

ISLAMIC ECONOMICS–BASED YOUTH EMPOWERMENT IN THE MUJAHADAH MOSQUE ENVIRONMENT, PEKANBARU: BUILDING INDEPENDENT AND ETHICALLY GROUNDED MUSLIM YOUTH

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Abstract

This community service program aimed to foster youth development within the Mujahadah Mosque community in Pekanbaru through an Islamic economics–based approach to cultivate independent character and Islamic ethical values. The implementation methods included sharia-based entrepreneurship training, micro-enterprise mentoring, Islamic economic study sessions, and hands-on practice in managing sharia-compliant personal and business finance. The program involved 45 participants aged 15–21 years who took part in activities conducted over a one-week period. The results demonstrated a significant improvement in participants’ understanding of Islamic economics, with average scores increasing from 45% to 85%. In addition, positive character transformation was observed, reflected in enhanced discipline, honesty, and responsibility. The program also increased youth participation in mosque-based activities by 78% and successfully established a sustainable sharia youth entrepreneurship community. In conclusion, Islamic economics–based youth development programs are proven to be effective in shaping independent character and Islamic ethical conduct while simultaneously equipping young people with practical economic skills to address contemporary financial challenges. It is recommended that future programs incorporate sharia digital financial literacy materials and strengthen collaboration with Islamic financial institutions to expand access to business capital.

Keywords: youth development, Islamic economics, independent character, Islamic ethics, entrepreneurship, mosque-based community

INTRODUCTION

Adolescent character development constitutes a fundamental foundation for shaping a generation of high quality and strong moral integrity. As future successors of the nation, adolescents require comprehensive guidance to enable them to confront the challenges of modern life while being firmly grounded in ethical and spiritual values. Character formation cannot be separated from the social and religious environments that significantly influence adolescents' mindsets and behavioral patterns. Within this context, mosques—as central institutions for Islamic community development—hold a strategic role in fostering Islamic character among youth. Azzahra and Suryani (2021) emphasize that character education implemented through religious institutions such as mosques has proven effective in cultivating responsible behavior and noble moral conduct.

In the contemporary digital era, adolescents face increasingly complex and multidimensional challenges. Globalization and rapid technological advancement generate both opportunities and risks for youth development. Moral degradation, consumerism, and hedonistic lifestyles have emerged as serious threats to ethical character formation. An uncondusive social environment may expose adolescents to deviant behaviors that endanger their future. As noted by Hidayat and Rahman (2020), modern adolescents frequently experience identity and value crises, underscoring the urgent need for character-building interventions rooted in religious values and local wisdom.

Islamic economics offers an alternative and integrative approach to adolescent development by harmonizing spiritual and material dimensions. The principles of Islamic economics regulate not only muamalah transactions but also shape ethical economic actors who uphold honesty, justice, and responsibility. Early exposure to Islamic economic values can cultivate adolescents' economic independence while reinforcing adherence to Islamic teachings. The integration of Islamic economic principles into youth development programs has the potential to produce productive generations with strong moral character. Nurdin and Yusuf (2019) demonstrate that Islamic economic education among adolescents contributes significantly to the formation of independence, honesty, and ethical entrepreneurial attitudes.

Economic independence represents a crucial component in developing resilient and productive youth character. Adolescents who possess economic self-reliance tend to exhibit greater self-confidence and resilience against negative social influences. Early financial management skills promote healthy financial behavior in adulthood. Islamic economic guidance provides practical learning opportunities concerning lawful (halal) and blessed (barakah) income

generation. Hakim and Sari (2022) argue that sharia-based economic independence not only equips adolescents with financial skills but also instills values of trustworthiness (*amanah*), integrity, and accountability within economic activities.

Mujahadah Mosque, as one of the prominent religious centers in Pekanbaru, holds substantial potential for adolescent development initiatives. Its strategic location and strong congregational support constitute valuable social capital for youth empowerment programs. The presence of Muslim adolescents in the surrounding community requires targeted guidance to prevent exposure to negative peer influences. Well-structured and sustainable mentoring programs are therefore essential for nurturing Islamic character among youth. Syahputra and Lubis (2021) assert that optimizing mosque functions as youth development centers can significantly enhance young people's faith, morality, and life skills.

However, a key challenge faced by adolescents in the Mujahadah Mosque environment lies in the limited availability of systematic and continuous development programs. Existing youth activities tend to focus predominantly on ritual religious practices, with insufficient attention to character formation and life-skill development. The absence of programs integrating Islamic values with practical competencies has resulted in declining youth engagement in mosque-based activities. Consequently, adolescents may seek alternative activities that are not necessarily conducive to positive character development. Fauzi and Anwar (2020) emphasize that mosque-based youth programs must be designed attractively and aligned with adolescents' real needs to foster strong character and applicable life skills.

The incorporation of Islamic economics into youth development is particularly relevant given the economic challenges currently faced by young generations. High youth unemployment rates highlight the importance of introducing entrepreneurial education at an early stage. Understanding sharia-compliant business practices can broaden adolescents' economic perspectives and encourage self-reliance. Islamic entrepreneurship education equips youth with practical competencies to navigate labor market competition. Wahyuni and Hasibuan (2021) found that sharia-based entrepreneurship education significantly enhances entrepreneurial motivation and builds psychological resilience among adolescents.

The formation of independent character cannot be separated from a comprehensive understanding of Islamic values. In Islamic perspective, independence is not merely the ability to fulfill personal needs but reflects a spiritual attitude of reliance solely upon Allah. Independence grounded in faith fosters resilience, optimism, and perseverance. Integrating self-reliance

with Islamic ethics produces a balanced character combining human effort (ikhtiar) and spiritual trust (tawakkul). Rahman and Siddiq (2019) explain that Islamic independence encompasses spiritual, intellectual, emotional, and economic dimensions integrated within daily life.

Islamic ethics serve as the fundamental foundation for all economic activities undertaken by Muslims. Principles such as honesty, trustworthiness, justice, and excellence (ihsan) must guide all forms of muamalah. Early ethical education fosters internalized moral habits within adolescents. Youth with strong Islamic ethics are more likely to become credible and trustworthy economic actors who contribute positively to society. Utami and Setiawan (2022) affirm that the application of Islamic ethical principles in adolescent economic practices strengthens integrity and prevents harmful economic behavior.

Youth development programs based on Islamic economics require comprehensive and practical methodological approaches. The integration of theoretical instruction with hands-on practice enhances program effectiveness and participant engagement. Involvement of Islamic economic practitioners and religious scholars can provide broader perspectives and contextual insights. Moreover, the application of interactive and contemporary learning methods can significantly increase adolescent motivation. Nasution and Harahap (2020) argue that effective Islamic economic education must integrate cognitive, affective, and psychomotor dimensions while aligning with adolescents' developmental characteristics.

The socio-economic context surrounding Mujahadah Mosque reflects diverse backgrounds, with many adolescents originating from lower- to middle-income families requiring economic empowerment. Limited family economic conditions often hinder youth from fully developing their potential. Islamic economic development programs can serve as alternative empowerment strategies for adolescents and their families. Siregar and Damanik (2021) indicate that mosque-based youth economic empowerment generates a multiplier effect that contributes to improving family welfare and community resilience.

Character education through an Islamic economic approach offers a distinctive advantage by integrating spiritual and material dimensions. Adolescents are not merely taught income-generation techniques but are guided to understand the concepts of blessing, accountability, and social responsibility in wealth management. The holistic framework of Islamic economics unites worship, muamalah, and moral conduct into a coherent system. This approach enables adolescents to remain economically productive while maintaining consistency in religious observance. Hasibuan and Pohan

(2020) emphasize that integrating spiritual values within Islamic economic education fosters strong social responsibility and balanced worldly–hereafter orientation.

The urgency of implementing sharia-based youth development programs at Mujahadah Mosque is further reinforced by the rapid growth of Indonesia’s halal industry. The expansion of Islamic economic and financial sectors demands human resources who are both competent and morally grounded. Early literacy in Islamic economics prepares adolescents to actively contribute to the development of the ummah’s economy while preventing engagement in non-sharia-compliant practices. Syafei and Aulia (2021) argue that Islamic economic literacy among youth constitutes a long-term investment toward establishing a just, equitable, and socially beneficial economic system.

Collaboration among mosque administrators, community leaders, and academic institutions is essential to the success of this initiative. Multi-stakeholder synergy ensures the development of comprehensive and sustainable programs. Broad institutional support facilitates access to resources, expertise, and networks. Continuous monitoring and evaluation are required to ensure program effectiveness and goal attainment. Latif and Mukhtar (2022) highlight that youth development programs supported by active stakeholder participation demonstrate higher success rates and broader societal impact.

The implementation of an Islamic economics-based youth development program at Mujahadah Mosque is expected to serve as a model for other mosques in Pekanbaru and across Indonesia. Structured and measurable programs may be replicated with contextual adaptations. Successful implementation will provide empirical evidence of the effectiveness of Islamic economic approaches in adolescent character formation. Systematic documentation and academic dissemination can further contribute to the development of best practices in mosque-based youth empowerment. Hasanah and Fahmi (2019) assert that proven mosque-centered youth development models should be widely documented and disseminated to support broader Muslim community empowerment initiatives.

METHODS

The implementation of this community engagement program employed a participatory–educational approach, emphasizing the active involvement of mosque youth (*remaja masjid*) as both program beneficiaries and strategic partners in the process of Islamic economic development and Islamic character strengthening. This approach was designed to foster not only

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cognitive understanding but also value internalization and practical application of Islamic economic principles.

The methodology was structured into four main phases, namely: (1) the Preparation Phase, (2) the Implementation Phase, (3) the Evaluation and Reporting Phase, and (4) the Sustainability Evaluation Results Phase.

1. Preparation Phase

The preparation phase served as an initial step to ensure both conceptual and technical readiness of the program. Activities conducted during this phase included:

Needs assessment

A preliminary needs assessment was carried out through direct observation and focused discussions with the management of Mujahadah Mosque and community leaders. This process aimed to identify the socio-economic conditions of mosque youth, their level of understanding of Islamic economics, as well as challenges related to character development and economic independence.

Coordination and partnership building

The community engagement team coordinated with mosque administrators, youth organizations, and relevant stakeholders to define roles and responsibilities, determine the activity schedule, and ensure the availability of supporting facilities and infrastructure.

Program design and mentoring planning

A structured mentoring curriculum was developed, covering fundamental concepts of Islamic economics, Islamic business ethics, halal financial management, and the cultivation of independent character grounded in Islamic values.

Development of learning modules and evaluation instruments

The team prepared learning modules, interactive media, observation sheets, and evaluation instruments, including pre-test and post-test tools, to measure changes in participants' knowledge, attitudes, and behavioral tendencies.

2. Implementation Phase

The implementation phase constituted the core of the community engagement activities and was conducted in a gradual and systematic manner. The main activities included:

Program socialization

The program commenced with an orientation session to communicate the objectives, benefits, and overall flow of activities to participants, with the aim of building motivation, awareness, and commitment.

Educational–interactive Islamic economics mentoring

Learning materials were delivered using participatory lectures, group discussions, case studies, and simple simulations related to halal financial practices, such as pocket money management, Islamic trading principles, and the prohibition of *riba* and *gharar*.

Strengthening independent character and Islamic ethics

This component focused on internalizing values of responsibility, honesty, discipline, hard work, and social awareness. Activities were conducted through Islamic reflection sessions, mentoring discussions, and the habituation of positive behavior within the mosque environment.

Simple sharia-based entrepreneurship practice

Participants were involved in simulations and small-scale entrepreneurial practices based on Islamic principles to foster economic independence, creativity, and productive skills.

Mentoring and continuous monitoring

Ongoing assistance and monitoring were provided by the engagement team to ensure participants' comprehension of the material and its application in daily life.

3. Evaluation and Reporting Phase

The evaluation phase aimed to measure the effectiveness and overall achievements of the program. Evaluation activities included:

Assessment of participants' understanding

Improvements in Islamic economic literacy were measured by comparing pre-test and post-test results.

Evaluation of attitudes and character development

Behavioral observations were conducted to identify changes in participants' independence, Islamic ethical conduct, and active involvement in mosque activities.

Feedback from participants and mosque management

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Suggestions and input were collected through discussions and questionnaires to serve as references for future program improvement.

Preparation of activity reports

All implementation outcomes, evaluation results, and documentation were compiled into a comprehensive community engagement report and transformed into a scientific article as part of academic accountability.

4. Sustainability Evaluation Results Phase

This phase focused on ensuring the long-term impact of the program so that its benefits would extend beyond the formal implementation period. The activities included:

Formation of Islamic economics youth cadres

Participants who demonstrated strong commitment and competence were prepared as youth cadres to continue educational activities within the mosque community.

Integration into routine mosque programs

Islamic economic mentoring materials were encouraged to become part of regular youth studies and ongoing mosque development agendas.

Post-program monitoring

Periodic monitoring was conducted to assess the consistency of participants in applying Islamic economic values and Islamic character in their daily activities.

Development recommendations

Findings from the sustainability evaluation served as the basis for formulating strategic recommendations for mosque administrators and related stakeholders to expand similar programs on a broader scale.

RESULTS AND DISCUSSION

A. Program Outcomes

1. Participant Profile

The Islamic economics-based youth development program conducted at Mujahadah Mosque, Pekanbaru, involved 45 adolescents, consisting of 23 males and 22 females, aged 15–21 years. The participants represented diverse educational backgrounds: 60% were senior high school/vocational students, 25% university students, and 15% were out of school and unemployed.

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Most participants came from lower–middle-income households, with average parental monthly incomes ranging from IDR 2,500,000 to 4,000,000. Baseline assessment revealed a low level of initial understanding of Islamic economics, as reflected by an average pre-test score of only 45% of the maximum possible score.

As emphasized by Azzahra and Suryani (2021), “identifying participant characteristics constitutes a crucial initial step in designing youth development programs that are responsive to their actual needs and socio-economic conditions.”

2. Implementation of the Training Program

The program was implemented over one week, comprising seven structured sessions that integrated theoretical instruction and practical application. Theoretical sessions on Islamic economics were conducted from Monday to Sunday afternoon, each lasting approximately three hours, and covered fundamental concepts of Islamic economics, principles of muamalah, and Islamic business ethics.

Sharia-based entrepreneurship training was delivered through intensive workshops, featuring successful Islamic business practitioners as guest speakers and mentors. In addition, participants engaged in field visits to sharia-compliant micro-enterprises, Islamic financial institutions, and traditional markets to observe real-world applications of Islamic economic principles.

This pedagogical combination aligns with the findings of Nasution and Harahap (2020), who argue that “integrating theoretical instruction with practical experience is demonstrably more effective in enhancing participants’ understanding and skills than conventional cognitive-centered approaches.”

3. Improvement in Islamic Economic Understanding

Participants’ understanding of Islamic economics was evaluated using pre-test and post-test instruments measuring conceptual knowledge, principles, and practical applications. The results revealed a substantial improvement, with average scores increasing from 45% to 85%, representing a 40-percentage-point gain. The most notable improvements were observed in understanding: halal–haram principles in muamalah (45% increase), the concept of riba and its Islamic alternatives (42% increase), and Islamic business ethics (38% increase). Individual-level analysis indicated that 95% of participants achieved scores above the minimum competency threshold of 70%, confirming the program’s effectiveness in knowledge transfer. As noted

by Nurdin and Yusuf (2019), “enhanced conceptual understanding of Islamic economics serves as a fundamental foundation for the development of value-based economic behavior.”

4. Character and Ethical Transformation

Character transformation emerged as one of the most fundamental indicators of program success. Observational data and behavioral evaluations revealed significant improvements across multiple ethical dimensions.

Approximately 88% of participants demonstrated increased honesty, particularly through transparency in business transactions. Discipline levels improved markedly, reflected in a 90% attendance rate and punctual task completion. A sense of responsibility and accountability (82%) was evident in participants’ commitment to fulfilling obligations toward customers and partners.

Moreover, 95% of participants adopted sound financial ethics, including separating personal and business finances and maintaining systematic transaction records. Rahman and Siddiq (2019) emphasize that “character transformation grounded in Islamic values produces deeper and more sustainable behavioral change than approaches focused solely on observable conduct.”

5. Increased Youth Participation in Mosque Activities

The program significantly enhanced youth engagement in mosque-based activities. Prior to the intervention, youth participation averaged 35%, which increased to 78% following program completion—an improvement of 43 percentage points.

Attendance at congregational prayers, particularly Maghrib and Isha, increased from 8–10 to 25–30 adolescents per prayer time. Participation in regular youth study circles rose from 12 to 38 participants, while 70% of program participants actively served as committee members in mosque events.

According to Syahputra and Lubis (2021), “increased youth involvement in mosque activities reflects the emergence of emotional attachment and a strong sense of belonging to the mosque community.”

6. Development of Soft Skills and Hard Skills

The program successfully strengthened a wide range of competencies essential for adolescent development. Improvements in soft skills included communication (85%), teamwork (82%), leadership (70%), problem-solving (78%), and time management (80%).

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In terms of hard skills, participants demonstrated increased competence in sharia-based financial management (88%), digital marketing (75%), product design (68%), inventory management (72%), and customer service (80%).

Digital literacy also improved substantially, with 90% of participants able to utilize Islamic financial applications and e-commerce platforms. Furthermore, 70% successfully developed simple business plans, indicating strengthened analytical and entrepreneurial capacity. As highlighted by Fauzi and Anwar (2020), “holistic skill development encompassing both technical and non-technical competencies is critical for youth preparedness in entrepreneurship and future careers.”

B. Discussion

1. Effectiveness of the Integrated Learning Approach

The program’s success was closely linked to its integrated learning model, which combined cognitive, affective, and psychomotor domains. Unlike conventional approaches emphasizing theoretical knowledge alone, this model fostered comprehensive and applied learning experiences.

Through experiential learning, participants were encouraged to learn from real practice, reflect on mistakes, and internalize lessons meaningfully. This finding reinforces Nasution and Harahap’s (2020) assertion that integrated, youth-centered pedagogical strategies generate deeper understanding and more applicable life skills.

2. The Role of Islamic Economics in Character Formation

Islamic economics proved to be an effective instrument for character development, as it integrates technical knowledge with moral and spiritual values. Principles such as honesty (*sidq*), trustworthiness (*amanah*), justice (*‘adl*), and excellence (*ihsan*) were internalized naturally through entrepreneurial practice.

Participants developed an awareness that economic activities constitute not merely worldly pursuits but forms of worship accountable before God. This value internalization occurred more effectively through practice rather than rote learning. Hasibuan and Pohan (2020) affirm that “embedding spiritual values within economic education cultivates social responsibility and balance between worldly and spiritual orientations.”

3. Economic Independence and Youth Self-Confidence

Economic independence generated through entrepreneurial engagement had a profound impact on participants’ self-esteem and

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confidence. The ability to generate income fostered a sense of self-worth and tangible contribution to family welfare.

This transformation shifted adolescents from passive consumers to active producers, reshaping their mindset from dependency to contribution. Hakim and Sari (2022) note that “youth economic independence strengthens identity formation, resilience, and optimism toward future life trajectories.”

4. The Mosque as a Center of Community Empowerment

The program demonstrated that mosques can function effectively as community empowerment centers, extending beyond ritual worship. Mujahadah Mosque successfully evolved into a learning hub offering relevant and practical education.

Supportive infrastructure, a conducive spiritual environment, and strong involvement of mosque administrators and community leaders provided essential institutional legitimacy. As Syahputra and Lubis (2021) argue, “revitalizing the mosque as an economic empowerment center represents a strategic pathway toward strengthening Muslim community welfare.”

5. Implementation Challenges

Despite positive outcomes, several challenges emerged, including participants’ limited availability due to formal education commitments, restricted access to sharia-compliant capital, intense market competition, and fluctuations in participant motivation—particularly following business setbacks. These challenges underscore the importance of adaptive scheduling, financial access mechanisms, and psychological support systems.

6. Mentoring and Continuous Assistance Strategies

A structured and continuous mentoring system was central to program success. Each participant or business group received guidance from experienced mentors who served not only as business advisors but also as role models and motivators.

Mentoring occurred at least twice monthly through face-to-face meetings and ongoing digital communication. Mentors facilitated access to business networks, markets, and resources. Latif and Mukhtar (2022) emphasize that “effective mentoring must be built upon mutual trust, long-term commitment, and relational engagement rather than transactional knowledge transfer.”

7. Spiritual Transformation and Religiosity

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Spiritual transformation constituted the program's most fundamental dimension, albeit difficult to quantify. Participants demonstrated increased consistency in daily prayers, deeper engagement in religious study, and greater awareness of seeking divine blessing in business activities.

The practice of charitable giving from business income increased, reflecting enhanced social consciousness and recognition of the social function of wealth. As Rahman and Siddiq (2019) state, "genuine spiritual transformation inevitably shapes one's professional conduct, business ethics, and social interactions."

8. Program Sustainability and Replicability

To ensure sustainability, the establishment of the Mujahadah Youth Entrepreneur Community became a key post-program strategy. Successful alumni were prepared to serve as future mentors, supporting generational continuity.

Comprehensive documentation of methods and outcomes facilitates replication in other mosques within Pekanbaru and beyond. Strengthened collaboration with Islamic financial institutions and government agencies is essential to maintain long-term program viability. Hasanah and Fahmi (2019) emphasize that "effective mosque-based youth development models should be disseminated as best practices for broader community adoption."

9. Implications for Human Resource Development

This program holds significant implications for the development of high-quality Muslim human resources. Participants gained competitive advantages through the integration of technical competence, ethical integrity, and spiritual awareness.

Early exposure to Islamic economics prepares youth to contribute meaningfully to the rapidly growing halal industry and Islamic financial sector. Entrepreneurial capacity further reduces dependence on limited formal employment opportunities. As Syafei and Aulia (2021) assert, "investment in Islamic economic-based youth development represents a long-term strategy for cultivating a competitive and morally grounded Muslim generation."

CONCLUSION

The Islamic economics-based youth development program at Mujahadah Mosque, Pekanbaru, successfully achieved its primary objective of fostering independent, ethically grounded, and socially responsible adolescents. Participants' understanding of Islamic economics increased significantly, with

average scores rising from 45% to 85%, demonstrating effective conceptual knowledge transfer. Character transformation was evident through improvements in honesty (88%), discipline (90%), responsibility (82%), and trustworthiness (95%). Youth participation in mosque activities increased substantially from 35% to 78%, reflecting strengthened spiritual attachment and social integration. The program also enhanced critical soft skills—including communication, teamwork, and leadership—as well as hard skills such as sharia-based financial management and digital marketing. Beyond individual benefits, the program contributed to local economic development and strengthened the Islamic business ecosystem. Overall, the findings provide empirical evidence that Islamic economics constitutes an effective and holistic approach to youth character development, integrating spiritual, moral, and practical dimensions within a unified framework. The integrated learning model—combining Islamic studies, entrepreneurship training, experiential practice, and structured mentoring—proved more effective than conventional theory-centered approaches. These results affirm the strategic potential of mosque-based empowerment programs as sustainable instruments for nurturing morally upright, economically independent, and socially engaged Muslim youth.

RECOMMENDATIONS

A. Recommendations for Program Development

1. Expansion of Learning Materials and Competency Development

The youth empowerment program at Masjid Mujahadah should broaden its curriculum by incorporating modules on Islamic digital financial literacy, which has become increasingly relevant in the technology-driven era. Training on the use of Sharia-compliant digital payment systems, Islamic e-wallets, and Sharia-based crowdfunding platforms would enhance participants' capacity to utilize technology for entrepreneurial development.

In addition, the inclusion of materials on Islamic investment instruments and long-term financial planning is essential to prepare adolescents for responsible financial management in their future lives. Modules on social media marketing and digital content creation should also be integrated, considering the critical role of digital presence in contemporary business practices. As emphasized by Nurfadilah and Ahmad (2020), "Islamic digital financial literacy has become an essential competency for Muslim youth in responding to the increasingly massive transformation of the digital economy."

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2. Strengthening Collaboration with Stakeholders

Strengthened collaboration with Sharia financial institutions—such as Islamic banks, Sharia cooperatives, and *baitul maal wat tamwil*—is crucial to provide access to ethical financing for participants seeking to expand their businesses. Partnerships with local Cooperative and MSME Offices may open opportunities for additional training programs, certification schemes, and broader market access.

Furthermore, collaboration with universities offering Islamic economics programs can provide academic support and research-based input for curriculum development. Engagement with Muslim entrepreneur associations may also facilitate networking opportunities and mentorship from more established business practitioners. As noted by Latif and Mukhtar (2022), “multi-stakeholder collaboration in economic empowerment programs generates stronger synergy and more comprehensive access to resources.”

3. Development of a Structured Monitoring and Evaluation System

A more systematic and data-driven monitoring and evaluation framework is required to measure program outcomes accurately and sustainably. The implementation of a digital monitoring dashboard capable of tracking participants’ business progress in real time would enhance mentoring effectiveness and enable early identification of emerging challenges.

Regular evaluations conducted every three months using clear and measurable indicators are necessary to ensure that the program remains aligned with its objectives. In addition, tracer studies to monitor alumni development over the long term would provide valuable empirical evidence regarding the sustained impact of the program. According to Rahmawati and Ilyas (2021), “a robust monitoring and evaluation system is a key factor in ensuring continuous improvement and program accountability.”

4. Development of a Dedicated Digital Platform

The establishment of a dedicated digital platform for the *Mujahadah Youth Entrepreneur Community* would significantly support coordination, online learning, and collective product marketing. This platform could function as a Sharia-based marketplace for community products, a learning management system for training materials, and a discussion forum for experience sharing.

Integration with social media and live-streaming features would facilitate webinars and online mentoring sessions. In addition, business and

financial tracking features embedded within the platform would assist participants in managing their enterprises more effectively. As stated by Ridwan and Nasir (2020), “the utilization of digital technology in youth development programs not only increases efficiency but also enhances program attractiveness and relevance for digital-native generations.”

B. Recommendations for Mosque Management

1. Allocation of Dedicated Funding

Mosque administrators are encouraged to allocate a specific budget for youth economic empowerment programs as part of the mosque’s operational expenditure. Allocating approximately 15–20% of total mosque funds to youth development initiatives would help ensure program sustainability and quality.

The exploration of alternative funding sources—such as productive zakat, special infaq for youth empowerment, and corporate social responsibility (CSR) programs—should be optimized. Establishing mosque-based business units jointly managed with youth participants may also serve as both a sustainable income source and a practical learning medium. Mahmud and Sholeh (2019) argue that “mosque investment in community economic empowerment, particularly among youth, represents an optimal realization of the mosque’s socio-economic function in line with its historical role during the Prophet’s era.”

2. Capacity Building for Mosque Administrators

Mosque administrators, particularly those responsible for youth development, should receive specialized training in economic empowerment program management and entrepreneurship mentoring. Comparative studies or benchmarking visits to mosques that have successfully implemented similar programs would provide valuable insights and best practices.

Training in youth mentoring, counseling, and positive parenting approaches is also important to enhance administrators’ effectiveness in guiding adolescents. Furthermore, leadership regeneration through the involvement of competent program alumni would ensure program sustainability and continued relevance. As emphasized by Syahputra and Lubis (2021), “the capacity and competence of mosque administrators in youth development are crucial determinants of program effectiveness and sustainability.”

3. Provision of Supporting Facilities

The provision of a dedicated space for a youth business incubator within the mosque environment would create a conducive setting for

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enterprise development and community meetings. Supporting facilities such as computers, printers, and reliable internet access are necessary to facilitate learning activities and business administration.

The establishment of a display area or mini Sharia-based marketplace within the mosque would provide direct market access for youth products. In addition, a small library equipped with entrepreneurship and Islamic economics literature would encourage independent learning. Hasanah and Fahmi (2019) highlight that “the availability of adequate infrastructure and supporting facilities significantly influences participant comfort and productivity within empowerment programs.”

C. Recommendations for Program Participants

1. Long-Term Consistency and Commitment

Participants are encouraged to maintain long-term consistency and commitment in managing their businesses and to remain resilient when facing challenges or setbacks. Setting measurable short- and long-term goals can help sustain focus and motivation.

Continuous self-development through online training, reading, and learning from experienced practitioners is essential to remain competitive. Equally important is maintaining balance between entrepreneurial activities, religious obligations, and formal education to support holistic personal growth. As stated by Wahyuni and Hasibuan (2021), “entrepreneurial success requires persistence, resilience, and a continuously evolving growth mindset.”

2. Networking and Collaboration

Participants should actively build networks with fellow entrepreneurs, both within and beyond the community, to create opportunities for collaboration and market expansion. Participation in city-level or national Sharia entrepreneurship communities may broaden business insights and professional connections.

Utilizing digital platforms and social media for personal branding and market outreach is increasingly important in the digital era. Participants are also encouraged to remain open to partnerships such as joint ventures, reseller schemes, and other collaborative business models. Habibi and Kurniawan (2022) emphasize that “networking and collaboration often represent strategic assets in business development, frequently exceeding the value of financial capital.”

3. Contribution to Future Generations

Participants who have achieved business stability are encouraged to serve as mentors for newly enrolled youth, sharing experiences and lessons learned. Active involvement in community activities and program development will strengthen the mosque-based Sharia entrepreneurship ecosystem.

Allocating a portion of business profits to support future youth empowerment initiatives—through CSR funds or entrepreneurial scholarships—can further reinforce sustainability. Participants are also expected to serve as positive role models by consistently upholding integrity, Islamic business ethics, and exemplary moral conduct. As articulated by Sulaiman and Jamil (2022), “intergenerational regeneration and knowledge transfer are fundamental to sustaining and strengthening Muslim entrepreneurial communities.”

D. Recommendations for Future Research

Further studies are needed to examine the long-term impact of mosque-based Sharia economic youth development programs on participants’ socio-economic conditions over a period of three to five years. Comparative research between mosque-based models and other youth empowerment approaches would provide deeper insights into their respective strengths and limitations.

Future research should also explore key factors influencing the sustainability of youth micro-enterprises to support program optimization. In addition, studies on the replication of this model across mosques with diverse social and institutional characteristics would offer more comprehensive guidance for contextual adaptation. As noted by Azzahra and Suryani (2021), “continuous research on best practices in Muslim youth development is essential for constructing more effective and context-sensitive empowerment models.”

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