

Reconstructing the Concept of Mosque Prosperity: QS. An-Nur Verse 36 Perspective in Society 5.0 Era

Muariva Muzakkir ^{a,1,*}, Halimah Basri ^{b,2}, Ahmad Mujahid ^{c,3}

^{*a}Alauddin State Islamic University Makassar

^bAlauddin State Islamic University Makassar

^cAlauddin State Islamic University Makassar

¹muarivamuzakkir@gmail.com; ²halimah.basri@uin-alauddin.ac.id; ³ahmad.mujahid@uin-alauddin.ac.id

*Correspondent Author; muarivamuzakkir@gmail.com

ARTICLE INFO

Article history

Received:

20-7-2026

Revised:

27-08-2026

Accepted:

23-09-2026

Keywords

Mosque prosperity

QS. An-Nur verse 36

Qur'anic exegesis

Society 5.0

ABSTRACT

The development of Society 5.0 has created new challenges for mosques in maintaining their relevance as centers of worship, education, and community empowerment. Previous studies on mosque prosperity have generally focused on conventional religious and social functions, while limited attention has been given to reconstructing this concept in response to the demands of Society 5.0. Therefore, this study aims to reconstruct the concept of mosque prosperity based on QS. An-Nūr verse 36 by providing a Qur'anic framework that is responsive to contemporary societal changes. This qualitative library research employs a tahlili exegetical approach, while the data are analyzed using a descriptive-analytical method. The data sources consist of the Qur'an, classical and contemporary tafsir literature, as well as scholarly works related to mosque prosperity and Society 5.0. The findings reveal that mosque prosperity in QS. An-Nūr verse 36 extends beyond ritual worship and encompasses four main dimensions: educational development, social empowerment, the economic strengthening of the Muslim community, and the utilization of digital technology for da'wah and public services. The novelty of this study lies in integrating the Qur'anic concept of mosque prosperity with the Society 5.0 paradigm, resulting in a reconstruction model that emphasizes adaptive, innovative, and technology-oriented mosque management while remaining grounded in Qur'anic values. This model positions mosques as centers of Islamic civilization capable of addressing the challenges and opportunities of modern society.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Throughout the history of Islamic civilization, mosques have never existed solely as places for formal worship. Far beyond their ritual functions, mosques have evolved into social institutions that play a vital role in shaping community structures and strengthening solidarity among the faithful. The example set by the Prophet Muhammad, peace be upon him, who made the mosque the center of socio-religious activities, serves as a historical foundation demonstrating that communicative and social empowerment dimensions have been embedded in the mosque's function since its inception. Various empirical findings indicate that mosque-based da'wah plays a role in driving social transformation and development, making the mosque not merely a space for worship but also an active social institution. On the other hand, the development of digital technology has transformed patterns of interaction and access to information among the public, particularly among the younger generation. Therefore, mosques need to adapt to the digital space to remain relevant and effective in fulfilling their religious roles in the modern era. (Aziz, 2026) The prosperity of a mosque is not measured by the grandeur of its building, but rather by its role as a center for worship and Islamic activities that benefit the community. Therefore, fostering the prosperity of mosques is a shared responsibility of the entire Muslim community, not just mosque administrators or religious leaders. (Erisandi et al., 2019) The obligation to foster the prosperity of mosques in Islamic teachings is not exclusively placed on men, but applies to all Muslims regardless of gender. (Adha, 2024)

However, in reality, the mosque's functions related to worldly affairs are often not fully realized in the process of building the Muslim community and Islamic civilization. In fact, the mosque occupies a highly strategic position as a socio-religious institution that bridges the two dimensions of the community's life: the religious dimension and the social dimension. Ideally, the establishment of a mosque is not solely aimed at fostering faith and piety in the spiritual realm, but is also intended to drive and enrich various aspects of the community's life in a comprehensive and sustainable manner. One of the factors underlying this situation is the lack of creativity and responsiveness among mosque administrators in addressing the various challenges faced by the community, in addition to their limitations in keeping up with and mastering advancements in science and technology. Various facts on the ground indicate that the enthusiasm for establishing mosques is often not matched by a comprehensive understanding of the history, concept, meaning, and function of the mosque itself. This situation is further exacerbated by limited human resource including imams, khatibs, administrators, and congregant who lack the necessary sensitivity and adaptability to interpret the dynamics of community life and keep pace with the rapid advancements in science and technology. (Dalmeri, 2014)

This phenomenon reflects a narrowing of the mosque's role from its original, comprehensive function. In fact, throughout Islamic history, the mosque has served not only as a place of worship but also as a center for education and intellectual development that has produced many scholars and supported the advancement of civilization. Therefore, the role of the mosque must be reconstructed by strengthening its educational functions, engaging the younger generation, implementing relevant programs, and collaborating with various segments of society so that it may once again become a center of social and spiritual transformation for the Muslim community. (Aulia et al., 2025)

The concept of Society 5.0 emerged as a response to various social challenges that industrial progress alone has failed to resolve. This social construct harnesses various innovations born from the Industrial Revolution and directs them more purposefully toward addressing the real-world problems faced by society. Cutting-edge technologies such as the Internet of Things, artificial intelligence, big data, and robotics are no longer viewed merely as tools for economic productivity but as means with the potential to improve the quality and standard of human life more broadly and equitably. (Candra et al., 2023)

In its traditional role, the mosque focuses on worship activities such as congregational prayer, religious study sessions, sermons, and celebrations of major Islamic holidays. Although these functions remain the spiritual foundation of the Muslim community, an orientation that is overly focused on formal worship can reduce the mosque's responsiveness to the changing times. Therefore, mosques need to adapt by integrating technology and strengthening their social functions in order to remain relevant, effective, and capable of meeting the ever-evolving needs of the community. (Rachmawaty et al., 2024)

This study employs a tahlili exegetical approach to comprehensively analyze Surah An-Nūr, verse 36. This method interprets the verse sequentially according to the order of the Uthmanic Mushaf by examining the meaning of the wording, the interconnections between verses, the asbābun nuzūl, relevant hadiths, and the views of the Companions and scholars regarding the verse being interpreted. (Zaini & Wahid, 2025)

A number of previous studies have addressed themes related to the prosperity of mosques. First, a study by Umairah Risa Aulia, Hadi Dharma, Nur Haniyah, Rani Selviani, and Ammamarihta, titled "Reconstructing the Role of the Mosque: More Than Just a Place of Worship," which aims to reexamine the role of the mosque to make it more relevant to the demands of contemporary society, using the Baiturrahim Mosque in Nogorejo Village, Galang Subdistrict, Deli Serdang Regency, as the subject of study. (Aulia et al., 2025) Second, a study by Rustam Pakpahan titled "The Concept of a Child-Friendly Mosque from the Perspective of the Mosque Prosperity Board (BKM)," which examines how the administrators of the Mosque Prosperity Board (BKM) understand and interpret the concept of a child-friendly mosque. This is analyzed through several dimensions, namely their views on the institutional functions of the mosque, the extent of the board members' understanding of children's rights in a religious context, their attitudes and responses toward the presence of children in the mosque environment, whether acts of violence against children occur in the place of worship, and the availability of facilities and infrastructure specifically designed to support children's needs at the mosque. (Pakpahan, 2018) Third, a study written by Yurna, Deny Ahmad Jaelani, Irwan Desiharto, Eneng Sumarni, and Moh Jailani, titled "Implementation of Mosque Development (Imaratul Masjid) in Babakan Mulya Hamlet, Pasawahan Village, Takokak Subdistrict, Cianjur Regency." This article focuses on the efforts and outcomes of the Community Service Program (KKN) in revitalizing the mosque through religious activities, community development, and improvements to mosque facilities to increase community participation in Islamic activities. (Yurna et al., 2023)

However, previous studies still have several limitations. Existing research has primarily focused on the general functions of mosques, child-friendly mosque concepts, and mosque revitalization programs. Although these studies contribute to understanding the role of mosques in contemporary society, they have not adequately addressed the gap between conventional concepts of mosque prosperity and the challenges posed by Society 5.0, particularly in relation to digital transformation, technological adaptation, and the changing needs of Muslim communities. Furthermore, studies that reconstruct the concept of mosque prosperity based on the Qur'anic perspective of QS. An-Nur verse 36 remain limited.

Therefore, this study aims to analyze the concept of mosque prosperity based on QS. An-Nūr verse 36 through a tahlili exegetical approach, examine its relevance to contemporary social conditions, and formulate a reconstruction model of mosque prosperity that responds to the challenges of Society 5.0. The novelty of this study lies in integrating the Qur'anic interpretation of QS. An-Nūr verse 36 with the Society 5.0 paradigm to develop a comprehensive framework for mosque prosperity. Unlike previous studies that mainly focus on worship, social functions, or mosque management practices, this study emphasizes the reconstruction of mosque prosperity through educational development, social empowerment, economic strengthening, and digital transformation while remaining grounded in Qur'anic values.

This study contributes theoretically to the development of Qur'anic exegesis studies on mosque prosperity through a tahlili approach. Practically, it offers a conceptual model for mosque management that integrates worship, education, social empowerment, and digital

innovation, enabling mosques to remain relevant and responsive to the needs of contemporary Muslim society.

Method

This study employs a qualitative research design based on library research using a descriptive-analytical method through a tahlili exegetical approach. The primary data source is the Qur'an, particularly QS. An-Nūr verse 36, while the secondary data sources consist of books, scientific journal articles, and various authoritative references in Qur'anic studies relevant to the themes of mosque prosperity and Society 5.0. The selection of sources was based on three main criteria: scholarly authority in the field of Qur'anic studies, representation of both classical and contemporary exegetical perspectives, and relevance to the themes of mosques, worship, and social development. Based on these criteria, this study utilizes *Al-Mufradāt fī Gharīb al-Qur'ān* by al-Rāghib al-Aṣṣahānī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by al-Baidāwī, *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Kathīr, and *Al-Tafsīr al-Munīr* by Wahbah al-Zuhaylī as the principal exegetical references.

Data were collected through documentation techniques, including the exploration, identification, selection, classification, and documentation of relevant information obtained from the selected sources. Subsequently, the data were analyzed using a descriptive-analytical method through a tahlili exegetical approach. This approach interprets Qur'anic verses systematically according to their sequence in the muṣḥaf, taking into account linguistic aspects, contextual meanings, interrelationships among verses, and the interpretations of classical and contemporary exegetes. (Ainun et al., 2023) The data analysis was conducted in four stages. First, a linguistic and exegetical analysis of QS. An-Nūr verse 36 was undertaken by referring to *Al-Mufradāt fī Gharīb al-Qur'ān* and other relevant tafsir sources. Second, the concept of mosque prosperity contained in the verse was identified and analyzed based on the interpretations of classical and contemporary exegetes. Third, the concept of mosque prosperity was reconstructed in relation to the characteristics and challenges of the Society 5.0 era, particularly those associated with digital transformation, technological adaptation, and community empowerment. Fourth, practical implementations of the reconstructed concept of mosque prosperity were formulated as responses to the challenges and opportunities presented by Society 5.0. The findings from these stages were subsequently synthesized to develop a comprehensive model of mosque prosperity grounded in Qur'anic values and responsive to the needs of contemporary society.

To ensure the validity of the research findings, this study conducted a comparative examination of interpretations derived from authoritative classical and contemporary tafsir works. Through the comparison of multiple exegetical perspectives, the study sought to obtain a comprehensive, balanced, and in-depth understanding of the concept of mosque prosperity as presented in QS. An-Nūr verse 36.

Result And Discussion

1. Analytical Exegesis of QS. An-Nūr/24: 36

- a. The Contextual Relationship (Munāsabah) of Surah An-Nūr Verse 36 with the Preceding and Following Verses (QS. An-Nūr/24: 35 and 38)

From an etymological perspective, the term *al-munāsabah* derives from the roots *al-musyākalah* and *al-muqārabah*, which respectively denote harmony and closeness among elements. Quraish Shihab, referring to the view of As-Suyuthi, defines *munāsabah* as a connection characterized by both similarity and proximity among verses, surahs, or phrases in the Qur'an, thereby revealing a thematic or semantic relationship between these parts of the text. This relationship can manifest as a connection in meaning between verses, or it can take the form of a logical-rational connection. (Auliani et al., 2025). In verse 35 of Surah An-

Nur, Allah once again reaffirms His generosity toward His servants through the parable contained in Surah An-Nur, verse 35.

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ٣٥﴾

Translation:

“Allah is the source of light in the heavens and on earth. The parable of His light is like a niche (in a wall) that is impervious, within which is a great lamp. The lamp is inside a glass container, and the glass container is like a star (shining like) a pearl, lit with oil from a blessed tree the olive tree which grows neither in the east nor in the west, whose oil is almost luminous even without being touched by fire. Light upon light (in layers). Allah guides to His light whom He wills. Allah sets forth parables for mankind. Allah is All-Knowing of everything”.

Az-Zamakhshari explains that Allah guides those who are willing to think, reflect, and seek the truth, while those who are reluctant to do so are likened to the blind. Meanwhile, a narration from Ubay bin Ka’b interprets the phrase “Allah is the light of the heavens and the earth” (QS. An-Nūr/24: 35) as a metaphor for a believer whose heart is filled with faith and the Qur’an. Thus, Allah’s light is understood as guidance that illuminates the hearts of believers and leads them to the truth. (Muzaki et al., 2024)

This text describes Allah as the source of the light of the heavens and the earth through a series of layered metaphors, such as a lamp, clear glass, and olive oil. Each element has a symbolic meaning that complements the others: the lamp as the source of light, the glass as what amplifies the light’s radiance, and the olive oil as what sustains its continuity. This arrangement of metaphors demonstrates that divine light is all-encompassing, pure, and continuous, while simultaneously building a theological understanding step by step from the concrete toward a deeper meaning. (Fitriansyah, 2025)

QS. An-Nūr verse 35 contains interrelated symbols, such as *mishkāṭ* (niche), *misbāḥ* (lamp), *zujājah* (glass), *kawkab durriyy* (sparkling star), *syajarah mubārakah* (the blessed tree), and *lā syarqiyyah wa lā gharbiyyah* (neither in the east nor in the west). Together, these symbols depict the process of inner enlightenment leading to spiritual perfection. The *mishkāṭ* symbolizes a heart ready to receive guidance; the *misbah* represents fitrah as the source of inner light; and the *zujājah* symbolizes a clear mind that safeguards and transmits the light of faith. These three form a unity that illustrates how Divine light gradually illuminates the human soul until it attains complete faith. (Kibtiyah et al., 2025) As for the following surah, in verse 37, Allah the Exalted states the following:

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ٣٧

Translation:

“Those who are not distracted by trade and business from remembering Allah, performing prayer, and paying zakat. They fear the Day when hearts and eyes will be in turmoil (the Day of Judgment)”.

Al-Tabarī explains that Surah An-Nūr, verse 37, describes the character of believers who consistently maintain their connection with Allah even while engaged in economic activities. The phrase stating that they are not distracted by trade or commerce from remembering Allah refers to those who support the mosques that Allah has commanded to

be built and exalted. They make the mosque a center of worship and obedience, so that the busyness of earning a living does not prevent them from fulfilling their religious obligations. According to al-Ṭabarī, these people remain consistent in remembering Allah, performing prayers on time, and paying zakat with complete sincerity as a form of submission to Him. Their obedience was reflected not only in the performance of ritual acts of worship but also in a deep spiritual awareness of the afterlife. This is evident in their fear of the Day of Judgment the day when human hearts and eyes will be shaken by the magnitude of the events unfolding. The fear described in this verse is not merely anxiety but an awareness of the immense responsibility they bear before Allah. They are caught between the hope of attaining salvation and the vigilance needed to avoid falling into sins that might bar them from His mercy. (Taufiq et al., 2021) According to Sayyid Qutb, Surah An-Nur, verse 37, is closely related to verse 36, which describes the mosque as a place for remembrance of Allah and worship. Verse 37 then describes those who keep the mosque thriving namely, those who are not distracted by worldly affairs, including trade and commerce. Although they actively seek their livelihood, they still prioritize remembrance of Allah, prayer, and zakat, and are able to maintain a balance between their worldly and spiritual obligations. This attitude stems from an awareness of the Day of Judgment and accountability before Allah, so they remain steadfast in their obedience. (Taufiq et al., 2021)

b. Analysis of Key Terms

Several key terms in Surah An-Nur, verse 36, possess profound meanings that significantly shape the direction of interpretation:

(a) Buyūt (بُيُوت)

The word “*buyut*” is the plural form of “*bayt*” (house). In Arabic, a house is referred to as “*bayt*” (البيت). According to etymological studies in *Maqāyis al-Lughah*, the word **bayt** refers to a place that serves as a means of protection and shelter for humans. Linguistically, the word “*bayt*” derives from the root verb “*bāta*” (بات), which means to spend the night or to settle in a place. The plural forms of “*bayt*” are “*abyāt*” (أبيات) and “*buyut*” (بيوت). Terminologically, a “house” can be defined as a dwelling used by humans to carry out various life activities. However, the function of a house is not limited to purely physical aspects but also encompasses social, psychological, and spiritual dimensions. A house is not merely understood as a building that fulfills housing needs but also as a social and spiritual institution that plays a strategic role in shaping the quality of life for individuals, families, and society. (Rif’ah & Yulistiani, 2023)

(b) Adzina (أَذِنَ)

The root of the word أذن (al-udzun) means “ear,” which is the organ of hearing. From this basic meaning, various other meanings have developed, such as to hear, to know, to inform, and to permit. In the Qur’an, the word أذن (adzina) can mean to hear and to obey, as Allah states: “*And the earth has heard (and obeyed) its Lord, and so it ought to be.*” (QS. Al-Insyiqāq/84: 2) This word is also used to mean “to know” or “to receive a notification,” as in QS. Al-Baqarah/2: 279. From this stem arise the meanings of “permission” and “announcement,” since both involve the conveyance of information that is heard by another party. Therefore, the root of the word أذن encompasses the meanings of hearing, understanding, knowing, announcing, and granting permission. (Al-Aṣḥānī, n.d.)

(c) Turfa'a (تُرْفَعُ)

The word *turfa'a* is the passive present tense (fi'il mudhari' majhul) of *rafa'a-yarfa'u-raf'ān*, which means to elevate, lift, or honor. رَفَعَ The word ar-raf' (الرَّفْعُ) is used in several meanings. First, it is used for physical objects in a certain place, namely when the object is lifted or raised from its original position to a higher place. An example is the word of Allah

swt:

وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ٩٣

Translation:

“And We raised Mount Tur above you.” (QS. Al-Baqarah/2: 93).

Thus, the basic meaning of *ar-rafʿ* is to lift or raise something to a higher position, whether it be a physical object or a structure. This meaning then evolved in the Qurʾan to denote elevation in both a material and spiritual sense, such as elevating one's status, rank, honor, and glory. (Al-Aṣḥānī, n.d.)

(d) Yudzkara (يُذَكِّرُ)

The word *yudzkara* is the passive present tense form of the verb. Etymologically, the word *zikir* derives from the Arabic root *dzakara-yadzkuru-dzikran* (ذَكَرَ - يَذْكُرُ - ذِكْرًا), which fundamentally means to remember, to mention, or to bring something to mind. In “*Lisān al-ʿArab*”, Ibn Manẓūr explains that the term *dzikr* encompasses two interrelated dimensions of meaning: remembrance through the heart (*tadhakkur bi al-qalb*) and utterance through the tongue (*nuṭq bi al-lisān*). In a terminological sense, scholars offer various explanations based on their respective scholarly perspectives. Al-Rāghib al-Aṣḥānī, in *Mufradāt Alfāz al-Qurʾān*, explains that remembrance of Allah is a state of awareness of Allah within the heart, manifested through obedience to Him. Therefore, *zikr* cannot be understood merely as the verbal recitation of Allah's name, but also as an effort to cultivate an awareness of God's presence in all aspects of human life. (Rahman et al., 2026)

(e) Yusabbihu (يُسَبِّحُ)

The word *at-Tasbīḥ* (التسبيح) is the maṣdar form of the verb *sabbaha-yusabbihu-tasbiḥan* (سَبَّحَ-يُسَبِّحُ-تَسْبِيحًا), derived from the root س ب ح. etymologically, *tasbih* means to sanctify Allah the Almighty and to negate all attributes that are incompatible with His perfection. Terminologically, *tasbih* is a form of remembrance (*dhikr*) that involves glorifying and sanctifying Allah the Almighty by acknowledging His perfection and purifying Him of all deficiencies, weaknesses, and attributes unworthy of His majesty. (Ardi, 2024) According to Arabic linguists, the root of this word originally carried the meaning of *al-baʿd* (distance) or *al-ibʿād fī al-sayr* (moving or distancing oneself during a journey). From this basic meaning, the concept of distancing something from what is inappropriate or unworthy subsequently developed. (Ardi, 2024)

(f) Bil-ghudūwi wal-āṣāl (بِالْغُدُوِّ وَالْأَصَالِ)

The root of the word *ghadā* (غدا) relates to the morning. The words *al-ghudwah* (الغُدُوَّة) and *al-ghadāh* (الْغَدَاة) mean morning or early afternoon. In the Qurʾan, *al-ghudūw* (الْغُدُوِّ) is often paired with *al-āṣāl* (الْأَصَالِ), which means “evening,” referring to the morning and evening hours. The verb form *ghadā-yaghdū* (غَدَا - يَغْدُو) means to go or set out in the morning, while *al-ghadāʾ* (الْغَدَاءُ) means breakfast. As for *ghad* (غَد), it means tomorrow or the day after today. Thus, the root word *ghadā* carries meanings related to the morning, activities performed in the morning, and the future (tomorrow). (Al-Aṣḥānī, n.d.)

c. Interpretations by the Mufasssirun

(a) Muḥammad al-Baiḍāwī

Allah's words *فِي بُيُوتٍ* (*in houses*) refer to the exalted mosques. The mention of this term reinforces the metaphor of light in the previous verse, for mosques are places of worship and sources of guidance for the faithful. His words, “ذِينَ اللَّهُ أَنْ تَرْفَعُ,” mean that Allah has commanded that mosques be honored, their dignity preserved, and their status elevated. As for “وَيُذَكِّرُ فِيهَا,” this indicates that the mosque is a place to remember Allah, whether through *dhikr*, prayer, or the study of religious teachings. Meanwhile, “يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ,” explains that believers constantly glorify and worship Allah in the mosque in the

mornings and evenings, as an expression of obedience and reverence toward Him. (Al-Baidāwī, n.d.)

(b) Ibn Kathir

Allah the Almighty likens the heart of a believer, filled with guidance and knowledge, to a lamp that emits bright light within a clear glass vessel and is fueled by high-quality oil. After presenting this parable, Allah explains where that light shines namely, the mosques, which serve as the primary locations for worship and devotion to Him. The mosque is a place of noble status and is the most beloved to Allah among all places on earth. Therefore, Allah says: *"In the houses which Allah has permitted to be honored."* (Quran An-Nūr/24: 36) The meaning of this verse indicates that Allah commands that mosques be constantly safeguarded, maintained, and honored. Furthermore, mosques must also be kept free from all forms of impurity, idle talk, and any actions that might diminish their sanctity and dignity as places of worship. (Al-Dimasyqi, 1998)

(c) Wahbah al-Zuhaili,

Allah's words, *فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ* explain that the light of guidance mentioned in the previous verse is likened to being present in mosques places that Allah has commanded to be honored and kept pure. This reverence is manifested not only through their construction and maintenance but also by protecting mosques from all forms of impurity, idolatry, actions inconsistent with the mosque's function, and various unproductive words. Mosques are also places specifically designated for worship, remembrance of Allah, and recitation of His verses. The scholars emphasize that what is meant by *"houses"* in this verse are mosques. Qatādah stated that Allah commands that the (houses of Allah) be built, prospered, and kept pure. Meanwhile, Ibn 'Abbās described the mosque as the house of Allah on earth that radiates light for the inhabitants of the heavens, just as the stars illuminate the inhabitants of the earth. (Al-Zuhaili, 1991)

2. The Concept of Prospering the Mosque from the Perspective of Surah An-Nūr, Verse 36

a. Definition of Mosque Prosperity

According to Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 6 of 2006, Article 6, the Mosque Prosperity Board (BKM) plays a role in enhancing the welfare and prosperity of the mosque, whether through organizational management, maintenance of facilities and infrastructure, or the development of various activities that support the mosque's functions. This provision indicates that the prosperity of a mosque depends not only on the physical condition of the building but also on the quality of management and the involvement of all stakeholders within it. In practice, the success of mosque prosperity programs is greatly influenced by congregant participation. Low congregant involvement can be one of the obstacles to the mosque's development and progress. When the community fails to participate in religious, social, or other programs organized by the mosque's management, various development efforts often do not proceed optimally. Therefore, synergy between the management and the congregation is a crucial factor in creating a mosque that is active, productive, and capable of fulfilling its functions as a center for worship, education, and community empowerment. (Handoko & Hidayat, 2024)

The physical upkeep of a mosque involves maintaining the mosque's physical condition and structure so that it remains clean, well-maintained, and free from various

forms of dirt and disturbances that could diminish the comfort of worship. This aligns with a narration from 'Aishah (may Allah be pleased with her), which states that the Prophet Muhammad (peace be upon him) ordered the construction of mosques in residential areas and encouraged that mosques be kept clean and perfumed at all times. Furthermore, a Muslim who regularly attends the mosque to support various activities that are beneficial whether for themselves, their family, or the community demonstrates a strong commitment to their faith. Their dedication to fostering the mosque's prosperity serves as a reflection of the depth of their faith and their concern for religious life within the community. (Handoko & Hidayat, 2024)

b. Functions of the Mosque: The Mosque as a Center of Islamic Civilization

In the early days of Islam, mosques played a central role in the lives of the faithful. They were not only used as places for ritual worship but also served as hubs for various activities related to social life, education, and community affairs. In this context, the Prophet's Mosque (Masjid Nabawi), built by the Prophet Muhammad (peace be upon him) in Medina, serves as a concrete example of how a mosque functions as an institution that integrates spiritual and social aspects into the lives of Muslims. The Prophet's Mosque was the venue for various important activities related to community development and empowerment. There, the Prophet Muhammad (peace be upon him) delivered religious teachings, guided his companions, and conveyed information relevant to the lives of the Muslim community. The mosque also serves as a forum for deliberation to discuss various issues faced by the community, thus functioning as a center for communication and decision-making. Furthermore, the mosque acts as an educational institution that nurtures a generation of Muslims who are knowledgeable and of good character. Various educational activities and the dissemination of Islamic values take place within it. In the social sphere, the mosque serves as a venue for distributing aid, providing community services, and strengthening solidarity among fellow Muslims. In certain situations, the mosque is even used to support the community's interests regarding security, health, and the resolution of social issues. These diverse functions demonstrate that during the time of the Prophet Muhammad (peace be upon him), the mosque was not merely understood as a building for worship but also as a center of civilization that drove various aspects of the community's life. (Masamah, 2020)

QS. An-Nūr/24: 36 emphasizes the status of the mosque as a place honored by Allah and a center for various religious activities. During the time of the Prophet Muhammad (peace be upon him), the mosque served not only as a place of worship but also as a center for education, community development, and the advancement of social and cultural life. This demonstrates that from the very beginning, the mosque was a multifunctional institution. Historically, the Quba Mosque the first mosque established by the Prophet Muhammad (peace be upon him) serves as evidence that the construction of mosques was prioritized as the foundation for the formation of an Islamic society. At that time, mosques played a vital role in strengthening Islamic teachings while also serving as a means for the development of Islamic culture and civilization. (Ahlan, 2022)

3. Reconstructing the Concept of Mosque Prosperity in the Society 5.0 Era

From the perspective of the sociology of religion, religious transformation does not merely refer to changes occurring in doctrinal aspects or worship practices, but also encompasses shifts in value orientations, the configuration of social relationships, and the structure of religious authority within society. This transformation is a dynamic process influenced by various factors, both internal and external. These factors include changes in the socioeconomic structure, the penetration and development of religious institutions, rising levels of public education, and expanded access to communication and information

networks. These various factors play a role in shaping the dynamics of religious life while also influencing patterns of understanding, internalization, and practice of religious teachings within society. (Iryana & Misbahudin, 2025)

Dynamic social developments have enabled the public to access various types of information including religious content more easily through the use of digital technology and smartphones. Although these developments have brought about certain negative impacts, digital media also offers positive contributions; the growing interest among the younger generation in digital religious content, as evidenced by , indicates a shift in how the public accesses Islamic knowledge. This situation serves as an indicator that the management of mosques in the Society 5.0 era needs to be restructured to accommodate religious education needs that are no longer limited to physical spaces but also extend into the digital realm. (Masmuri & Bayu Suratman, 2019)

Optimizing social media in mosque management not only accelerates the dissemination of information and expands the reach of communication but also fosters more interactive participation among congregants in providing feedback, exchanging ideas, and engaging in various discussion forums. Numerous academic studies indicate that digital media has shifted in function to become a strategic tool for enhancing the effectiveness and efficiency of institutional communication within mosques. Furthermore, the use of digital platforms helps strengthen the engagement of the younger generation, as these media align with the characteristics and evolving communication patterns among them. In this context, mosques are no longer positioned solely as places of worship but also as centers for the dissemination of knowledge, the strengthening of religious literacy, and the development of adaptive and sustainable social interactions. This situation reflects the ability of religious institutions to effectively implement digital transformation, thereby enabling them to adapt to the dynamics of information technology developments and meet the increasingly complex, participatory, and inclusive communication needs of the community. (Ridwan et al., 2025)

Various findings from empirical research indicate that innovations in the implementation of mosque outreach programs tailored to the needs and developments of contemporary society can broaden congregational participation. (Aziz, 2026) This phenomenon demonstrates that, amid the social dynamics and technological advancements characteristic of the Society 5.0 era, the concept of mosque prosperity can no longer be understood as limited to the performance of ritual activities and the physical presence of congregants during worship; therefore, a reconceptualization of mosque prosperity is needed one that encompasses the strengthening of spiritual, educational, and social functions, as well as community empowerment, and the utilization of digital technology as a means to support services and institutional governance. Through this reconstruction, the mosque will not only function as a center of worship but will also evolve into an adaptive, innovative, and sustainable institution capable of responding to the needs of society in the modern era.

In line with the dynamics of the times and shifts in the social order of society, the role of the mosque has also undergone a fairly fundamental shift. Several dimensions of this transformation can be outlined as follows. First, the Spiritual Dimension: Although its primary function as a place of worship is maintained, the mosque today adopts a more comprehensive approach to nurturing the spiritual lives of its congregants. Not limited to providing space for prayer and other religious rituals, contemporary mosques also strive to instill Islamic values that are applicable in daily life, deepen understanding of religious teachings, and promote inner well-being at both the individual and collective levels.

Second, the educational dimension: The role of mosques in the realm of education has also expanded significantly. In addition to conducting conventional religious instruction, mosques today offer a variety of more comprehensive educational programs, covering both formal and non-formal education pathways. Subjects related to religious studies, Arabic language proficiency, and character development remain top priorities in the curricula offered. Furthermore, mosques have the potential to evolve into spaces for scholarly study and forums for intellectual discussion to address various current religious and social issues. Third, the social service dimension: the shifting role of mosques is also evident in their increasing active involvement in providing services to the broader community. A number of mosques today run various social programs, such as distributing aid to those in need, providing access to health services, building social facilities, and launching initiatives that support the common good. This reflects the mosques' commitment to addressing the needs of the faithful not limited to the Muslim community alone, but extending to society at large. Fourth, the social dimension: Mosques often serve as hubs for community activities that are open and inclusive of all groups. Their function is no longer limited to a place of worship but also serves as a space for gathering, interacting, and strengthening social bonds among fellow Muslims. In the modern era, mosques strive to foster a sense of unity and kinship among their congregants, while also serving as a venue for various socio-cultural activities and development programs that benefit the surrounding community. Fifth, the dimension of interfaith dialogue and cross-cultural cooperation: The evolving role of mosques also encompasses efforts to expand communication among people of different faiths and foster cross-cultural collaboration. It is not uncommon for mosques today to serve as meeting places where Muslims and followers of other faiths come together to engage in dialogue, thereby contributing to the cultivation of mutual respect and tolerance among people of different faiths. Additionally, mosques actively participate in various intercultural activities as part of efforts to build cross-cultural relationships and strengthen mutual understanding within a pluralistic society. (Rusmiati, 2022)

The use of digital technology enhances the management of documentation and the dissemination of information regarding the mosque's da'wah activities and social programs. Digital documentation increases the credibility and transparency of mosque management because the information provided can be verified. In addition to supporting organizational coordination, digitization also facilitates data storage, monitoring, evaluation, and data-driven decision-making. Furthermore, broader access to information encourages congregants' participation in and sense of ownership regarding mosque activities. Thus, digital technology not only optimizes da'wah and social service functions but also supports professional, transparent, accountable, and sustainable mosque governance. (Ridwan et al., 2025)

4. Implementing Mosque Prosperity as a Response to the Challenges of Society

5.0

In this era of rapid information technology development, mosques need to optimize the use of digital technology to expand the reach of their da'wah and religious education, as well as to improve the quality of their services and institutional governance. This transformation is essential for mosques to remain relevant to the needs of a community that is increasingly connected through various digital platforms. One example of this implementation is the Al Jabbar Grand Mosque in West Java, which has integrated various digital technologies such as an online information website, the Sapawarga app, and an Artificial Intelligence (AI)-based CCTV system in an effort to harmonize the mosque's traditional functions with the needs of modern society. This phenomenon demonstrates that mosques are capable of adapting to the changing times without abandoning their primary functions. In addition to serving as a place of worship, mosques can also function

as centers for religious information, Islamic education, and the promotion of community literacy through social media, websites, streaming platforms, and digital applications. Through the appropriate use of technology, mosques can provide more responsive services, expand access to Islamic education, and strengthen their role as adaptive and innovative religious institutions in the digital age. (Rachmawaty et al., 2024)

Overall, the research findings indicate that mosques play a strategic role in community development amid the dynamics of modern society. Although they still face challenges such as limited funding, institutional governance issues, and technological adaptation, mosques continue to fulfill their vital function as spiritual institutions that contribute to moral development, the strengthening of community cohesion, and the improvement of the community's well-being. This potential can be optimized through strengthening managerial capacity, expanding partnerships, and developing innovative programs that meet community needs particularly to increase the involvement of the younger generation, who will determine the sustainability of mosques' functions in the future. (Wahyunito, 2025)

Conclusion

Based on the results of this study, it can be concluded that the prosperity of mosques, as viewed through the lens of Quranic Surah An-Nur, verse 36, is not limited to efforts to maintain, care for, and enliven mosques through the performance of worship alone. More than that, the prosperity of mosques also encompasses strengthening their role as centers for spiritual development, education, social activities, and the empowerment of the Muslim community. This verse emphasizes that the mosque is a place honored by Allah and serves a strategic function in shaping the quality of faith while fostering a society grounded in Islamic values.

In the era of Society 5.0, the concept of mosque prosperity must be developed to remain relevant amid ongoing social changes and technological advancements. This development can be achieved through the utilization of digital technology in various mosque activities, the enhancement of religious literacy, the strengthening of educational functions, the optimization of social services, and the implementation of community empowerment programs tailored to the needs of the times. The prosperity of a mosque encompasses not only physical and ritual aspects but also efforts to create a mosque that is adaptive, inclusive, and sustainable. Therefore, its management must integrate Islamic values with technological innovation so that the mosque continues to function as a center of worship as well as a socio-religious institution that is responsive to the challenges of Society 5.0.

References

Al-Qur'ān al-Karīm

Adha, S. N. (2024). *Masjid Ramah Perempuan Dalam Al-Qur'ān Perspektif Maqāshid Al-Syarī'ah*. Jasser Auda [Universitas PTIQ Jakarta].
https://repository.ptiq.ac.id/id/eprint/1551/1/2024-SITTI_NURUL_ADHA-2021.pdf

Ahlan. (2022). Peran Masjid Sebagai Basis Peradaban Islam. *An-Natiq Jurnal Kajian Islam Interdisipliner*, 2(2), 154-165. <https://doi.org/https://doi.org/10.33474/an-natiq.v2i2.16066>

Ainun, I. N., Aisyiyah, L., & Yunus, B. M. (2023). Metode Tafsir Tahlili dalam Menafsirkan

- Al-Qur'an: Analisis pada Tafsir Al-Munir. *Jurnal Iman Dan Spiritualitas*, 3(1), 33-42.
<https://doi.org/https://doi.org/10.15575/jis.v3i1.21788>
- Al-Aṣḥānī, A. al-Q. al-Ḥusain bin M. (n.d.). *Al-Mufradāt fī Gharīb al-Qur'ān* (Ṣafwān 'Adnān Al-Dāwūdī (ed.); 1st ed.). Dār al-Qalam; Dār al-Syāmiyyah.
- Al-Baiḍāwī, N. al-D. A. S. 'Abd A. bin 'Umar bin M. (n.d.). *Anwār al-Tanzīl wa Asrār al-Ta'wīl*. Dār Ihya' al-Turāth al-'Arabī.
- Al-Dimasyqi, I. bin U. bin K. (1998). *Tafsīr al-Qur'ān al-'Aẓīm* (M. H. S. Al-Din (ed.)).
- Al-Zuhaili, W. (1991). *Al-Tafsir al-Munir fī al-'Aqidah wa al-Shari'ah wa al-Manhaj*. Dar al-Fikr; Dar al-Fikr al-Mu'asir.
- Ardi, R. (2024). *Analisis Lafadz At-Tasbih Dalam Al-Qur'an (Kajian I'jaz Lughawi)* [Universitas Islam Negeri Sultan Syarif Kasim Riau]. [https://repository.uin-suska.ac.id/85223/1/TESIS \(RIDHO ARDHI-ORI\) \(1\).pdf](https://repository.uin-suska.ac.id/85223/1/TESIS%20(RIDHO%20ARDHI-ORI)%20(1).pdf)
- Aulia, U. R., Dharma, H., Haniyah, N., Selviani, R., & Ammamiarihta. (2025). Rekonstruksi Peran Masjid: Lebih Dari Sekedar Tempat Ibadah. *WAHATUL MUJTAMA': Jurnal Pengabdian Masyarakat*, 6(2), 208-222.
<https://doi.org/https://doi.org/10.36701/wahatul.v6i2.2636>
- Auliani, A. R., Zulfa, Z. B., Azhar, I., Oktaviona, G., & Marlia, A. (2025). Ilmu Munasabah Ayat: Menyikapi Keterkaitan antar Ayat dalam Al-Qur'an. *Jurnal Cakrawala Akademika (JCA)*, 2(1), 1347-1354.
https://www.researchgate.net/publication/394059342_Ilmu_Munasabah_Ayat_Menyikapi_Keterkaitan_antar_Ayat_dalam_Al-Qur'an
- Aziz, A. (2026). Masjid sebagai Pusat Komunikasi Dakwah dan Pembangunan Sosial di Era Masyarakat Digital. *Pawarta: Journal Of Communication and Da'wah*, 4(1), 14-18.
[https://doi.org/DOI: 10.54090/pawarta.1024](https://doi.org/DOI:10.54090/pawarta.1024)
- Candra, W. A., Hasan, M., & Sugiran. (2023). Tantangan Guru Pendidikan Agama Islam Dalam menghadapi Era Society 5.0 Digital. *UNISAN JURNAL: Jurnal Manajemen Dan Pendidikan Islam*, 2(7), 286-299.
<https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/1555>
- Dalmeri. (2014). Revitalisasi Fungsi Masjid Sebagai Pusat Ekonomi Dan Dakwah Multikultural. *Walisono: Jurnal Penelitian Dan Sosial Keagamaan*, 22(2), 321-350.
<https://doi.org/https://doi.org/10.21580/ws.22.2.269>
- Erisandi, A. F., Sanusi, I., & Setiawan, A. I. (2019). Implementasi Perencanaan Program Ikatan Remaja Masjid dalam Meningkatkan Kemakmuran Masjid. *Tadbir: Jurnal Manajemen Dakwah*, 4(4), 423-442.
https://www.researchgate.net/publication/345403400_Implementasi_Perencanaan_Program_Ikatan_Remaja_Masjid_dalam_Meningkatkan_Kemakmuran_Masjid
- Fitriansyah, M. B. (2025). Cahaya Sebagai Representasi Teologi Tauhid dalam QS. Sebuah-Nur: 35:Kajian Semiotika Tafsir Al-Qur'ani. *JPIK-Jurnal Pendidikan Islam Dan Studi Keislaman*, 1(1), 36-46.
<https://journal.pijarpelita.com/jpik/article/view/43/37>
- Handoko, Y., & Hidayat. (2024). Implementasi Fungsi Ikatan Remaja Masjid Dalam Meningkatkan Kemakmuran Masjid AlWahab Jalan Puding Kecamatan Ilir Timur 1 Palembang. *Social Science and Contemporary Issues Journal*, 2(1), 24-30.
<https://doi.org/https://doi.org/10.59388/sscij.v2i1.470>

Ibn Katsir. (1998). *Tafsir al-Qur'an al-Azim*. Dār al-Kutub al-'Ilmiyyah.

Iryana, W., & Misbahudin. (2025). Transformasi Keagamaan Komunitas Nelayan melalui Institusi Masjid: Analisis Sosiologi Agama pada Masjid Musyayamina Eretan Wetan, Indramayu. *JURNAL HEKSA (Hukum, Ekonomi Dan Studi Agama)*, 1(2), 117-130. <https://ejournal.tarqi.or.id/index.php/heksa/article/view/31>

Kibtiyah, M., Rahmat, M. B., Baihaqi, Y., Badi'ah, S., & Yamin, S. (2025). Makna Semiotik Cahaya Ilahi dalam QS. An-Nur Ayat 35: Analisis Komparatif atas Tafsir Klasik dan Kontemporer. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 27(2), 83-84. <https://doi.org/DOI: 10.22373/substantia.v27i2.32014>

Masamah, U. (2020). Masjid, Peran Sosial, Dan Pemberdayaan Masyarakat (Optimalisasi Peran Masjid Darussalam Kedungalar Ngawi Responsif Pendidikan Anak). *Mamba'ul 'Ulum*, 16(1), 69-92. <https://doi.org/https://doi.org/10.54090/mu.7>

Masmuri, & Bayu Suratman. (2019). Revitalisasi Masjid dalam Membangun Karakter pada Komunitas Melayu Sambas. *Intizar*, 25(1), 9-18. <https://jurnal.radenfatah.ac.id/index.php/intizar/article/view/3238/2598>

Muzaki, B. A., Natsir, A., & Zulkarnain, I. (2024). Makna Estetika Qs.An-Nur [24]:35 (Analisis Tematik Terhadap Penafsiran Ibnu Katsir Dalam Kitab Tafsirnya Al-Qur'an Al 'Adhim). *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an*, 6(1), 75-87. <https://jogoroto.org/index.php/hq/article/view/495/222>

Pakpahan, R. (2018). Konsep Masjid Ramah Anak Dalam Pandangan Badan Kemakmuran Masjid (BKM). *Jurnal Penelitian Medan Agama*, 9(2), 343-372. <https://jurnal.uinsu.ac.id/index.php/medag/article/view/3976>

Rachmawaty, S. S., Fakhruddin, A., & Permana, R. (2024). Transformasi Digital dalam Dakwah: Inovasi Masjid PUSDAI Jawa Barat dalam Mengintegrasikan Teknologi Informasi. *Qulubana: Jurnal Manajemen Dakwah*, 5(2), 506-524. <https://doi.org/https://doi.org/10.54396/qlb.v5i2.1533>

Rahman, M. A., Ilahi, A., & Agustiar. (2026). Zikir Dalam Al-Qur'an: Kajian Tafsir Maudhu'i Tentang Dimensi Spiritual, Etis, Dan Praksis Sosial. *AL-MUQADDIMAH - Journal Of Educational and Religious Perspectives*, 2(1), 98-107. <https://jurnal-muqaddimah.or.id/index.php/Al-Muqaddimah/article/view/62>

Ridwan, M., Rewira, A. E., & Ahmad Saefuddin. (2025). Digitalisasi Manajemen Masjid Dalam Membangun Efisiensi dan Transparansi Pengelolaan. *Ad-Da'wahJurnal Dakwah; Komunikasi Dan Penyiaran*, 23(2), 49-62. https://www.researchgate.net/publication/396648071_Digitalisasi_Manajemen_Masjid_Dalam_Membangun_Efisiensi_dan_Transparansi_Pengelolaan/link/68f385087d9a4d4e870ab024/download?_tp=eyJjb250ZXh0Ijp7ImZpcnN0UGFnZSI6InB1YmxpY2F0aW9uIiwicGFnZSI6InB1YmxpY2F0aW9u

Rif'ah, L., & Yulistiani. (2023). Rumah Ideal Dalam Al-Qur'an(Kajian Tafsir Tematik). *ISIHUMOR: Jurnal Ilmu Sosial Dan Humaniora*, 1(4), 246-256. <https://www.putrapublisher.org/index.php/isihumor/article/view/480>

Rusmiati, E. T. (2022). Transformasi Peran Masjid pada Zaman Modern (Studi Kasus padaMasjid Agung dan Masjid Al-Azhom Kota Tangerang). *Petanda: Jurnal Ilmu Komunikasi Dan Humaniora*, 4(2), 54-60.

- https://www.researchgate.net/publication/374940397_Transformasi_Peran_Masjid_Pada_Zaman_Modern_Studi_Kasus_Pada_Masjid_Agung_dan_Masjid_Al-Azhom_Kota_Tangerang/link/655116efb1398a779d7f43d8/download?_tp=eyJjb250ZXh0Ijp7ImZpcnN0UGFnZSI6InB1YmxpY2F0aW9uIiw
- Taufiq, M., Fatirawahidah, Gaffar, A., & Zuhrah, N. (2021). Karakter berniaga dalam qs. Al-Nūr/24:37 kajian tahlili. *El-Maqra: Tafsir, Hadis Dan Teologi*, 1(2), 102-120. <https://ejournal.iainkendari.ac.id/index.php/el-maqra/article/view/3604>
- Wahyunito, L. (2025). Peran Masjid sebagai Pusat Pembinaan Umat di Masyarakat Modern. *El Makrifah Jurnal Ilmiah STIT Makrifatul IlmiBengkulu Selatan*, 2(2), 218-230. <https://ojs.stitmakrifatulilmi.ac.id/index.php/elmakrifah/article/view/109>
- Yurna, Jaelani, D. A., Desiharto, I., Sumarni, E., & Jailani, M. (2023). Pelaksanaan Memakmurkan Masjid (Imaratul Masjid) di Kampung Babakan Mulya Desa Pasawahan Kecamatan Takokak Kabupaten Cianjur. *Eastasouth Journal of Positive Community Services*, 2(1), 52-60. <https://ejcs.eastasouth-institute.com/index.php/ejpcs/article/view/238>
- Zaini, M. A., & Wahid, A. Z. N. (2025). Tafsir Tahlili: Analisis Surah al-Maidah Ayat 6. *DIRASAH: Jurnal Kajian Islam*, 2(1), 130-148. <https://litera-academica.com/ojs/dirasah/article/view/113>