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Transforming Morality through Mosque-Based Islamic Education: A Case Study of the Al-Edros Mosque Prosperity Council

Ahlan Syaeful Millah ✉[1], **Dasto**[2], **Selamet**[3], **Atang Ruhyat**[4]
[1,2,3]Universitas Islam Darussalam, Ciamis, Indonesia
[4]Al-Azhar University, Cairo, Egypt

ABSTRACT

Purpose – This study identifies how the Mosque Prosperity Council (DKM) strengthens Islamic education in the community. This study recognizes the historical role of mosques since the time of the Prophet Muhammad as important centers for character formation and Islamic teaching (*Da'wah*).

Methods – We used a qualitative field approach, focusing on a single case study. Data were collected through field research (observations and interviews with DKM officials and congregations) and a literature review. We rigorously used data triangulation to ensure the reliability of the findings.

Findings – The research findings indicate that the Al-Edros Islamic Community Development Council (DKM) has successfully implemented a comprehensive strategy for community Islamic education. This includes sustainable programs such as structured Islamic study groups (*Majelis Taklim*) and Quranic reading centers (TPA/TPQ) for children, along with adaptive solutions to address resource constraints. The DKM's primary goal is to build character rooted in Islamic values through the mosque's informal curriculum.

Values – This research offers practical insights for other DKM organizations on implementing effective and sustainable mosque-based education programs. It emphasizes the critical role of mosques as non-formal institutions essential for teaching morals *and* religious knowledge, and provides a useful reference for local governments and Islamic organizations.

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Introduction

Education is essentially a process of transferring and developing knowledge aimed at optimizing, strengthening, and perfecting all human potential. The educational process lasts throughout life and can be carried out anytime and anywhere, as long as humans have the will and ability to carry it out (Maanen, 1978; Simamora, 2020). According to Al-Ghazali, education is an educator's effort to cleanse students of reprehensible morals and instill praiseworthy morals, so that they can draw closer to God and achieve happiness both in this world and the hereafter. Meanwhile, Ibn Khaldun views education as a broad concept (Roji & Husarri, 2021). Education is a continuous process that is not limited to formal

CONTACT: ahlansyaeful@gmail.com
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learning, space, and time, but rather continues throughout human life through experience and awareness in various situations (Kominarets et al., 2022; Scribner & Cole, 1973).

Learning can take place in various settings through formal and non-formal educational channels, such as surau (traditional houses of worship), madrasah (religious schools), and mosques. Mosques are strategic spaces that can be utilized for the development of educational activities. Education conducted in mosques is an important part of Islamic culture and the scholarly traditions of Muslims (Amrianto & Fazlan, 2021). In addition to being places of worship, mosques also function as centers for learning and strengthening religious knowledge. The implementation of education in mosques can vary according to the capacity, resources, and needs of the local community, but essentially, mosques remain centers of religious and moral development in Islam, where Muslims deepen their religious understanding and cultivate good values.

Mosques are a form of non-formal Islamic educational institution that plays a vital role in society. In Minangkabau tradition, mosques are known as surau, which serve as centers of religious activity. During the Prophet Muhammad's leadership, mosques served as centers for community development and community resource development (Aris, 2022) The mosque's role as a center of civilization during that period demonstrates its function as a social bond and the primary foundation of Islamic education. Although the emergence of Islamic boarding schools (pesantren) and madrasahs, as transformations of Islamic educational institutions, also influenced the mosque's role in religious teaching practices (Jefriyanto & Riyanto, 2021). Various studies have revealed that mosques play a strategic role as centers for non-formal Islamic education and as a means of fostering community morality (Amrianto & Fazlan, 2021; Aris, 2022). However, most of these studies focus on the normative and historical aspects of mosques, while studies examining the strategic management of the Mosque Prosperity Council (DKM) in promoting sustainable socio-religious change are still limited.

Al-Edros Mosque, located in Bantardawa District, Rejasari Village, Langensari District, Banjar City, is used not only as a place for carrying out mahdhah (special) and *ghaira mahdhah* (general) worship, but also as a means of Islamic education needed by various levels of Muslims, from children, teenagers, adults, to the elderly, with an emphasis on cultivating good moral habits towards the Creator, fellow human beings, and all creatures of Allah SWT. In contrast to most mosques which tend to function only as places of ritual worship, the Al-Edros Mosque displays the characteristics of a community-based Islamic education center that is strategically managed by the DKM, and shows significant changes in religious practices and social awareness of the surrounding community over the past 5–7 years, a phenomenon that is still rarely studied in mosque-based Islamic education research.

The Al-Edros Mosque's role as a center of Islamic education is of undeniable significance. It serves as a learning space for the younger generation of Muslims to understand and practice moral values, ethics, and noble character. Through this education, congregants are guided to live according to Islamic teachings, both in their relationships with Allah SWT, with their fellow human beings, and in understanding their responsibilities to His creation. The success of education at the Al-Edros Mosque for its students and the surrounding community is inextricably linked to the effective management and leadership of the Chairman of the Mosque Prosperity Council. These two aspects enable the optimal implementation of Islamic religious education development strategies within the mosque,

enabling the Al-Edros Mosque to serve as a model for other mosques in the Langensari-Banjar area.

The teachings of Islam brought by the Prophet Muhammad SAW are believed to be able to realize a prosperous human life, both physically and spiritually (Renard, 2023; Ulhaq & Ridho, 2024). Religious guidance that covers various aspects of human life as stated in the Qur'an and Hadith contains noble and ideal values. However, the reality of the lives of Muslims today shows conditions that do not fully reflect these ideals. Worship practices such as prayer, sawm, zakat, and hajj often stop at fulfilling formal obligations and symbols of piety, while the social dimension of these worship is not optimally visible due to misunderstandings in interpreting religious messages and symbols (Frishkopf, 2021; Perinbanayagam, 2025).

This situation demonstrates a gap between the ideal role of mosques as centers of moral development and the reality of community religious practices. Many mosques have not been able to optimize their Islamic educational function due to weak management and strategies for managing the Islamic Community Development Council (DKM). Empirical studies are needed to examine how mosque management strategies can foster moral and social transformation in the community.

Misunderstanding religious symbols leads to religion being perceived more as a means of individual salvation, rather than as a shared social blessing, as if God were absent from social issues (Badone, 2021; Hiebert et al., 2024; Tillich, 1958). This condition is also experienced by the community in Bantardawa District, Rejasari Village, Langensari District, Banjar City, where the majority of the community still faces difficulties in interpreting worship not only in an individual context, but also in the dimension of social concern.

In response to this situation, an Islamic preacher in the Bantardawa region, specifically in Rejasari Village, Langensari District, Banjar City, sought to improve the community's religious understanding by establishing a mosque and strengthening the values of Islamic brotherhood, emulating the teachings of the Prophet Muhammad (peace be upon him). These efforts bore fruit, as within a period of approximately 5–7 years, the community around the Al-Edros Mosque began to be encouraged to draw closer to Islamic teachings and to perform their worship with enthusiasm.

This initiative emerged as a response to existing challenges, with the hope that the mosque's construction would increase community enthusiasm for worship and strengthen Islamic values within the mosque's environment. Over time, the development of the Al-Edros Mosque has encouraged active community participation in the implementation of worship with great enthusiasm, enabling the mosque to function as a spiritual and educational center, playing a vital role in strengthening the faith and religious practices of the local community.

Based on the description, this study aims to analyze the strategy of the Mosque Prosperity Council (DKM) of Al-Edros Mosque in developing non-formal Islamic education and its role in encouraging moral and socio-religious transformation of the community in Langensari District, Banjar City.

Methods

This study employed a qualitative field research approach with a case study design to explore in depth the management strategy of the Al-Edros Mosque Prosperity Council (DKM) in developing Islamic education and strengthening community religiosity. A

qualitative case study approach was selected because it allows researchers to understand social and religious phenomena holistically within their real-life context (Creswell & Poth, 2017; Yin, 2018). This approach is particularly relevant for investigating mosque-based Islamic education, which is deeply embedded in socio-cultural and religious interactions within the community.

The research was conducted from March to June 2024 at Al-Edros Mosque located in Langensari District, Banjar City, West Java, Indonesia. This site was purposively selected due to its active role in organizing Islamic learning programs and religious guidance for the surrounding community, as well as its unique transformation from a low-religiosity environment into a center of Islamic education. The research subjects consisted of key actors involved in mosque management and Islamic educational activities. The Chairperson of the Al-Edros Mosque Prosperity Council (DKM) served as the main informant, while supporting informants included DKM administrators, Islamic education instructors (ustadz), community religious leaders, and congregants actively participating in mosque programs. Informants were selected using purposive sampling based on their direct involvement and knowledge of mosque-based Islamic education (Bouncken et al., 2025), and were further expanded through snowball sampling until data saturation was achieved.

Data were collected through in-depth interviews, participatory observation, and document analysis. In-depth interviews were conducted using semi-structured interview guidelines developed based on the concepts of Islamic education management and community-based *da'wah*. The interview instrument was designed to explore four main aspects: planning, organizing, implementation, and evaluation of Islamic education programs. The interview guide was validated through expert judgment by two scholars in Islamic education and qualitative research methodology before being used in the field (Creswell & Poth, 2017). Participatory observation was conducted by directly attending religious learning sessions (majelis taklim), congregational prayers, management meetings, and community religious activities organized by the mosque. Observational instruments included structured observation sheets and reflective field notes used to record interaction patterns, leadership roles, and educational practices (Saldana & Omasta, 2016). Document analysis involved examining institutional archives, program plans, activity reports, attendance lists, and written guidelines related to Islamic education and da'*wah* activities, which functioned as supporting and corroborative data sources (Bowen, 2009)

Data analysis was carried out through the stages of data condensation, data display, and conclusion drawing, following the interactive model proposed by Miles, Huberman, and Saldaña (2019). Data condensation involved selecting, simplifying, and focusing relevant information obtained from interviews, observations, and documents. The condensed data were then organized and presented in thematic and narrative forms aligned with the research objectives. Conclusions were drawn by identifying recurring patterns of management strategies and their contributions to strengthening Islamic education and community religiosity. To ensure the trustworthiness of the findings, credibility was enhanced through source and technique triangulation by comparing interview data, observational records, and documentation (Nowell et al., 2017). Dependability and confirmability were maintained through systematic documentation of research procedures and reflective analytical memos throughout the research process.

Result and Discussion

Managerial Strategy of DKM Al-Edros in Developing Mosque-Based Islamic Education

The Islamic education management strategy implemented by the Al-Edros Mosque Prosperity Council (DKM) demonstrates a systematic and integrative pattern through four main stages: Islamic values-based planning, participatory organization, educational implementation through preaching and role modeling, and reflective evaluation based on self-improvement. This pattern aligns with the principles of Islamic educational management, which place Qur'anic values and prophetic ethics as the foundation for formulating educational objectives and programs (Encung & Rusydi, 2026; Nurjanah & Hermawan, 2025). Values-based planning reflects a *values-driven management* approach, in which educational goals are not limited to cognitive development but also emphasize moral formation and social piety, as highlighted in studies on community-based Islamic education (Fink, 2025; Perry et al., 2024; Raihani, 2018).

Participatory organization indicates that DKM does not operate education programs in a purely hierarchical manner but adopts a collaborative approach consistent with the Islamic principle of *shura* (consultation) and the theory of participatory management in education (Desfitri et al., 2024; Karwadi et al., 2025; Suhartini et al., 2025). This approach strengthens social ownership of mosque-based educational programs and enhances the social legitimacy of religious institutions within the community. The implementation of education through instructional preaching and role modeling reflects an integration of verbal instruction and social practice. This is consistent with Bandura's (2007) social learning theory, which emphasizes that value acquisition is most effectively achieved through observation of exemplary figures, and is reinforced by Akmanoğlu & Şahin (2025) argument that contemporary Islamic education requires a balance between knowledge transmission and value internalization through lived practice.

Reflective evaluation based on self-improvement indicates that evaluation is not merely outcome-oriented but is directed toward institutional awareness and continuous improvement, in line with formative and reflective evaluation approaches in education (Liu, 2025; Page et al., 2021). Such an evaluative orientation is also consistent with the Islamic concept of *muhasabah*, which emphasizes self-reflection as the basis for moral and institutional transformation (Masuwai et al., 2024). Furthermore, the staged and contextual implementation of this strategy shows that DKM Al-Edros adapts its educational programs to the socio-religious conditions of the surrounding community. This contextual approach is in accordance with Raihani's (Raihani, 2018) and Akmanoğlu & Şahin's (2025) findings that the success of community-based Islamic education is largely determined by sensitivity to cultural realities, levels of religiosity, and the social needs of congregants. Therefore, the strategy adopted by DKM Al-Edros represents a holistic, participatory, reflective, and contextual model of Islamic education management that functions not only as a means of religious propagation but also as an instrument of socio-religious transformation within the community.

First, Islamic education planning at DKM Al-Edros is structured with an emphasis on Islamic values, local traditions, and the exemplary conduct of the Prophet Muhammad (peace be upon him) as the main references. This planning is not formalized in written documents but is embodied in a shared understanding of values and a collective vision of *da'wah* aimed at gradually fostering religious awareness within the community. Such an approach reflects a model of values-based Islamic education management, in which socio-

religious transformation is pursued through gradual and culturally sensitive strategies to minimize resistance from the community (Azhar et al., 2025; Mu'ti & Amirrachman, 2025). This gradual and contextualized planning is consistent with contemporary studies on community-based Islamic education, which emphasize that effective *da'wah* and educational programs must be rooted in local culture and social realities rather than imposed through rigid institutional frameworks (Akhyar et al., 2024; Amin, 2024).

Moreover, positioning the community not merely as the object of preaching but as an active partner in the educational process demonstrates a participatory orientation in Islamic education planning. Recent research confirms that participatory and culturally responsive planning strengthens social acceptance and enhances the sustainability of religious education programs (Alkouatli et al., 2023; Amin, 2024; Falaqi et al., 2025; Memon & chanicka, 2024). This perspective is reinforced by Kyai Muhammad Idris' statement that the Prophet Muhammad's *da'wah* strategy serves as the primary model for Islamic education planning at the Al-Edros Mosque, indicating that prophetic pedagogy—characterized by wisdom (*hikmah*), gradualism (*tadarruj*), and contextual engagement—continues to function as a normative framework for contemporary mosque-based Islamic education.

Second, Islamic education at the Al-Edros Mosque is organized through two main structures: the DKM (Mosque Prosperity Council) and the santri (Islamic student council). The DKM is responsible for mosque management and community empowerment, while the santri focus on fostering Islamic education among students. This organizational model reflects a participatory approach to mosque-based educational management, in which educational responsibilities are shared among different social groups within the community. Such participatory structures transform the mosque into a center of both social and religious learning, rather than merely a place of ritual worship. Recent studies emphasize that community involvement in religious educational institutions enhances collective ownership, social cohesion, and program sustainability (Sumi et al., 2025; Thalgi, 2024).

Furthermore, this organizational arrangement facilitates collective learning processes that promote brotherhood (*ukhuwah*), moral development, and character formation through direct engagement in religious activities. Research on mosque-based and community-centered Islamic education indicates that experiential participation in religious programs contributes significantly to the internalization of Islamic values and the development of social responsibility among learners (Tambak et al., 2021; Ubabuddin et al., 2020). By integrating management functions with educational roles, the Al-Edros Mosque institutionalizes learning as a communal practice, reinforcing the mosque's role as a hub for both spiritual development and socio-religious transformation (Ali et al., 2024; Ja'far, 2024).

Third, the implementation of Islamic education at DKM Al-Edros is conducted through an educational *da'wah* approach that emphasizes moral exemplarity and active engagement in community social life. The initial phase of implementation focuses on cultivating a spirit of worship, tolerance, and the internalization of Islamic values through communal religious practices such as *tahlilan* (collective religious recitation) and other social activities. This strategy indicates that Islamic education is not conceptualized merely as a process of knowledge transmission but as a transformative process aimed at shaping religious awareness and socially embodied behavior. Recent studies on Islamic pedagogy highlight that value internalization is most effective when learning is embedded in lived

religious practices and communal experiences rather than confined to formal instructional settings (Alkouatli, 2018; Sahin, 2018).

Moreover, the use of religious role models as a core pedagogical instrument reflects the integration of affective and behavioral dimensions in Islamic education. Contemporary research confirms that exemplary figures function as powerful agents of moral learning because they appeal to emotional attachment, trust, and identification, thereby fostering voluntary and sustainable behavioral change within the community (Han et al., 2017; White et al., 2019). This aligns with recent findings in community-based religious education, which emphasize that *da'wah* grounded in social participation and moral practice strengthens religious commitment while promoting social harmony (Mardatillah et al., 2025; Thoha et al., 2025). Thus, the implementation strategy at DKM Al-Edros represents a praxis-oriented model of Islamic education that integrates preaching, social engagement, and moral modeling as a unified process of socio-religious transformation.

Fourth, the evaluation of Islamic education at the Al-Edros Islamic Boarding School (DKM Al-Edros) is conducted in a reflective and situational manner. Evaluation is not implemented routinely or through formalized instruments but is carried out at particular moments when reflection is considered necessary. This evaluative practice emphasizes the self-improvement of mosque administrators and educators as a form of moral exemplarity for the wider community. Such an approach indicates that evaluation is not merely a technical assessment of program outcomes but a reflective process aimed at ethical and pedagogical refinement. Recent studies in Islamic educational leadership highlight that reflective evaluation grounded in moral responsibility encourages educators to continuously align their practices with Islamic values and community expectations (Alazmi, 2025; Alazmi & Bush, 2024; Ibrahim et al., 2025).

Furthermore, this evaluation model demonstrates that the success of Islamic education is measured not only by increased levels of religious participation but also by the consistency of educators' character and attitudes. Contemporary research in faith-based and community-centered education affirms that the credibility and moral integrity of educators significantly influence learners' religious commitment and behavioral transformation (Ayob et al., 2025; Nizariah et al., 2025). By defining evaluation as a process of self-reflection oriented toward continuous improvement, DKM Al-Edros adopts an evaluative framework consistent with formative and developmental evaluation models, which prioritize learning from experience rather than merely judging performance (Rao, 2020). This reflective and value-oriented evaluation practice thus reinforces the role of Islamic education as an ongoing moral project that integrates institutional learning with personal ethical growth.

Model for Developing Islamic Religious Education Based on Mosque Communities

Summary

The development of Islamic religious education at the Al-Edros Mosque is pursued by transforming the mosque into a center for education and community development. This model of development is inclusive, contextual, and responsive to the religious challenges encountered by the local community. The primary objective of Islamic education development at the Al-Edros Mosque is to cultivate a sound and moderate understanding of religion among community members. In this regard, the mosque functions not only as a space for ritual worship but also as an educational arena for correcting misconceptions of

religious teachings and accommodating diversity in religious practices within the community. Contemporary studies on mosque-based and community-oriented Islamic education emphasize that such an inclusive and dialogical role of the mosque is crucial for promoting religious moderation and social cohesion (Andriana et al., 2025; McTighe et al., 2020).

The initial conditions of the community surrounding the Al-Edros Mosque were characterized by low levels of religious awareness and practice. The area was previously known for activities that conflicted with religious values, posing significant challenges to the implementation of Islamic education. This context motivated the Al-Edros Islamic Community Service (DKM) to adopt a persuasive and morally grounded educational approach rather than a coercive or confrontational strategy. Recent research in community-based *da'wah* and Islamic education indicates that persuasive and ethical approaches are more effective in environments marked by weak religiosity and social resistance (Indriyani & Khadiq, 2023; Rizal et al., 2025).

Mosque educators act as agents of social change by exemplifying moral conduct and socially responsible attitudes. The educational strategy implemented places morality (*akhlaq*) at the core of Islamic education, positioning ethical transformation as the foundation of religious learning. This moral-centered approach has proven effective in increasing public awareness and encouraging active participation in religious activities. Empirical studies in Islamic pedagogy confirm that moral modeling and affective engagement play a decisive role in shaping religious commitment and voluntary behavioral change (Alsuhaymi & Atallah, 2025).

The dominant educational instruments employed at DKM Al-Edros are non-physical in nature, including moral exemplification, constructive social attitudes, and the consistent practice of Islamic values. These instruments are considered more effective in fostering religious awareness than physical or material-based educational tools. This finding aligns with recent scholarship on experiential and character-based Islamic education, which asserts that value internalization occurs most effectively through lived examples and continuous social interaction rather than through symbolic or infrastructural means alone (Beaton et al., 2021; Buckley & Casson, 2020; Lizardo, 2021).

Furthermore, the evaluation of Islamic education at the Al-Edros Mosque emphasizes humility, appreciation of others' contributions, and the moral obligation to respond to goodness with goodness. Such an evaluative orientation reinforces the moral and spiritual dimensions as key indicators of educational success. Recent studies on reflective and value-based evaluation in Islamic education highlight that ethical consistency and spiritual maturity of educators serve as more reliable measures of success than quantitative indicators of participation alone (Ernawati et al., 2025; Salamuddin et al., 2025). Accordingly, the development model of Islamic education at the Al-Edros Mosque represents a holistic, morally grounded, and socially responsive framework that integrates religious learning with community transformation.

Challenges and Solution Strategies in Developing Mosque-Based Islamic Education

The challenges in developing Islamic education at the Al-Edros Mosque—namely limitations in the educational system, a shortage of teachers proficient in classical Islamic texts, and inadequate supporting resources—indicate that the problems faced are not merely technical but are both structural and cultural in nature. Structurally, the weakness

of the educational system reflects the absence of a well-established institutional framework in terms of curriculum design, teacher recruitment, and program management mechanisms (Naylor & Mifsud, 2020; Schoepp, 2019). The lack of educators with strong mastery of classical Islamic scholarship (*turath*) also reveals a gap between the need for authoritative Islamic instruction and the actual human resources available. This condition restricts the depth and diversity of Islamic knowledge that can be transmitted, resulting in educational practices that tend to be practical and moralistic rather than systematically scholarly (Lahmar, 2020; Malik, 2018).

From a cultural perspective, these obstacles are closely linked to the social conditions of the surrounding community, which previously exhibited low levels of religiosity and social practices that were not fully aligned with Islamic values (Alsharari, 2018; Bowen, 2020). In this context, resistance to educational initiatives does not always manifest as overt rejection but rather as apathy, low participation, and weak long-term commitment. Consequently, the challenge faced by DKM Al-Edros is not only institutional development but also the reconstruction of the community's religious culture. This process is inherently gradual and requires a persuasive rather than coercive approach, since changes in religiosity represent a transformation of consciousness rather than merely formal behavioral change (Palmer & Winiger, 2019; Viswanathan, 2021).

The collaborative strategy pursued through partnerships with other educational institutions and the establishment of semi-formal educational bodies demonstrates an institutional awareness that Islamic education development cannot be carried out in isolation. This approach reflects a network-based development paradigm, in which progress is achieved through inter-institutional linkages that enable the exchange of resources, pedagogical expertise, and institutional legitimacy (Fraga & Silva, 2025; Melo & Franco, 2025; Zhuang & Zhou, 2023). Such collaboration can also be understood as a form of *capacity building*, aimed at strengthening internal institutional capabilities through external support while preserving local identity (Dolezal & Novelli, 2022; Nurhasanah et al., 2025). In this sense, DKM Al-Edros does not merely address internal deficiencies but also enhances institutional resilience through strategic partnerships.

The alignment of this study's findings with Osman (2024) further underscores that the effectiveness of Islamic education development depends on the integration of values, moral exemplarity, and community participation. This suggests that successful Islamic education is not primarily the product of curriculum design or physical infrastructure, but rather of moral capital generated through social relationships between educators and the community. In the context of the Al-Edros Mosque, this moral capital is embodied in educators who function not only as teachers but also as symbols of social change. Accordingly, their role shifts from being mere transmitters of religious knowledge to becoming agents of socio-religious transformation.

Furthermore, the reinforcement of Hamdanahyadi's (2024) argument regarding the importance of non-physical educational instruments indicates that religious transformation within the community is more effectively achieved through affective and social mechanisms than through material or structural means alone. Non-physical instruments such as moral exemplarity, social attitudes, and consistency of religious conduct operate at the level of collective consciousness and emotional attachment. These instruments constitute what may be described as a *hidden curriculum* in mosque-based Islamic education—values that are not explicitly written into formal curricula but are learned

through everyday interaction and religious practice. In this context, the success of Islamic education is measured not only by increased religious activities but by the formation of a new moral ethos and religious identity within the community.

Conceptually, these findings reveal that the development of Islamic education at the Al-Edros Mosque represents a dialectical process between structural limitations and strategic creativity. Constraints are not addressed through coercive or rigid formalism but through collaborative strategies and culturally grounded moral approaches. This demonstrates that mosque-based Islamic education is more appropriately understood as a long-term socio-religious project rather than a short-term educational program. Consequently, its success is highly dependent on the sustainability of social relations, the consistency of moral exemplarity, and the institution's capacity to build adaptive and resilient inter-institutional networks.

Conclusion

This study concludes that the development of Islamic education at the Al-Edros Mosque is characterized by an inclusive, moral-based, and community-centered approach that transforms the mosque into a hub of religious learning and social change. Through participatory organizational structures, exemplary leadership, and the prioritization of non-physical educational instruments such as moral modeling and social engagement, Islamic education is implemented not merely as knowledge transmission but as a process of cultivating religious awareness and ethical behavior within a previously low-religiosity context. The main strength of this research lies in its contextual depth and its emphasis on lived religious practices, which enrich the discourse on mosque-based education and community *da'wah*. However, its limitations include the absence of systematic quantitative measurement of behavioral change and the reliance on situational evaluation mechanisms, which may reduce generalizability. Theoretically, this study contributes to the understanding of Islamic education as a socio-cultural and transformative process grounded in moral exemplarity and community participation, supporting value-based and experiential learning models. Practically, the findings imply that mosque-based Islamic education should prioritize role modeling, cross-institutional collaboration, and adaptive educational strategies to address structural and cultural barriers, while policymakers and practitioners are encouraged to strengthen institutional capacity and develop semi-formal learning structures to ensure sustainability and broader impact.

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