

The Role of Religious Organizations in Shaping the Muslim Community: A Study of Masjids in the Lankapura Division, Polonnaruwa

Muhammadu Ibrahim Nasrin¹ & Muhammadu Ibrahim Naseefa Beham²

¹PhD candidate, Department of Usul Al-Din and Comparative Religion, International Islamic University Malaysia

²Assistant Lecturer, Department of Arabic and Islamic Civilization, University of Peradeniya

DOI: <https://doi.org/10.47772/IJRISS.2026.100600411>

Received: 31 May 2026; Accepted: 05 June 2026; Published: 25 June 2026

ABSTRACT

Religiosity plays a crucial role in personal development and social cohesion by shaping individuals' spiritual, emotional, and moral aspects. Historically, Masjids have served not only as places of worship but also as key centers for education, social guidance, and community building. In modern times, however, their functions are often limited mainly to rituals, with less engagement in broader social issues. This study examines how Masjid administrations address social issues and promote moral and social advancement within the Muslim community in the Lankapura Division. It also examines the difficulties they face in fulfilling their duties. Using a qualitative method, data were collected through observations and semi-structured interviews with selected members of the Masjid community from Thambala, Al-Hilal Pura, and Rifai Pura. These data were analyzed using qualitative content analysis. The findings suggest that although the administration has undertaken numerous efforts, there is still a need for an effective, well-organized plan. The study also examines the challenges faced by the Masjid's administration in community development and evaluates the community's satisfaction with its management.

Keywords: Religious Organization, Shaping, Muslim Community, Masjid, Lanka Pura Division

INTRODUCTION

Religiosity plays a crucial role in personal growth and social cohesion. A community's ability to adapt and progress is often grounded in the religious practices of its members, which foster self-improvement and development across spiritual, emotional, and intellectual dimensions. Moreover, religiosity shapes individuals' mindsets and behaviors (Omar et al., 2019).

The Masjid is the most important institution in Islam and a center and symbol of the Islamic community (Abbas, 2019). The Masjid serves as the primary religious institution for Islam and the Muslim community. The term 'Masjid' generally refers to a Muslim place of worship. It comes from the Arabic word 'Sajada,' meaning prostration, signifying that a masjid is specifically for Muslims to worship Allah SWT (Abu Bakar, Bohori, & Azmi, 2019).

The Prophet Muhammad (PBUH) demonstrated the multifunctional role of Masjids in meeting various community needs, including economic, political, social, educational, and military needs. Historical records show that the Prophet's Masjid functioned as (1) a place of worship, (2) a center for education and teaching, (3) a venue for resolving legal issues within the community (judiciary), (4) an economic hub through Baitul Mal (ZISWAF), (5) an information center for Islamic knowledge, and (6) even a site for military training and governmental affairs (Risky, Suyadi, & Husain, 2024).

Masjids symbolize the greatness of Islam and play a vital role as community institutions in fostering the ummah (community). After relocating to Medina, Prophet Muhammad's first act was to build a Masjid.

Typically, a Masjid is seen as a place for gathering and performing acts of devotion and submission to Allah. They also serve as institutions or madrasahs (schools) that nurture human potential based on the Tawhid (monotheism) of Islam, the lifestyle advocated by the Quran and hadiths, Islamic morals, and acts of kindness. The Masjid is responsible for promoting positive values and community change (Omar et al., 2019). It is clear that the Masjid was instrumental in shaping the Muslim community during the Prophet's time.

Research Problem

In the Lankapura division, social issues that contradict Islamic teachings—such as drug use, physical violence, theft, and moral misconduct—have been observed. (Observation, 2022–2025). The local Masjid administration addresses these issues by calling in those involved and offering counseling as a form of discipline (A1, A4, A6). Despite these efforts, the rate of these behaviors remains high. Research shows that while Masjids are traditionally places of worship, they also serve as community centers that can offer social guidance, moral education, and empowerment programs to reduce antisocial behavior (Abas, Yusof, Siren, Abdul Kadir, & Abbas, 2025; Samwil, Tjoetra, Yulianda, & Khairan, 2023; Rusmiati, 2023). Studies suggest that interventions are more successful when they are structured, systematic, and involve collaboration with schools, social groups, and local authorities (Dalmeri, 2014; Kamaruddin, 2013). Combining moral and spiritual support with social and economic empowerment initiatives has also been shown to positively influence community behavior (Bukhari, 2019; Nawawi, 2023; Jamaluddin Arsyad, Zulqarnin, Arfan, Bujang Dek, & Mares Zulpiar, 2021). This study aims to identify the steps the Masjid administration in Lankapura has taken to curb social problems and strengthen its role as a comprehensive community support center.

Research Objectives

1. To examine the measures undertaken by the Masjid administration in the Lankapura Division to address social problems and foster the moral and social development of the Muslim community.
2. To examine the challenges faced by the Masjid Administration in shaping the Muslim community.

RESEARCH METHODOLOGY

This study primarily uses qualitative data. Observations evaluated the level of social problems in Thambala, Al-Hilal Pura, and Rifai Pura. Interviews with Masjid administrators and community members were conducted as part of data collection. The data were analyzed through qualitative content analysis to identify key patterns, thematic concerns, and the effectiveness of the measures implemented by the Masjid administration.

Research Area

This study took place in the Thambala area of the Lankapura Division, involving selected members of the Masjid administration and residents from Thambala, Al-Hilal Pura, and Rifai Pura. All three neighborhoods—Thambala, Al-Hilal Pura, and Rifai Pura—are located within Thambala.

Data collection

This study involved interviewing 36 participants across three communities: Thambala, Al-Hilalpura, and Rifaipura. The group included 6 Masjid administrators and 30 community members. In each area, two administrators were chosen to offer insights into mosque management, administration, and community engagement. Also, 10 community members per site were interviewed to understand their views on Masjid functions, participation, and its role in the community. This approach ensured balanced representation from all locations and allowed for diverse perspectives on mosque vitality and community involvement.

Table 1: The table below shows the participants selected for interviews across different study areas.

Category	Thambala	Al-Hilalpura	Rifaipura	Total
Masjid Administrators	2	2	2	6

Community Members	10	10	10	30
Total	12	12	12	36

Participant Coding and Anonymity

To maintain confidentiality, participants were assigned pseudonyms. The code “A” refers to Masjid administrators, while “P” refers to community members (Persons). Accordingly, A1–An represent administrators and P1–Pn represent community participants.

The Introduction of Jumu'ah Masjids in Thambala

Thambala Muhiyuddin Jumu'ah Grand Masjid

The Masjid is known as “Thambala Muhiyuddin Jumu'ah Grand Masjid.” Initially, it was built with forest timber, and roofing tiles were reportedly boat-transported from Trincomalee along the Mahaweli River. Believed this Masjid was built in the early 1800s CE. Also, there is a shrine of Sayyid Sharifu Maulana, who came for da’wa to spread Islam. Kottiyarattu Alim played a key role in founding this Masjid. Over the years, many scholars and religious workers from nearby and farther away have served there, including notable figures like Malwatte Lebbai, Ismail Lebbai, Muhammad Sharifu Lebbai, Sayyid Muhammad, Sayyid Alim, Muhammad Sali Lebbai, Dawud Lebbai, Aliyar Maulavi, and Asanar Maulavi. In 1957, a severe flood caused extensive damage to the Masjid in Thambala. Around 1995, it was rebuilt at its current site with a new architectural style. Today, Ameerdeen is the President of the Masjid’s administration, and A. I. A. Kaiyum serves as Secretary.

Jami-Al-Hilal Jumu'ah Grand Masjid

The Masjid was established to serve the Muslim community of Al-Hilalpura, a settlement that emerged after 1957. Initially, it was located in an area known as “Mailaka Santhi.” In 1987, it was relocated to its present site for the welfare and convenience of the local population. In its early years, the Masjid was widely known as “Thambala Qutubu Muhiyuddin Jumu'ah Masjid.” In 2018, it was officially renamed Jami' Al-Hilal Jumu'ah Masjid. For the construction of the new Masjid building, A.L. Fathuma (Sawdha), the wife of a person locally known as Santhi Isa, donated her land as waqf. M. L. M. Umar Maulavi also played a significant role by mobilizing support and securing contributions from various benefactors for the construction. Beginning in 1991, the Bukhari Majlis was regularly recited at the Masjid, leading local residents to refer to it as the “Bukhari Masjid.” This practice continued until around 2005, after which the recitation sessions were discontinued. Over the years, several religious scholars have served as khatibs and imams, including Nagoor Adumai Lebbai, Maruthamunai Ismail Hazrat, M. L. M. Umar Maulavi, and T. M. Aliyar Maulavi. At present, Mr. Ilmudeen serves as the imam. The current administrative committee of the Jami-Al-Hilal Juma'ah Masjid includes U. R. Zainul Abideen as President, U. L. A. Riswan as Secretary, and R. Nasfarudeen as Treasurer.

Rifaipura Jumu'ah Masjid

Rifaipura village is predominantly inhabited by settlers from the Divulana area. Consequently, the settlement is also commonly referred to as Divulana Colony or Vilangattu Colony. In the early period, when the regions of Al-Hilalpur and Rifayapura functioned as a single administrative and social unit, the Jami-Al Hilal Jum'ah Masjid served as the principal place of worship for the Muslim population of both areas. Following the administrative and communal separation of Rifaipura as an independent locality, the Rifaipura Juma'ah Masjid was established to meet the religious needs of the local Muslim community. The Masjid, approximately 67 years old, was originally constructed using locally available materials such as clay and timber, reflecting the socio-economic conditions and architectural practices of the period. In recent years, the Masjid has undergone significant expansion through new construction initiatives, resulting in improved infrastructure and increased capacity. The Masjid is currently managed by the committee, including the president, A. Nasardeen, and the secretary, L. L. A. Tahir.

ANALYSIS AND DISCUSSION

Approaches Used by the Masjid Administration to Shape the Muslim Community

Interviews with Masjid administrators (A1–A6) and community members across the three selected areas revealed the Masjid administration's efforts and the community's perceptions of its role in shaping the Muslim community.

Individual-Based Religious Guidance

The interviewers of Masjid Administrators (A3, A5, A6) pointed out that a common yet impactful method employed by masjids is providing individual religious guidance. This involves offering personal advice (Naseehah), providing corrective counseling, and engaging directly with those involved in moral or social misconduct.

In certain cases, individuals who are involved in offenses or inappropriate behavior are called to the Masjid and given religious reminders and moral warnings. This form of intervention is typically conducted in an informal and situational manner rather than through a structured disciplinary system. However, many people do not respond to the Masjid administrators' invitation to visit (A1–A6).

While administrators view this approach as an important Islamic method of moral correction, it remains highly dependent on individual initiative and lacks institutional standardization or long-term follow-up mechanisms.

Weekly Programs for Women and Family-Oriented Guidance

According to administrators (A1–A6), weekly religious programs for women are held at three Masjids. These programs generally focus on religious education, moral values, family responsibilities, and household well-being.

Administrators also noted that these sessions indirectly support family guidance by enhancing marital relationships and parenting practices. Women's programs are seen not only as opportunities for personal spiritual growth but also as tools to foster family stability and guide children's moral development (A1, A5, A7). However, despite their broader goals, the way these programs are carried out differs among the three Masjids.

Weekly Jumu'ah (Friday Khutbah) as a Platform for Moral and Social Guidance.

All administrators (A1–A6) highlighted that weekly Jumu'ah prayers and khutbah delivery are the most consistently organized and institutionally rooted activities across all Masjids. The khutbah serves as a key platform for delivering religious messages, moral guidance, and social awareness to the wider Muslim community.

In terms of content, administrators explained that khutbahs generally include themes of individual spiritual development such as Taqwa (God-consciousness), strengthening salah (prayer), and moral discipline. In addition, khutbahs address family-oriented guidance, including marital responsibilities, parenting roles, and maintaining harmony within the household (A1–A6).

Furthermore, khutbahs extend beyond the Masjid to address broader social responsibilities, highlighting ethical behavior, community unity, honesty, and civic duty. Occasionally, they also address current issues impacting the Muslim community, such as youth conduct, moral decline, and social problems influenced by modern technology (A1–A6).

Despite this wide thematic coverage, Masjid administrators acknowledged that khutbah content remains largely general and lacks a systematic structure within a sustained, targeted social intervention framework. Consequently, its effectiveness in promoting long-term behavioral change remains limited (A1, A4, A6).

Organizing Ijtima for Community Engagement

Administrators (A5–A6) reported that Ijtima gatherings are occasionally held at the Al-Hilal Pura and Rifai Pura Masjids, with approximately four to five events held at each location over the past five years. These gatherings are intended to strengthen Islamic values, enhance unity, and promote religious awareness among community members (A5–A6). Additionally, the Masjid Thambala Muhayyuddin Jumma'ah Masjid was designed and organized Ijthimas around 8 to 10 years ago, but it is now in poor condition, with only a small community group remaining. However, administrators also noted that these programs are not held regularly and lack formal documentation or structured long-term planning, which limits their institutional impact and continuity.

Quran Madrasa Education for the Young Generation

All administrators (A1–A6) identified Quran Madrasa education as a foundational approach for shaping the younger generation. Some years ago, Maktab classes were implemented and primarily focused on Qur'anic literacy, basic Islamic teachings, and moral discipline. But now, after the government introduced the Ahadiyyah Sunday School to improve students' religious knowledge, the Maktab system was stopped (A1–A6). However, some Masjids still operate Quran Madrasas with very few students to prevent students from being disconnected from the Quran (Observation, 2022–2026).

Ahadiyyah Education System

Initially, the three Masjids mentioned above ran a Madrasa system that covered all aspects of Islamic education for students. Over time, the government introduced similar religious education programs for various faiths, each under different names. For Muslims, this system is called Ahadiyya. At Thambala Masjid, about 100 students enroll, while at Al-Hilalpura, enrollment ranges from 100 to 110, with Rifaipura showing a similar number. This system helps young people gain Islamic knowledge. The administrators mentioned that educating younger generations tends to be easier compared to focusing on older individuals.

The administrators' views (A1–A6) show that Masjids in the study area mainly depend on a mix of personal counseling and traditional religious methods. These methods include Khutbahs on moral, family, social, and current issues; programs for women and families; Ijtima and Quran and Ahadiyya education to involve the Muslim community.

Challenges of Shaping Society through the Masjid

The Masjid plays an important role in shaping the moral, spiritual, and social development of the Muslim community. However, several challenges undermine the effectiveness of Masjid-based community development efforts. Based on the views expressed by Masjid members, the following issues were identified.

Lack of Understanding and Internal Conflicts among Masjid Members

One of the major challenges is the lack of mutual understanding and cooperation among Masjid committee members. Many members prioritize protecting their personal reputation and status as committee members over sincerely serving the community. This leads to unhealthy competition, misunderstandings, and conflicts within the masjid administration (A1, A3, A6).

Furthermore, some members show limited involvement in organizing religious and social programs. The burden of organizing activities often falls on a small number of active individuals, reducing the overall effectiveness of community engagement. Such internal divisions weaken unity and harm the Masjid's image and influence in society.

Failure of Some Masjid Members to Practice Islamic Values

Another challenge is that some Masjid members themselves do not fully practice Islamic teachings in their

daily lives. Since masjid leaders and committee members are expected to serve as role models for the community, their behavior significantly shapes public perception (P1, P2, P6, P8, P10).

When community members observe inconsistencies between Islamic teachings and the actions of Masjid representatives, trust and respect for the institution decline. This limits the Masjid's ability to guide society effectively toward Islamic moral and ethical values.

Lack of Effective Efforts to Shape the Community

Although masjids conduct religious activities such as weekly classes, sermons, and Quranic classes, these efforts are sometimes not sufficient to address current social challenges. Many programs are limited to ritual practices and fail to address broader community issues, such as youth development, family problems, mental health, social responsibility, and moral education.

In some cases, there is also a lack of proper planning, communication strategies, and follow-up. As a result, the programs conducted by the masjid may not have a long-term positive impact on society. This highlights the need for more systematic and community-centered approaches to masjid activities.

The community is unprepared for social transformation.

The study also found that some members of society are not ready to change, even when religious guidance and awareness programs are available. Social habits, cultural influences, personal attitudes, and attachment to worldly lifestyles often prevent individuals from embracing moral and spiritual transformation.

This resistance makes it difficult for masjids to promote positive behavioral change. It shows that community development is a gradual process that requires patience, ongoing education, and strong engagement between the masjid and society.

Influence of the Modern World and Technology

Modern technology, especially smartphones, television, and social media, has become another major challenge to the masjid's role in shaping society. Excessive use of digital entertainment and online platforms often distracts people from religious practices, family interaction, and participation in Masjid activities (P1, P3, P4, P5, P13, P15, P20, P21).

Youth, in particular, are strongly influenced by online content, which may sometimes contradict Islamic values and cultural norms. As a result, attendance at religious programs and community engagement may decline. At the same time, technology can also create social isolation and reduce direct human interaction within the community (P2, P6, P8, P10, P12, P14, P16, P19, P20, P21, P24, P28).

However, technology should not be viewed solely in a negative light. If used wisely, digital platforms can be valuable tools for Islamic education, da'wah, and community outreach. Therefore, masjids need to adapt to technological changes and use modern communication methods to engage society effectively.

Prioritizing schools' education

Many parents encourage their children to focus more on formal education than on Islamic studies (P1, P4, P6, P9, P15, P16, P18, P20, P21, P24, P28). Although Masjids do organize Maktab classes or Ahadhiyya for kids, Islamic learning tends to be given less importance compared to mainstream school curricula. This reflects a common misconception that religious and secular knowledge are separate fields. However, from an Islamic perspective, knowledge is unified; Islam does not categorize it as "Islamic" versus "worldly". Instead, both religious and beneficial worldly knowledge are equally valued and should be pursued harmoniously for the comprehensive development of individuals

Occupied with family responsibilities

All three Masjids organize weekly religious classes for women. However, women's participation and regular attendance in these programs remain very low. Many women prioritize their family responsibilities and household duties over attending religious classes. Their busy schedules, particularly cooking and caring for family members (P1, P2, P3, P5), make it difficult for them to participate consistently. In addition, a lack of support from their husbands for pursuing Islamic learning further limits their involvement (P6, P9, P10, P12, P18, P2). Many women also feel the need to remain at home to supervise and protect their children (P1, P2, P3, P5, P6, P9, P10, P12, P18, P26, P27, P28, P29). These challenges pose significant obstacles to their continued participation in Masjid-based educational programs.

Community Satisfaction with the Role of the Masjid

Community satisfaction with the Masjid's role refers to how well it meets the community's religious and social needs. It reflects people's perceptions of leadership effectiveness and the overall performance of the Masjid's activities.

Educational Background of Masjid Administrators

Participants also expressed concerns about the educational background of Masjid administrators. In all three Masjids, only a few committee members possess higher education and Sharee'ah qualifications, while most are involved in business or daily-wage work (P1-P8, P10, P15-20). Although these individuals contribute positively to the community's economy, respondents believed that their work commitments often limit the time, attention, and effort they can devote to Masjid management. As a result, Masjid activities primarily focus on routine religious duties, while educational, social, and community development efforts receive less emphasis.

Masjid Administrators as Community Role Models

Another important concern relates to the role-modeling function of Masjid administrators. Community members generally expect Masjid leaders to demonstrate exemplary moral conduct, religious commitment, integrity, fairness, and active engagement with community members. However, some respondents perceived that certain administrators do not consistently exhibit these qualities (P4, P8, P10, P11, P15, P17, P20, P21, P24, P28). This perception has weakened trust and confidence in Masjid leadership and has reduced the motivation of some community members to participate actively in Masjid programs and activities. Participants emphasized that Masjid leaders who embody Islamic values and serve as positive role models can significantly enhance community participation and strengthen the relationship between the Masjid and its congregation.

Responsiveness to Community Needs and Social Issues

Furthermore, respondents expressed dissatisfaction with the limited involvement of the Masjids in addressing contemporary social issues affecting the community. Issues such as youth development, family-related challenges, educational support, poverty alleviation, and social welfare were identified as areas that require greater attention from Masjid administrations. Many participants believed that the Masjids possess considerable potential to contribute to community development but are constrained by administrative weaknesses, insufficient planning, and limited leadership capacity (P5, P7, P9, P10, P11, P16, P17, P23, P24, P25, P26). As a result, community members' expectations often exceed the current level of services and programs provided by the Masjids.

Overall Community Satisfaction

Overall, the findings suggest that community satisfaction with the role of the Masjids is influenced not only by the provision of religious services but also by the quality of leadership, administrative effectiveness, moral example set by Masjid leaders, and the ability of Masjid institutions to address the wider social, educational, and developmental needs of the community. Addressing these challenges could enhance public confidence in

Masjid leadership, increase community participation, and strengthen the Masjid's role as a center for religious guidance, social cohesion, and community development.

CONCLUSION

The Masjid has historically been more than a place of worship; it was central to education, social cohesion, and civic guidance. Historical Masjids actively engaged with people, shaping moral, social, and intellectual life (Abbas, 2019; Omar et al., 2019; Sofuan, 2020; Abas et al., 2025). Meanwhile, Masjids in the Lankapura Division still require additional development in these broader functions. Their emphasis on ritual worship should be enhanced with programs targeting social issues, crime prevention, and ethical education, as their current strategy clearly lacks a connection to the community they serve. Revitalizing Masjids in Lankapura to address contemporary societal needs is crucial for restoring their relevance, strengthening communal ties, and ensuring they fulfill their historical role as holistic institutions that link people, faith, and social responsibility.

REFERENCES

1. Abbas, A. K. I. (2019). The role of the mosque as community center: A social sustainable approach. Hamad Bin Khalifa University (College of Islamic Studies). Available via ProQuest (Doc ID: 2638012679).
2. Abu Bakar, A., Bohori, N. A. b. M., & Azmin, M. H. b. (2019). Child-friendly masjid: Physical layout and perspective of children and families. *Journal of Architecture, Planning & Construction Management*, 9(1), 1–14.
3. Afif, M., & Anggoro, S. Y. (2018). The analysis of infaq fund administration Masjid Jogokariyan Mantrijeron Yogyakarta in Islamic perspective. *Jurnal Ekonomi dan Bisnis Islam*, 4(1), 78–90. <https://doi.org/10.20473/jebis.v4i1.10075>
4. Ahmed, H. (2013). Mosque as monument: The afterlives of Jama Masjid and the political memories of a royal Muslim past. *South Asian Studies*, 29(1), 51–59. <https://doi.org/10.1080/02666030.2013.772814>
5. Alwiyah Tufani, J., Warsono, S., Suandi, A. B., & Muhammad, M. (2024). The performance of governance by ABC mosque management: A case study of historic Jami' mosques in the Special Region of Yogyakarta. *Journal of Accounting Inquiry*, 3(1), 010–019. <https://doi.org/10.14421/jai.2024.3.1.010-019>
6. Eniafe, A. A. T., Azmin @ Che Wan, A. A., Abdullah, S., Hussain, M. N. M., Rahman, M. M., & Owoyemi, M. Y. (2020). The effect of Islamic ethical administrative practices of Imamship on Masjid performance among Muslim community in Lagos State, Nigeria. *International Journal of Business and Technopreneurship*, 10(2), 279–298.
7. Lanre, O., Malik, A., & Hamad, A. S. (2014). The impact of mosque in development of Islamic education in Nigeria (IMDIEN). *GSE E-Journal of Education*, 2, 93–98.
8. Lolytasari, L., Sulistiono, B., Basuki, S., & Rahiem, M. D. H. (2021). The archival works at three historic mosques in Indonesia: The documentation of the society's religious and social life. *Library Philosophy and Practice (e-journal)*. <https://digitalcommons.unl.edu/libphilprac/6570/>
9. Mahmud, I., Rawshon, S., & Rahman, M. J. (2012). Role of Masjid for human resource development. *IIUC Studies*, 9, 279–292. <https://doi.org/10.3329/iiucs.v9i0.24032>
10. Mohd Nor, M. R., Ibrahim, A. Z. B., Hamid, F. A. F. A., Jalani, H., Ramli, M. F. M., Yusof, A., & Latif, F. A. (2012). Islamic educational system in Kelantan, Malaysia: Traditional and modern approaches. *Middle-East Journal of Scientific Research*, 11(9), 1238–1243. <https://doi.org/10.5829/idosi.mejsr.2012.11.09.22704>
11. Omar, N., Muda, Z., Yaakob, R., & Maoti, M. (2019). Masjids as an agent for community development in the history of Islam. *International Journal of Academic Research in Business and Social Sciences*, 9(9), 763–772. <https://doi.org/10.6007/IJARBS/v9-i9/6368>
12. Omer, S. (2010). Some lessons from Prophet Muhammad (SAW) in architecture: The Prophet's mosque in Madinah. *Islamic Studies Journal*, 115–140.

13. Rahman, A. H. A., Mohamed, A., Ahmad, W. I. W., Adam, F., & Mohamad, Z. (2011). Religious education programs in the rural mosques, Terengganu, Malaysia. *British Journal of Humanities and Social Sciences*, 2(2), 31–38.
14. Risky, A., Suyadi, & Husain, A. M. (2024). The role of the Masjid in educating harmonious families (A study at Jogokariyan Masjid, Mantrijeron). *Journal of Proceedings Series*, 2, 9–15.
15. Triayudha, A., Pramitasary, R. N., Anas, H. A., & Mahfud, C. (2019). Relations between mosque and social history of Islamic education. *Hunafa: Jurnal Studia Islamika*, 16(1), 142–153.
16. Umar, R., Idris, M., Mokodenseho, S., Aziz, A. M., & Rumondor, P. (2022). The role of mosque administration board in enhancing mosque vitality. *Journal Name*, volume(issue), page–page. <https://doi.org/xxxxx>