audiovisual media plays a role in organically integrating market activities with the practice of worship. This entire media ecosystem demonstrates that dakwah at KRJ harmoniously blends with the rhythm of the community's social life, ensuring its message is conveyed naturally without any sense of coercion.

## CLOSING

This study demonstrates that KRJ is not merely an annual Ramadan festival, but rather a dynamic dakwah ecosystem that has grown alongside the urban community of Jogokariyan through its 21st iteration in 2025. KRJ has proven to embody four dimensions of social significance: volunteer empowerment, tolerance through the inclusive distribution of takjil, economic empowerment through the afternoon market, and transparent financial management. The three approaches to dakwah in accordance with An-Nahl verse 125, namely *bil hikmah, mau'izhah hasanah, and mujadalah billati hiya ahsan*, as well as the four means of dakwah are implemented tangibly and integrally within KRJ's social practices. This study demonstrates that effective contemporary dakwah need not take the form of formal sermons. Islamic values resonate more deeply when conveyed through accountable governance, exemplary public service, and openness to diversity that is integrated into the rhythm of community life. This study contributes theoretically by demonstrating that the integration of a religious anthropology approach, the normative framework of An-Nahl verse 125, and the theory of dakwah means yields a more comprehensive analysis of community-based dakwah practices. Practically, KRJ is documented as a mosque-based dakwah model that can serve as a reference for the development of mosque functions in Indonesia. Furthermore, it is recommended to conduct a comparative study of KRJ with Ramadan festivals in other cities to understand the dynamics of its changes, as well as to specifically examine the impact of dakwah media on expanding the reach of dakwah in the digital age.

## ACKNOWLEDGEMENT

*Alhamdulillah* rabbil 'alamin, my gratitude goes to Allah SWT for His grace

and guidance so that this research entitled "The Jogokariyan Ramadhan Village Tradition as a Symbol of Islamic Dakwah at the Jogokariyan Mosque (an Anthropological Study)" can be completed successfully. I would like to thank my research supervisor for his guidance and direction during this process. My thanks also go to the resource persons and the Jogokariyan Mosque management for providing information and assistance during data collection. Last but not least, I would like to express my appreciation to all those who have supported and contributed to the preparation of this research. Hopefully, this work will bring benefits and contribute to the development of dakwah studies and Islamic anthropology.

## REFERENCES

- Arrozy, A. 2020. Studi perubahan sosial komunitas Masjid Jogokariyan Yogyakarta: Tinjauan sosiologi-sejarah. *JPW (Jurnal Politik Walisongo)*, 2(1). <https://doi.org/10.21580/jpw.v2i1.2694>
- Arsam, A., Nurmahyati, S., & Amaluddin, A. 2024. Manajemen dakwah takmir Masjid Jogokaryan dalam membangun peradaban Islam di Mantrijeron Yogyakarta. *Tadbir: Jurnal Manajemen Dakwah*, 9(1), 19–40. <https://doi.org/10.15575/tadbir.v9i1.33885>.
- Asif, N., Utaberta, N., Ismail, S., & Shaharil, M. I. 2021. The study on the functional aspects of mosque institution. *Journal of Islamic Architecture*, 6(4), 229–236. <https://doi.org/10.18860/jia.v6i4.11749>
- Azzam, A., & Muhyani, Y. 2019. Manajemen Masjid Jogokariyan Yogyakarta sebagai pusat kegiatan masyarakat. *Komunika: Journal of Communication Science and Islamic Dakwah*, 3(1), 197–205.

- <https://doi.org/10.32832/komunika.v3i1.4648>
- Creswell, J. W. 2014. *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE..
- Fahmi, R. A., Suyitno, S., & Rochmiatun, E. 2023. Mosque-based economic empowerment in the Malay World: Views of Ibnu Khaldun's Asabiyah and Malik Bennabi's civilization theories. *Al-Qalam*, 29(1), 88–101. <https://doi.org/10.31969/alq.v29i1.1218>
- Faidi, A. 2021. Pendekatan antropologi dalam studi Islam. *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam*, 6(2). <https://doi.org/10.29300/tjksi.v6i2.3864>
- Faiz, A. A., & Mujibuddin, M. 2023. Mosque-based economic empowerment in the Malay World. *Al-Qalam*, 29(1), 1–11. <https://doi.org/10.31969/alq.v29i1.1218>
- Faridah, F., Ni'mah, S., & Kusnadi, K. 2021. Metode dakwah dalam Al-Qur'an. *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir*, 6(2), 159–171. <https://doi.org/10.47435/al-mubarak.v6i2.740>
- Fauzi, D., & Muhyani, M. (2019). Dakwah berbasis masjid: Studi kasus Masjid Jogokariyan Yogyakarta. *Komunika: Journal of Communication Science and Islamic Dakwah*, 3(2), 163–171. <https://doi.org/10.32832/komunika.v3i2.4988>
- Hadi, R. A., & Suharyat, Y. 2022. Dakwah dalam perspektif Al-Qur'an dan Al-Hadits. *Religion: Jurnal Agama, Sosial, dan Budaya*, 1(5), 55–66. <https://doi.org/10.55606/religion.v1i5.25>
- Hamka, B. 2004 *Tafsir Al Azhar*. Pustaka Panjimas.
- Harahap, A., & Kahpi, M. L. 2021. Pendekatan antropologis dalam studi Islam. *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial dan Keislaman*, 7(1), 49–60. <https://doi.org/10.24952/tazkir.v7i1.3642>
- Hasballah, Z. 2022. *Metodologi studi Islam* (A. Akbar, Ed.). Dee Publish.
- Hidayat, T., Hudiwasono, K., Rahmi, R. F., Ningrum, C., & Basdiati, B. 2024. The mosque as a source of community prosperity: Lessons from the Jogokariyan Mosque. *Journal of Islamic Economics and Philanthropy*, 7(1), 13–27. <https://doi.org/10.21111/jiep.v7i1.12328>
- Hotiza, S., Awad, F. B., Nurdin, Rahmawati, & Wahidah, F. 2022. Interpretasi metode dakwah dalam Al-Qur'an Surah An-Nahl ayat 125. *Gunung Djati Conference Series*, 14, 137–147.
- Husna, N. 2021. Metode dakwah Islam dalam perspektif Al-Qur'an. *Jurnal Selasar KPI: Referensi Media Komunikasi dan Dakwah*, 1(1), 97–105. <https://doi.org/10.33507/selasar.v1i1.319>
- Ismail, T., Umar, M., Ahyarudin, A., & Mubaraq, Z. 2023. Pendekatan antropologi dalam studi Islam. *Qolamuna: Jurnal Studi Islam*, 8(2), 16–31. <https://doi.org/10.55120/qolamuna.v8i2.729>
- Ismatullah, A. M. 2015. Metode dakwah dalam Al-Qur'an (Studi penafsiran Hamka terhadap QS. An-Nahl: 125). *Lentera*, 17(2). <https://doi.org/10.21093/lj.v17i2.438>
- Jazir, J. 2024, March 14. *Takmir Masjid Jogokariyan: Masjid kampus berperan sebagai pusat perubahan sosial*. Masjid Kampus Universitas Gadjah Mada. <https://masjidkampus.ugm.ac.id/2024/03/14/takmir-masjid-jogokariyan-masjid-kampus-berperan-sebagai-pusat-perubahan-sosial/>

- Khudri, N. S., Kamal, T., Hakim, R., Hanafi, H., & Julhadi, J. 2024. Kedudukan dan fungsi sosiologi dan antropologi dalam pendekatan studi Islam. *Jurnal Ekonomi, Sosial, dan Humaniora*, 6(02), 29–34.
- Mahyudi, D. 2023. Pendekatan antropologi dan sosiologi dalam studi Islam. *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa dan Sastra Arab*, 9(2), 114–140. <https://doi.org/10.30821/ihya.v9i2.17900>
- Miles, M. B., Huberman, A. M., & Saldana, J. 2014. *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Mubarak, M. S., & Halid, Y. 2020. Dakwah yang menggembirakan perspektif Al-Qur'an (Kajian terhadap QS. An-Nahl ayat 125). *Al-Munzir*, 13(1), 35–56. <https://doi.org/10.31332/am.v13i1.1823>
- Mudzhar, M. A. 1998. *Pendekatan studi Islam dalam teori dan praktek*. Pustaka Pelajar.
- Munir, M., & Ilaihi, W. 2021. *Manajemen dakwah*. Prenada Media.
- Muzadi, M. I., & Sholihah, A. B. 2023. Pengaruh pembangunan Masjid Jogokariyan terhadap sosial budaya pada masyarakat sekitar Masjid Jogokariyan Yogyakarta. *Jurnal Ilmiah*, 6(1).
- Nur, I., Macap, M. I., Abdillah, F., Nengsih, D., & Batre, N. M. 2024. Syara' judge leadership for the development of Islamic education through mosque institutions in Misool Raja Ampat. *Al-Qalam*, 30(2), 383–394. <https://doi.org/10.31969/alq.v30i2.1472>
- Nurfatmawati, A. 2020. Strategi komunikasi takmir dalam memakmurkan Masjid Jogokariyan Yogyakarta. *Jurnal Dakwah Risalah*, 31(1), 2. <https://doi.org/10.24014/jdr.v31i1.9838>
- Potabuga, Y. F. 2020. Pendekatan antropologi dalam studi Islam. *Jurnal Transformatif (Islamic Studies)*, 4(1). <https://doi.org/10.23971/ta.v4i1.1807>
- Ritonga, M. H., Sitorus, C. K., Syahmira, P., Simbolon, S. A. M. P., & Damanik, N. 2025. Peran Kantor Urusan Agama (KUA) dalam meningkatkan fungsi masjid di lingkungan KUA Kecamatan Medan Denai. *Jurnal Publikasi Manajemen Informatika*, 4(2), 32–42. <https://doi.org/10.55606/jupumi.v4i2.3770>
- Rochanah, R., & Dewi, N. R. 2024. Pemberdayaan remaja berbasis masjid (Studi pada Masjid Jogokariyan Yogyakarta). *Jurnal Penelitian*, 18(1), 1–22. <https://doi.org/10.21043/jp.v18i1.25056>
- Rosidin, R., Handoko, H., & Ma'mun, S. 2024. Assessing the feasibility of Malang Raya mosques in the religious moderation program. *Al-Qalam*, 30(2), 289–304. <https://doi.org/10.31969/alq.v30i2.1537>
- Said, N. M. 2015. Metode dakwah (Studi Al-Qur'an Surah An-Nahl ayat 125). *Jurnal Dakwah Tabligh*, 16(1), 78–89. <https://doi.org/10.24252/jdt.v16i1.6109>
- Saputra, E., & Agustina, D. 2021. Peran institusi masjid dalam pembangunan ekonomi lokal: Studi kasus pada Masjid Jogokariyan Yogyakarta. *Journal of Islamic Economics and Finance Studies*, 2(2), 174–192. <https://doi.org/10.47700/jiefes.v2i2.3687>
- Shihab, M. Q. 2005. *Tafsir Al-Misbah*. Lentera Hati.
- Sumardianto, E. 2022. Perencanaan strategi Masjid Jogokariyan Yogyakarta. *Inteleksia: Jurnal Pengembangan Ilmu Dakwah*, 3(2),

243–264.

<https://doi.org/10.55372/inteleksiajpi.d.v3i2.192>

- Wahyuni, E. T. 2023. Pemberdayaan ekonomi di Masjid Jogokariyan Yogyakarta. *Jebesh: Journal of Economics, Business, Ethic, and Science Histories*, 1(2), 81–91.
- Wibowo, W., Ariga, A., Azizah, S. N., Pangabean, N. A., & Rahmi, N. 2025. Kampung Ramadhan Jogokariyan (KRJ): Peran manajemen masjid dalam pariwisata ramah Muslim dan ekonomi lokal. *Jurnal Akuntansi dan Keuangan*, 4(2).
- Wibowo, W., Choiri, A., Aminuddin, A., Emilda, P., & Salim, F. 2025. Sustainable Islamic tourism: Jogokariyan Ramadhan Village as a sustainable religious and economic tourism destination (Case study in Jogokariyan Ramadhan Village). *Ecopreneur: Jurnal Ekonomi dan Bisnis Islam*, 6(1), 61–76. <https://doi.org/10.47453/ecopreneur.v6i1.3091>