

ASSET-BASED DAKWAH STRATEGY: REVITALIZING THE FUNCTION OF MOSQUES AS POST-DISASTER RECOVERY CENTERS

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Abstract

This research is motivated by the problematic gap between the empirical reality of post-disaster mosque functions, which tend to be passive and reactive, serving only as public kitchens, logistics warehouses, and temporary refugee camps, and their ideal potential as active and strategic recovery centers. This research aims to formulate an asset-based da'wah strategy to revitalize the function of mosques as post-disaster recovery centers. The type of research used is library research *with* data sources from books, international and national scientific journal articles, and research reports. Data collection techniques are carried out through identification, searching, analysis, selection, and organization of relevant sources. Data validity testing is carried out through source triangulation, peer debriefing, thick descriptions, audit trails, and confirmability. The results of the study show three main findings. First, the typology of post-disaster mosque functions is divided between limited empirical reality and strategic ideal potential, with mosques having spiritual, social, human, and physical assets that can be mobilized. Second, the revitalization of mosque functions is carried out through the utilization of spiritual-psychosocial assets for trauma recovery, social-network assets to strengthen social cohesion and build partnerships, and physical-economic assets for emergency markets, skills training, and optimization of productive waqf. Third, the asset-based da'wah strategy is formulated as an integrative model with da'wah bil-hal as the driving force, encompassing the stages of asset mapping, participatory planning, and sustainable implementation, as well as translating the values of ta'awun, ukhuwwah, and maslahah into concrete actions. This study concludes that the asset-based da'wah strategy is able to transform mosques from passive entities into independent and sustainable recovery centers. Implementation of the research results can be done through policy integration, asset mapping by mosque administrators, preparedness training, multi-stakeholder partnerships, and mosque-based economic empowerment programs.

Keywords: Asset-Based Da'wah, Mosque Revitalization, Post-Disaster Recovery, Community Empowerment.

INTRODUCTION

Mosques have long held a central position in Islamic civilization, serving not only as sacred spaces for performing religious duties such as prayer and dhikr, but also as centers for social, educational, economic, and even political activities. History records that during the time of the Prophet Muhammad (peace be upon him), the Prophet's Mosque in Medina served a multidimensional function, serving as a place for deliberation, planning war strategies, receiving foreign delegations, and fostering social relations among residents. This strategic function made mosques an inseparable institution at the heart of Muslim society. However, over time, along with the currents of modernization and secularization that separate worldly

and otherworldly affairs, the mosque's function has significantly narrowed. Many contemporary mosques have been reduced to mere venues for weekly religious rituals, while their immense potential as centers of empowerment and solutions to social problems remains underdeveloped. In fact, as an institution deeply rooted in the community, the mosque holds strategic assets that, if utilized appropriately, can become an extraordinary force in building the resilience and independence of the community, including in disaster crisis situations (Sarwan, 2020).

Indonesia, located in the Pacific Ring of Fire, is highly vulnerable to various types of natural disasters, such as earthquakes, tsunamis, volcanic eruptions, landslides, and floods. Data shows that almost every year, various regions in the archipelago are struck by disasters of varying intensity and scale, causing loss of life, material loss, and profound psychological trauma for survivors. In emergency situations, a rapid and coordinated response is key to saving lives and minimizing the impact. Interestingly, in various disasters in Indonesia, mosques have spontaneously emerged as the first institutions to respond to community needs. When government infrastructure and public services were paralyzed, mosques, with their strong congregations and networks, quickly set up public kitchens, collected and distributed aid, and opened their doors as wide as possible as refugee camps for survivors. This phenomenon demonstrates the extraordinary capacity of mosques to respond, although this response is often sporadic and not yet integrated into a structured disaster management system (Kotani et al., 2023).

A similar phenomenon has occurred in the context of disaster management in Malaysia, where mosques have proven to be highly effective institutions in disaster management, particularly during the COVID-19 pandemic and the 2021 floods. An in-depth study of 14 mosques across Malaysia, including nine of the best mosques in 2021 and five mosques with experience in disaster management, revealed that mosques play a crucial role in various aspects of disaster management, from healthcare services and refugee resettlement, incentive provision, to emergency infrastructure development. This success is inseparable from two key factors: a core concern for the maqasid sharia, which encourages mosques to always prioritize the welfare of the community, and a synergy of da'wah (Islamic outreach) that strengthens the relationship between mosques and communities. These findings provide strong empirical evidence that mosques, with the right approach, can be a key pillar in an effective and sustainable community-based disaster management system, while simultaneously safeguarding community well-being and supporting the achievement of the Sustainable Development Goals (Khalli & Sharif, 2024).

Studies on the utilization of public space after a disaster show that the physical elements of mosques, such as courtyards and courtyards, have extraordinary potential to be flexibly utilized to meet various emergency and recovery needs. In the context of an earthquake, for example, a mosque's spacious and open courtyard can function as a temporary evacuation site, a refugee camp, a logistics distribution center, and even a social interaction space that facilitates the psychological recovery of survivors. However, this potential will only be optimally realized if accompanied by careful planning, accurate needs mapping, and a deep understanding of how mosque architectural elements can be adapted for various post-disaster functions. Unfortunately, there are few studies that specifically discuss optimizing mosques' physical assets for post-disaster recovery, let alone integrating them with a community-based da'wah approach. Indeed, this integration of physical, social, spiritual, and economic aspects is what will make mosques not merely temporary shelters, but centers of holistic and

sustainable recovery (Ak et al., 2025).

The asset-based da'wah approach, inspired by the Asset-Based Community Development (ABCD) methodology, offers a highly relevant framework for revitalizing mosques post-disaster. This approach encourages us to shift our paradigm from deficit-based thinking, which always focuses on the shortcomings, problems, and what the community lacks, to asset-based thinking, which focuses on inventorying, recognizing, and utilizing the potential and strengths that the community already possesses. In the context of mosques, these assets are abundant, ranging from spiritual assets in the form of Islamic values and the strength of faith that serve as sources of psychological resilience; social assets in the form of a solid congregation network and high public trust; human resources in the form of administrators, takmirs, imams, preachers, and volunteers with diverse expertise; to physical assets in the form of sturdy mosque buildings, productive waqf land, and strategic locations in residential areas. This asset-based approach has proven effective in various community empowerment contexts, including in revitalizing the role of mosques as centers of literacy and community empowerment, where congregational participation in non-ritual activities has increased significantly, local literacy cadres have emerged, and a collective spirit has grown to make mosques learning houses open to all levels of society (Myaskur & Ubaidillah, 2024).

Various initiatives have begun to emerge, such as the Disaster Resilient Mosque program initiated by the Indonesian Ulema Council (MUI) Disaster Management Agency in collaboration with international organizations such as USAID, Red-R Indonesia, Humanitarian Philanthropy Indonesia, and Wahana Visi Indonesia. This program is an important pilot project involving not only mosque administrators but also youth organizations, the Regional Disaster Management Agency (BPBD), the police, the Indonesian National Armed Forces (TNI), sub-districts, religious study groups (Majelis Taklim), and neighborhood administrators. This multi-stakeholder collaboration demonstrates that awareness of the strategic role of mosques in disaster relief is beginning to grow, although its scope still needs to be expanded and deepened. Furthermore, similar programs have been initiated for other religious houses of worship, such as churches, Chinese temples, and monasteries, demonstrating that this asset-based approach to houses of worship is inclusive and adaptable to various religious contexts (MUI, 2022). Concrete examples of the role of mosques in post-disaster recovery can be witnessed in various recent events. Following the earthquake that struck Bandung Regency in September 2024, the Al-Ikhlâs Mosque in Cikembang Village, Kertasari District, was damaged and required renovation. This renovation was the result of a collaboration between the Amgala Foundation and the Bandung Regency BAZNAS (National Azan Zakat Agency), which, from the outset of the disaster, directly distributed basic food packages, opened a public kitchen, and provided assistance during the emergency response period (BAZNAS Bandung Regency, 2025).

Meanwhile, in the context of the flood and landslide disaster that struck Aceh at the end of 2025, BSI and BSI Maslahat distributed assistance in the form of Qurans and prayer equipment to the affected communities in three mosques and one prayer room in Aceh Tamiang Regency. The massive flood that hit the area not only damaged physical facilities, but also resulted in the destruction of Qurans and prayer equipment that were submerged in mud, so that religious activities were temporarily halted. This initiative is based on the understanding that post-disaster recovery includes not only material aspects, but also spiritual aspects that are very fundamental for the Muslim community. The Chairperson of the Nurul Hikmah Mosque Prosperity Council stated that the assistance of Qurans and prayer equipment

strengthened the spirit to restore the prosperity of the mosque, provided inner peace during the recovery period, and rekindled the spirit of togetherness and strengthened social ties. This incident underscores the importance of the mosque's spiritual assets in the recovery process, where healing from psychological trauma cannot be separated from restoring a vertical relationship with God through solemn and meaningful worship (BSI Maslahat, 2026).

Despite the various potentials and initiatives mentioned, a significant gap remains between what has been done and what could be done. There is no comprehensive and systematic strategic model that integrates an asset-based da'wah approach with post-disaster mosque revitalization efforts. Systematicity means considering all components, considering their respective roles and how they interact with each other to fully achieve the stated objectives (Azmi et al., 2022). Much of the existing literature still discusses the concepts of da'wah, mosque management, and disaster management separately. However, these three concepts are closely interconnected and can be synergized to form a powerful transformative force. Research on the development of cash waqf through mosque-based da'wah, for example, has shown that regular outreach in mosques, whether through Friday sermons, religious lectures, or other opportunities, can have a significant positive impact on the welfare of the congregation. This proves that mosques, with the right da'wah approach, are capable of mobilizing congregational resources for broader socio-economic goals. If a similar approach is applied in the context of disasters, it is not impossible that mosques will be at the forefront in building preparedness, responding to emergencies, and leading the post-disaster recovery process independently, with dignity, and sustainably (Hafizd, 2022).

Based on the background description above, this research is very important and urgent to conduct. The urgency lies in the need to formulate an asset-based da'wah strategy that can serve as a practical guide for mosque administrators, da'i, volunteers, and other stakeholders in revitalizing the function of mosques as centers of post-disaster recovery. This strategy should not be merely theoretical discourse, but must be operational, contextual, and based on empirical reality and the ideal potential of mosques. Using an in-depth literature study approach, this research will map various recent literature findings from reputable international and national journals, analyze best practices that have been implemented in various parts of the world, and synthesize them into an integrative and applicable strategic model. The results of this research are expected to make a significant contribution to the development of da'wah scholarship, mosque management, and disaster studies, while also serving as a reference for practitioners and policymakers in building community resilience based on religious assets. Ultimately, this research aims to restore the mosque to its true civilizing function, as an institution that not only provides spiritual prosperity, but also empowers socially, economically, and humanitarily, even amidst the ruins of a disaster.

METHOD

This study uses a library *research* method. Library research is a research method that utilizes sources found in libraries, such as books, journals, articles, and other documents, to collect data and information needed for a study. This approach is usually undertaken as an initial step in research and can be used to determine the background, understand the context, and discover ideas for further research. In the context of this research, a library research approach was chosen because the topic being studied is conceptual and theoretical, requiring an in-depth exploration of expert thinking, as well as an analysis of various empirical findings documented in academic literature. This research is not intended to test hypotheses through

direct field data collection, but rather to build a robust theoretical construct based on a synthesis of various relevant and credible library sources (Warsah, 2023).

The data sources in this literature review consist of three main categories, deliberately selected based on their relevance to the focus of the study. The first category is academic books, both internationally and nationally published, that comprehensively discuss the concepts of da'wah, mosque management, asset-based community empowerment, and community-based disaster management. The second category is articles from reputable scientific journals, both Scopus-indexed international journals and accredited national journals, containing empirical research results related to the role of mosques in disaster situations, best practices in utilizing mosque assets, and the implementation of da'wah bil-hal in the context of post-disaster community empowerment. The third category is research reports published by reputable research institutions, humanitarian organizations, and government institutions that have direct experience in mosque-based disaster management. These three categories of data sources were carefully selected by considering the credibility of the authors, the reputation of the publishers, the recency of the publication years which were limited to the range of 2020 to 2025, and substantial relevance to the problems studied in this research (Connaway & Radford, 2021).

The data collection technique in this literature research was carried out through a series of systematic stages designed to ensure the completeness and quality of the data obtained. The first stage is the clear identification of the problem and research objectives, which in this context have been formulated in the title and research questions about asset-based da'wah strategies for post-disaster revitalization of mosque functions. The second stage is the search for relevant and reliable sources, carried out by utilizing various international academic databases such as Scopus, Web of Science, ProQuest, and JSTOR, as well as national databases such as Garuda, Moraref, and Google Scholar. Keywords used in the search include "asset-based da'wah strategy", "mosque function revitalization", "post-disaster recovery", "community empowerment", as well as Indonesian equivalents such as "asset-based da'wah strategy", "mosque function revitalization", and "post-disaster recovery". The third stage is the analysis, evaluation, and selection of the sources found to determine their validity and feasibility, taking into account aspects of the author's authority, the methodology used, the novelty of the publication, and its relevance to the focus of the study. The fourth stage is organizing and recording research results to facilitate information integration. The fifth stage is integrating research results and preparing a systematic and logical report, where all collected and selected data is synthesized into a coherent and comprehensive narrative in accordance with the established research framework (Mahat et al., 2025).

The data analysis technique in this literature study uses a qualitative content analysis approach, conducted systematically and in-depth. Qualitative content analysis is a method for interpreting the meaning of texts contained in documents through a process of systematic classification, coding, and identification of emerging themes or patterns. In practice, this analysis is carried out in several stages. The first stage is data reduction, in which all information collected from various sources is selected, focused, and simplified according to the research needs. At this stage, the researcher carefully reads each source, identifies sections relevant to the focus of the study, and discards unnecessary information. The second stage is data presentation, in which the reduced information is organized into thematic categories that correspond to the sub-discussions in the study, such as the typology of post-disaster mosque functions, the utilization of spiritual, social, and physical-economic assets, and the synthesis

of an asset-based da'wah strategy model. The third stage is conclusion drawing and verification, in which the researcher conducts an in-depth interpretation of the patterns found, seeks relationships between categories, and formulates theoretical propositions supported by evidence from the literature. This analysis process is carried out cyclically and iteratively, where researchers constantly move back and forth between data, thematic categories, and theoretical interpretations to ensure that the conclusions generated are truly grounded in the data and have strong internal validity (Ulfah et al., 2022).

Data validity testing techniques in this literature study are conducted to ensure that the findings and conclusions are scientifically sound. In qualitative research, including literature research, data validity testing encompasses four main criteria: credibility, transferability, dependability, and confirmability. To meet the credibility criteria, researchers triangulate sources by comparing and verifying information obtained from various sources, including theoretical books, empirical journal articles, and field research reports. Consistency in findings from multiple independent sources increases the level of trust in the data. Furthermore, researchers conduct peer debriefings, or discussions with colleagues and supervisors, to obtain critical input on the analysis process and results. To meet the transferability criteria, researchers provide a thorough and detailed description of the research context, concepts, and findings, allowing readers to assess the extent to which the research results can be transferred or applied to other contexts with similar characteristics. This detailed description includes an explanation of the characteristics of the data sources, the analysis procedures used, and the research limitations that need to be understood (Pettalongi et al., 2025).

To meet the dependability criterion, researchers conducted an audit trail, or systematic recording, of the entire research process, from problem formulation, source search and selection, data coding and categorization, to conclusion drawing. This comprehensive documentation allows other researchers to retrace the steps taken and assess the consistency and quality of the research process. To meet the confirmability criterion, researchers ensured that the findings were derived from the data, not from speculation or subjective bias. This was achieved by consistently referring back to the original source whenever making an interpretation or conclusion, and by presenting direct quotations from the source to support the arguments developed. By consistently applying these four data validity testing criteria, it is hoped that this literature study on asset-based da'wah strategies for post-disaster mosque revitalization will produce findings that are credible, accurately transferable, have strong dependability, and are free from undue subjective bias (Abrar, 2024).

RESULTS AND DISCUSSION

Post-Disaster Mosque Function Typology: Between Empirical Reality and Ideal Potential from the Perspective of Asset-Based Da'wah

The findings section of this study begins with an in-depth mapping of the typology of post-disaster mosque functions as depicted in contemporary literature. The literature review revealed an empirical reality that in emergency response situations, mosques often play a spontaneous role, but often within a limited and reactive framework. The function of mosques during this phase, based on literature findings, is more focused on meeting the short-term physical needs of survivors. Mosques transform into public kitchens for cooking and distributing food, warehouses for storing aid supplies from various sources, and temporary

shelters for those displaced. These roles are certainly vital and cannot be denied in saving lives and alleviating the burden on victims during times of crisis. However, further literature review highlights that this approach tends to position mosques as passive entities whose functions are determined by immediate emergency needs, not optimally driven by a long-term strategic vision for community recovery (Rahmat, 2023).

The gap begins to emerge when these existing practices are confronted with the much larger and more strategic potential of mosques. Literature shows that mosques, as institutions deeply rooted in society, have the capacity to serve not only as shelters for victims but also as command centers and key drivers of the entire post-disaster recovery process. History shows that in major disasters such as the Aceh tsunami, mosques were the only remaining structures standing strong, demonstrating their physical resilience. Beyond mere structural resilience, mosques possess social resilience as they serve as nodes of community identity and solidarity. Unfortunately, this strategic potential has not been fully integrated into the existing national disaster management system, where the role of houses of worship remains informal and lacks adequate regulations and standard operating procedures (Nasution, 2024).

Further analysis of the literature, using an Asset-Based Community Development (ABCD) lens, provides a robust theoretical framework for redefining the position and role of mosques. The ABCD perspective, found in various literature sources, invites us to shift our perspective from viewing mosques as weak, damaged entities in need of external rescue, to recognizing that mosques are truly repositories of invaluable assets ready to be mobilized. These key assets are identified in several interrelated and reinforcing categories. First, spiritual assets inherent in the mosque's sacred function as a house of worship, which serves as a source of inner strength, hope, and psychological calm for communities affected by trauma. Second, social assets embodied in a solid congregational network, inter-community relations, and high public trust in the mosque institution and its religious leaders. Third, human resource assets, in the form of administrators, imams, preachers, volunteers, and congregants with diverse skills, can be mobilized. Fourth, physical assets which are not only in the form of the mosque building itself, but also waqf land, supporting facilities, and strategic locations which are usually in residential centers (Ministry of Religion of the Republic of Indonesia, 2023).

Literature findings also underscore that recognition of mosque assets must be accompanied by systematic efforts to integrate them into a broader disaster policy framework. In the Indonesian context, the initiative to create Disaster-Resilient Houses of Worship, initiated by the National Disaster Management Agency (BNPB) in collaboration with religious organizations such as Nahdlatul Ulama (NU), demonstrates a collective awareness of the importance of this strategic role. The program aims to build the resilience of houses of worship, including mosques, not only in terms of physical structures but also in terms of human resources and disaster management. Thus, mosques are expected to serve not only as shelters during disasters but also as centers for disaster preparedness education and the dissemination of mitigation knowledge to the wider community. This is the starting point for transforming the role of mosques from mere passive refugee camps to active and strategic recovery centers, ready to be mobilized whenever needed (Muhammadiyah Disaster Management Center, 2022).

Revitalizing Mosque Functions Through Asset Utilization for Community Recovery

This sub-chapter elaborates more specifically on literature findings regarding how identified

mosque assets can be revitalized and concretely utilized to support various stages of post-disaster community recovery. Based on the literature synthesis, the utilization of these assets occurs simultaneously and in an integrated manner, encompassing the spiritual-psychosocial, social-network, and physical-economic dimensions. In the spiritual and psychosocial asset dimension, the literature reveals that the mosque's function as a safe space is crucial in the trauma recovery process for survivors. Amidst destruction and panic, the mosque offers calm and a sense of psychological security. More than just a physical shelter, the mosque plays an active role in the community's collective trauma recovery through structured programs. Counseling programs based on Islamic values conducted by trained volunteers or religious leaders are an effective means of helping survivors process the deep grief and anxiety caused by the disaster (Zarnaqi et al., 2025).

Regular communal prayers, dhikr (remembrance of God), and religious studies held in mosques not only serve to strengthen faith but also build mental and spiritual resilience, reminding the community that a transcendent power is protecting them during difficult times. These mosques' spiritual assets serve as the foundation for recovery in other aspects of life, as a calm and mentally strong community is better prepared to rebuild. In this context, a trauma recovery approach that integrates Islamic values with psychosocial interventions has proven effective in addressing the root causes of survivors' problems. Spiritual strengthening through worship and Quranic recitation, emotional recovery through empathetic communication and child-friendly activities, and mental strengthening to revitalize a sense of security, optimism, and resilience after a disaster are key pillars of the mosque-based rehabilitation process (Al-Attas, 2022).

Furthermore, in terms of social assets and networks, literature findings underscore the central role of mosques as a glue for social cohesion that can be fractured by disasters. Disasters often trigger social tensions, competition for limited aid resources, or even panic that paralyzes communal solidarity. In these situations, mosques serve as hubs that bring together various elements of society, providing a neutral space where everyone can gather regardless of background. Through their established management and congregational structures, mosques are able to effectively manage volunteers, ensure the fair and targeted distribution of aid, and prevent potential horizontal conflicts that could worsen post-disaster situations. Mosques also serve as trusted information hubs amidst the proliferation of fake news and conflicting information that often emerges after a disaster. Announcements from mosques via loudspeakers or religious study networks carry high credibility among residents, enabling messages about evacuations, aid distribution, or activity coordination to be effectively conveyed (Hasbullah, 2024).

Moreover, mosques have the capacity to build and bridge strategic partnerships with various parties, including local government institutions, disaster management agencies, national and international humanitarian organizations, and the private sector. With their social capital and trust, mosques are ideal partners for external actors to channel aid and recovery programs in a more targeted and sustainable manner. This type of collaboration has proven effective in various disaster contexts, where mosques are not merely passive recipients of aid but also active partners in program planning and implementation. Community trust in mosques and their religious leaders ensures that the programs implemented will be well-received by the community and have a high level of participation. Thus, mosques' social assets serve as a gateway for broader and more impactful recovery interventions (Syahputra, 2025).

In the third dimension, namely the utilization of physical and economic assets, the literature shows that optimizing mosque buildings should not stop at their function as temporary housing or refugee camps. Sturdy and strategically located mosque buildings, often equipped with spacious courtyards and supporting facilities, can be utilized to revive the economic pulse of communities crippled by disasters. In the courtyard or multipurpose room of the mosque, for example, an emergency market or low-cost market can be held, allowing residents to meet basic needs while also serving as a space for economic interaction that revitalizes buying and selling activities. Mosques can also function as skills training centers for survivors, particularly heads of families and mothers, so they quickly acquire new skills to earn a living or start micro-businesses post-disaster. Training in sewing, carpentry, small-scale animal husbandry, or simple entrepreneurship can be provided using mosque facilities and involving volunteers with expertise in the respective fields (Nawawi, 2023).

Furthermore, mosques can serve as logistics distribution centers, not only distributing free aid but also managing labor-intensive programs or providing productive business capital. Waqf land around the mosque, if available, can be optimized for community food security through agricultural or livestock programs managed collectively by the congregation. Such initiatives not only provide additional food sources for survivors but also rebuild a sense of community and mutual cooperation that may have been eroded by the disaster. In this way, the mosque's physical assets transform into local economic incubators, helping communities become self-sufficient, rather than relying solely on disposable aid that creates long-term dependency. This revitalization of the mosque's economic function aligns with the spirit of Islam, which encourages its followers to be economically strong, as economic progress is a crucial part of Islamic teachings, particularly in the context of muamalah (Ministry of Public Works and Public Housing, 2024).

Asset-Based Da'wah Strategy: A Synthesis of Post-Disaster Empowerment Models

The culmination of this research is a synthesis of various literature findings to formulate an integrative strategic construct, namely an asset-based da'wah strategy for post-disaster empowerment. This synthesis found that da'wah bil-hal, or da'wah through concrete actions and examples, is the primary driving force in revitalizing mosque functions. This strategy no longer places da'wah solely on oral sermons conveying moral messages from the pulpit, but rather embodies it in a series of collective actions that have a direct impact on the recovery of community life. Da'wah bil-hal serves as a bridge connecting the abstract values of Islamic teachings with the concrete realities faced by disaster survivors. In this context, da'wah serves not only as a preacher but also as a facilitator, motivator, and companion who goes directly into the community, understands their needs, and collaboratively formulates solutions to the problems they face. This approach demands expanding the reach of da'wah to all elements of the community, including the disaster survivor community who need a helping hand and support (Arifin, 2025).

This strategic model, based on a literature review, encompasses several systematic and participatory implementation stages. The first stage is asset mapping, which serves as the foundation for the entire strategy. At this stage, mosque administrators, along with congregation members and community leaders, inventory all existing potential, including the mosque's physical assets, community skills, social networks, and spiritual values within the community. This asset mapping is crucial for shifting the paradigm from deficit-based thinking to recognizing strengths and potential. The second stage is participatory action

planning, where all elements of the community are involved in deliberations to determine recovery program priorities based on their assets. In these forums, the community is invited to discuss what they can do themselves with existing resources and where they need external support. The third stage is the implementation of the sustainable recovery program, where the mosque serves as the center for coordinating and executing the various jointly planned activities, ensuring that each step is taken collectively, transparently, and accountably (Muhammadiyah, 2024).

The primary strength of this asset-based da'wah strategy lies in its ability to translate contextual da'wah messages into concrete actions that directly benefit the community. Fundamental Islamic values, such as ta'awun (community-based charity), are not only proclaimed from the pulpit but are implemented through an organized system of mutual cooperation (gotong royong) to rebuild damaged homes, clear disaster debris, and distribute aid to those most in need. The value of brotherhood (ukhuwwah) is not only proclaimed in Friday sermons but is also embodied in the mosque's inclusive attitude, accepting and assisting all survivors regardless of ethnicity, class, or even religion, enabling social cohesion to recover more quickly and the community to unite in facing shared trials. The value of maslahah (benefit) is a primary consideration in every decision-making process, ensuring that programs truly benefit the entire community, not just a specific group or for short-term interests. In this way, da'wah becomes a living Islam whose pulse is directly felt by the community, reinforcing the relevance of Islamic teachings in addressing contemporary humanitarian challenges (Shaleh, 2024).

The concrete actions born from the translation of these da'wah values then build public trust that mosques are solution-oriented, responsive institutions, and at the forefront of building civilization, even amidst the ruins of disasters. People no longer see mosques merely as grand buildings for weekly worship rituals, but as shared homes present in every phase of their lives, including the most difficult times. This trust becomes invaluable social capital for subsequent empowerment programs, as the community will be more open and participatory in mosque-driven initiatives. In the long term, this will strengthen the mosque's position as a center of community civilization, playing a role not only in the spiritual dimension, but also in the social, economic, educational, and humanitarian dimensions. Revitalizing the mosque's function through an asset-based da'wah strategy thus not only impacts post-disaster recovery but also strengthens the mosque's sustainable role in community development (Shihab, 2025).

Finally, the literature synthesis underscores that this strategy is designed to ensure program sustainability, going far beyond short-term charitable approaches that create dependency. Revitalizing mosques through an asset-based approach aims to build community self-reliance post-disaster. Mosques no longer serve as places to beg for external assistance, but rather as centers of empowerment that foster new initiatives within the community itself. Economic recovery programs initiated during the emergency response and rehabilitation period, such as mosque cooperatives, joint ventures, or the management of productive waqf land, are expected to continue and thrive even after the emergency is over and public attention shifts. The network of volunteers formed and trained during the recovery period serves as a reliable resource for future disaster preparedness. The information and coordination systems established around the mosque strengthen the overall community resilience. Thus, the mosque transforms into a permanent node of community resilience, a center of civilization that serves not only for religious worship but also for sustainable social, economic, and humanitarian development. This is the essence of asset-based preaching: building strength from within, by

utilizing what is owned, for a more resilient, independent, and dignified future (Wahid, 2025).

CONCLUSION

Based on the results of the literature research presented, it can be concluded that the asset-based da'wah strategy offers a new paradigm in revitalizing the function of mosques as centers of post-disaster recovery. This study found a significant gap between the empirical reality that places mosques as passive entities with limited functions as public kitchens, logistics warehouses, and temporary refugee camps, and the ideal potential of mosques that are far more strategic as command centers and the main drivers of community recovery. Through the perspective of Asset-Based Community Development, mosques are redefined not as weak entities that need to be saved, but rather as repositories of assets that include spiritual assets for trauma recovery, social assets as a glue for community cohesion and a trusted information node, skilled and ready-to-mobilize human resource assets, and physical assets that can be optimized for economic recovery through emergency markets, skills training, and productive waqf management. The synthesis of all findings resulted in the construction of an integrative asset-based da'wah strategy with da'wah bil-hal as its main driving force. This strategy is implemented through three systematic stages, namely asset mapping, participatory action planning, and implementation of sustainable programs, while simultaneously translating contextual da'wah values such as ta'awun, ukhuwwah, and maslahah into real actions whose benefits are directly felt by the community.

The implementation of this research can be carried out in stages and collaboratively, involving all stakeholders. At the policy level, the government, along with disaster management agencies, needs to integrate the role of mosques into the national disaster management system through clear regulations and standard operating procedures, while expanding the Disaster Resilient Houses of Worship program to all disaster-prone areas by involving religious community organizations. At the community level, mosque administrators and congregations need to begin by mapping existing assets, documenting the physical potential, human resources, social networks, and spiritual values that can be mobilized during a disaster, and developing contingency plans based on these assets. Mosque-based disaster response training and simulations need to be held regularly to build preparedness, including training in logistics management, first aid, public kitchens, and trauma counseling based on Islamic values. Strategic partnerships between mosques and local governments, humanitarian agencies, and the private sector need to be established during the calm period to ensure effective coordination when a disaster occurs. Mosque-based economic empowerment programs such as productive waqf management, mosque cooperatives, and skills training for congregations need to be initiated to build economic independence that will be very useful during post-disaster recovery.

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