

THE M-CREATIVE MODEL FOR YOUTH DEVELOPMENT IN REVITALIZING THE FUNCTION OF MOSQUES IN THE DIGITAL AGE

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Abstract

This study aims to formulate the M-KREATIF Model, a mosque-based youth development framework that is responsive to the digital era. Reality shows that the function of mosques has been reduced from centers of holistic civilization (according to the classical concept) to predominantly ritualistic institutions. Through library research (with steps of identifying classical sources, analyzing contemporary literature, and conceptual synthesis), this study identifies four main gaps: the function of mosques, pedagogical approaches, the psychological needs of youth, and institutional governance. The M-KREATIF model is offered as a comprehensive solution that integrates spirituality as a value orientation and creativity as a mechanism for self-actualization. The pillars of M-KREATIF include: Mosque (safe space), Competence (cross-disciplinary), Recreation-education, Education (sustainable), Action (participatory), Completion (programmed), Innovative, and Functional (social). As a result, effective youth development requires the integration of spiritual values, modern psychological approaches, and the adaptation of digital technology in a youth-friendly mosque ecosystem, making it a theoretical and practical guide. This theme is unique because it combines the creativity of young people with the use of digital technology in a mosque-centered development pattern, thereby expanding the role of the mosque from merely a place of worship to a forum for developing the potential and innovation of the younger generation. As a result, mosques have the opportunity to be revived as spaces.

Keywords: Digital Era, M-Creative Model, Revitalization of Mosque Functions, Youth Development



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INTRODUCTION

Sustainable national development is highly dependent on the quality of human resources, especially adolescents. Adolescence is seen as a strategic phase in the human development cycle that requires focused education, moral guidance, and a social environment that guides character growth (Ilmu et al., 2024). This perspective is consistent with modern developmental psychology, in which Erik Erikson sees adolescence as a critical phase of identity search (identity vs. role confusion), the quality of which is greatly influenced by the environment and social relations (J. Fauzan & Harahap, 2025). Therefore, strategic investment in the nurturing and development of adolescent potential is an absolute prerequisite for creating an advanced and civilized society.

Classical Islamic thought provides a strong foundation for the concept of youth development through the optimization of the role of mosques as centers of civilization (Dawolo et al., 2024). Al-Fārābī (d. 950 AD) in *Al-Madīnah al-Fāḍilah* emphasized the importance of comprehensive education to shape people with virtue and mature minds, in line with the vision of the ideal society (*al-madīnah al-fāḍilah*). Ibn Khaldūn (1332–1406 AD) in *al-Muqaddimah* reinforced this, placing the mosque as the center of *ta'lim* (teaching) and *ta'dīb* (character building), which are the foundations of the *'umrān* development process through gradual habituation and training. Meanwhile, Al-Ghazālī (1058–1111 AD) in *Iḥyā' 'Ulūm al-Dīn* emphasizes *tazkiyat al-nafs* (purification of the soul) from an early age, viewing the soul of adolescents as empty land (*al-ṣabī ka al-ardh al-khālīyyah*) that must be shaped through discipline in worship and social morals.

In terms of *maqāṣid al-sharī'ah*, al-Syāṭibī (d. 1388 AD) emphasized that youth development through mosques directly safeguards the four main objectives of sharia (religion, reason, soul, and offspring), making it a strategic instrument for moral, intellectual, and social stability. This classical vision, in which the mosque is the primary institution that combines worship, education, and public service, provides strong legitimacy for the mosque to be a space for spiritual, social, and creative growth (Masjid, 2025).

In the contemporary context, the role of mosques faces three main problems: reduction of function, the needs of modern youth development, and changes in the social-digital environment (Nugrah et al., 2025).

First, the reduction of the mosque's function: Mosques have experienced a narrowing of their role from centers of civilization to mere places of ritual. Azyumardi Azra describes this phenomenon as a crisis in the functionality of mosques or a reduction in their function, whereby mosques have lost their cultural and educational roles. Mustofa reinforces that the majority of modern mosques operate without a systematic and comprehensive framework for congregational development (Pribadi et al., 2025), far from the vision of M. Quraish Shihab, who sees mosques as spaces for the formation of spiritual, social, and intellectual intelligence (Nurkholis et al., 2024).

Second, the developmental needs of modern adolescents: Humanistic psychology studies emphasize that adolescents need space to explore their identity and emotional independence in order to achieve self-actualization. Carl Rogers adds that the environment must be empathetic, unconditionally accepting, and authentic in order for adolescents' potential to grow optimally (Wafi et al., 2025). Unfortunately, mosques often fail to provide safe spaces and creative spaces, so their programs are considered monotonous, judgmental, and out of tune with the psychological needs and interests of adolescents.

Third, Changes in the social-digital environment: Today's teenagers live in a dynamic digital ecosystem, where they are no longer mere consumers, but creative producers (participatory culture) (Ramadhany, 2025). Traditional mosque management patterns, which tend to be monological and rigid, are unable to accommodate this participatory and multimodal culture. As a result, there is a mismatch between the rigid culture of the mosque and the dynamic culture of teenagers, causing teenagers to seek alternative digital spaces for expression that lack ethical guidance.

The gap between classical Islamic intellectual heritage and contemporary psychosocial demands, exacerbated by the crisis in mosque functionality, highlights the need for a comprehensive development model (Ikbāl et al., 2025). This revitalization effort has a strong normative foundation: Religious Normative (the obligation of *tarbiyah* and *imarah* of the mosque), Constitutional Normative (Law No. 40 of 2009 concerning Youth and Law No. 20 of 2003 concerning National Education System which mandates the development of potential, character, and creativity), as well as Institutional Norms (Decree of the Director General of Islamic Guidance No. 948 of 2018, which explicitly encourages creative, innovative, educational, and recreational activities for mosque youth).

Therefore, this study aims to formulate the M-KREATIF Conceptual Model, which is a mosque-based youth development framework that integrates Islamic spiritual values with modern creativity. This model, rooted in the spirit of *tajdīd* (renewal), is designed to revitalize the role of mosques as centers for youth empowerment and respond to the challenges of the digital age through eight operational pillars: The mosque as a safe space, competence, recreation-education, continuing education, participatory action, comprehensive-programmed, innovative, and socially functional (M-KREATIF) (Nugrah et al., 2025). This study uses the library research method with synthetic analysis of classical and contemporary sources, which leads to the formulation of an integrative, adaptive, and relevant model for the developmental needs of today's youth.

Previous studies have highlighted the importance of revitalizing the function of mosques and the challenges of youth development (Saputra, 2021). Azyumardi Azra, in his study of the network of scholars, emphasizes that historically, mosques were centers of knowledge and multidimensionality, but have experienced a reduction in function in the modern era, leaving only a ritualistic role. Similarly, Mustofa researched mosque management and found that most mosque administrators failed to formulate a systematic framework for community development, causing program stagnation. Specifically, regarding youth, Ahmad Najib Burhani highlighted the failure of mosques to create youth-friendly mosques due to a lack of participatory spaces and the dominance of formal programs. Meanwhile, Fikri Aulia reinforces these findings by identifying the need for safe spaces and the adaptation of mosques to the digital age in order for youth to be willing to get involved, as they seek spaces for expression outside of mosques.

The main research gap addressed by this study is the lack of an integrative and operational conceptual model capable of bridging the classical intellectual heritage (morality and civilization) with contemporary psychosocial demands (creativity, self-actualization, and digital adaptation). Previous studies have only identified problems (functional reduction, management stagnation, and lack of youth-friendly spaces) without offering comprehensive, structured, and theory-based solutions rooted in a synthesis of classical and contemporary theories. The M-KREATIF model emerges as a complementary synthesis: (1) it restores the holistic function of the mosque in line with classical principles (as described by Azra), (2) it provides a comprehensive and programmed management framework (responding to Mustofa's findings), and (3) it explicitly integrates Spiritualization as a value orientation and Creativity as a mechanism for self-actualization and digital adaptation (responding to the needs of Burhani and Aulia) through eight operational pillars.

The research questions in this study are how can classical Islamic views on the role of mosques and youth development be made relevant to the psychological and social needs of contemporary adolescents, and what are the functional gaps in contemporary mosques that hinder youth development, particularly in responding to the demands of the digital age, and how can the M-KREATIF conceptual model be formulated and implemented as a mosque-based youth development framework that integrates spirituality as a foundation of values and creativity as a medium for self-actualization.

RESEARCH METHOD

This study uses the library research method, which is non-empirical in nature, where all data and information are obtained through the study of scientific documents and written sources (Ilmu, 2025). This method was strategically chosen because the main focus of the research was to formulate a conceptual model (M-KREATIF), which required in-depth, comparative, and integrative analysis of various authoritative sources to construct a systematic theoretical framework.

This research process involved four main methodological stages to achieve conceptual synthesis (Lathifah Hanum et al., 2025):

1. **Identification of Classical Sources.** The initial stage involves tracing the thoughts of classical scholars (al-Farabi, Ibn Khaldun, al-Ghazali, al-Syatibi, and Ibn Taimiyah) from their primary works (al-Muqaddimah, Ihya' 'Ulum al-Din, etc.). The goal is to discover the basic principles of generational development, moral education, and the holistic role of the mosque as a solid epistemological foundation.
2. **Contemporary Literature Analysis.** This stage involves a review of modern literature from the disciplines of developmental psychology (Erikson, Maslow, Rogers), creativity, and contemporary mosque management to understand modern realities, the psychosocial needs of adolescents, and the challenges of the digital age.
3. **Comparative Analysis.** An intellectual dialogue is conducted between classical principles and contemporary theories. This process functions as a hermeneutic comparison, which involves reading historical texts through the lens of modern problems in order to reconstruct classical thinking so that it is contextualized with the challenges faced by today's youth.
4. **Conceptual Synthesis.** The final stage is to formulate theoretical integration by combining findings on classical spiritual values, pedagogy, and socio-digital needs into the M-KREATIF Model. This synthesis aims to produce a new model framework that is comprehensive, adaptive, and relevant for mosque-based youth development.

Through these steps, library research in this study shifted from merely collecting data to a process of critical interpretation and the development of new theoretical constructs that combine the intellectual heritage of classical Islam with the demands of the contemporary era.

RESULTS AND DISCUSSION

The Dynamics of Mosque Functions in Classical and Contemporary Times

The functions of mosques have evolved contextually, but their essence remains centered on the development of civilization. From a Classical Islamic perspective, the functions of mosques are holistic, multidimensional, and integrated, transcending the mere ritual dimension (Aqidah & Kalijaga, 2025). During the time of the Prophet Muhammad, the Prophet's Mosque served as a center for worship, education (ta'lim), politics, state administration, socio-economics, and even a place for healthcare and positive recreation for young people (Lokus et al., 2023).

Classical scholars consistently emphasized this comprehensive function. For example, Al-Māwardī in *Al-Aḥkām al-Sultāniyyah* described the mosque as the main institution in the organization of Muslim society, combining the functions of worship and public service. This view is reinforced by Ibn Taymiyyah, who rejects the reduction of the mosque to a ritual institution, instead emphasizing that the mosque is the center for the implementation of *amar ma'rūf nahi munkar* and the strengthening of community solidarity. Furthermore, Ibn Khaldūn viewed the mosque as a center of *ta'lim* and *ta'dīb*, which became the foundation of the process of *'umrān* (civilization) due to its role in shaping the socio-intellectual character of the younger generation. In general, the functions of classical mosques can be categorized as regional (administrative/political), *imārah* (prosperity), and *ri'āyah* (maintenance) functions, making them centers of civilization for the *ummah*.

Thus, in general, during the classical era, mosques functioned not only as centers of religious ritual, but also served a variety of social functions, such as public services, the transfer of values and knowledge (educational functions), and public administrative services, such as social and intellectual services. The centralization of mosques as sources of learning for the community and builders of civilization became a characteristic feature of the function of mosques in the classical era (Masjid, 2025).

Viewed in a contemporary context, theories of mosque function are often confronted with the reality of functional reduction and demands for adaptation to social and technological change (Menurut et al., 2023). One relevant contemporary critical theory is that proposed by Azyumardi Azra, who describes this phenomenon as a crisis of mosque functionality or functional reduction, in which mosques lose their cultural and educational roles and no longer serve as learning centers, focusing instead solely on ritual aspects. This phenomenon is the focus of Mustofa's research, who studied mosque management and found that the majority of modern mosques operate without a systematic and comprehensive framework for congregational development, resulting in stagnation of their role.

Therefore, revitalization theories have emerged that focus on three main functions that must be restored: (1) Spiritual-Ritual Function (Mahdhah), (2) Educational-Intellectual Function (education and literacy), and (3) Socio-Economic Function (Ghairu Mahdhah, empowerment). Within the framework of social psychology, Fikri Aulia emphasizes that the function of modern mosques must include providing safe spaces and creative spaces for teenagers, because failure to do so causes teenagers to seek alternatives outside religious institutions, especially in digital spaces. Thus, contemporary mosques are challenged to transform from mere places of worship into comprehensive empowerment centers that are relevant to the needs of self-actualization and adaptive to digital culture.

Essentially, the biggest challenge for modern mosques is to end the crisis of functionality that has trapped them in ritualistic matters. Mosques must learn from their classical heritage, which saw them as centers of holistic civilization (Dawolo et al., 2024). To remain relevant in this digital age, mosques must radically transform themselves into comprehensive empowerment centers that actively integrate three main functions: Spiritual-Ritual, Educational-Intellectual, and Social-Economic. This transformation requires mosques to become non-judgmental safe spaces that provide platforms for youth creativity (digital media, arts, and social collaboration), so that they can fulfill their self-actualization needs while remaining rooted in spiritual values.

Thus, mosques will be able to bridge the foundation of faith with the demands of the times, ensuring that the younger generation finds meaning, identity, and self-expression within an adaptive mosque ecosystem (Iman & Muhid, 2025). By adopting a development model such as M-KREATIF, mosques can revitalize themselves into spiritual-creative ecosystems that bridge religious values with digital culture, so that mosques truly function as relevant and attractive centers of empowerment for young people in the 21st century.

The Theory of Tajdid and Participatory Culture in Revitalizing the Function of Mosques

1. The Theory of Tajdīd (Renewal) and Religious Functionality

The M-KREATIF model can be theoretically strengthened through the concept of Tajdīd (renewal) in Islamic tradition, which is oriented towards adaptation and relevance. The concept of tajdīd justifies why mosques should not be stagnant and must be responsive to the changing times (*al-mustajiddāt*). Studies on tajdīd show that renewal is not limited to doctrinal aspects, but also includes institutional and methodological revitalization (Rusdi, 2025). In the classical context, Al-Syātibī, through *maqāṣid al-sharī'ah* (the objectives of sharia), provided the basis for religious functionalism, in which every practice must be oriented towards long-term and universal *maṣlahah* (benefit).

If the function of the mosque (religious institution) no longer produces *maṣlahah* for the younger generation, then tajdīd of that function becomes obligatory (Yaacob, n.d.). Contemporarily, figures such as Fazlur Rahman emphasize that the interpretation of teachings must be a double movement: from the Qur'an to the socio-historical context, and from the socio-historical context back to the Qur'an (Nurjanah et al., 2025). confirms that the M-KREATIF model, as an effort at methodological tajdīd, must continue to evaluate its effectiveness in the current youth context while remaining committed to core spiritual values.

2. Participatory Culture Theory

To strengthen the Active (A) and Innovative (I) pillars of the M-KREATIF Model, it is important to adopt the Participatory Culture theory from contemporary media studies. Henry Jenkins defines Participatory Culture as a culture in which audiences are no longer just consumers (passive) but also producers (active) of content (Baktiar & Airlangga, 2022). Teenagers in the digital age have a high need to collaborate, share, and contribute, a mechanism that is relevant to Maslow's need for self-actualization (Santoso et al., 2025). Linking this to classical studies, the youth-led, adult-guided principle in M-KREATIF reflects the spirit of Ibn Khaldūn's *al-'umrān*, which emphasizes social participation and the active contribution of the younger generation in building communities. By adopting this theory, mosques are transformed from places of monologue lectures (passive) into digital and social platforms where young people produce *da'wah* content, lead social projects, and express their creativity (output integrated with al-Ghazali's *tazkiyah al-nafs*), thereby overcoming pedagogical and psychological gaps.

Research Findings

The main finding of this literature review is the identification of four fundamental gaps between classical Islamic intellectual heritage regarding the role of mosques and youth development and contemporary practical realities. The first gap is the Mosque Function Gap, where the role of the mosque is reduced from a center of multidimensional civilization, as emphasized by Ibn Khaldun, who saw it as the basic structure for forming social solidarity and a center for civilizational mobilization, and Al-Ghazali as a space for *tazkiyah* that became a dominant ritualistic (*maḥdhah*) institution. This phenomenon is described by Azyumardi Azra as a reduction in the function of the mosque, which is exacerbated by comprehensive management.

The second gap is the Pedagogical Gap, where the coaching methods in mosques have shifted from an emphasis on exemplary behavior, gradual processes (*tadarruj*), and dialogue to a monologue lecture style that is considered ineffective in shaping character. As a result, this approach is less popular among the younger generation, who prefer a new concept where they want to be actively involved in the functions of the mosque (A. Fauzan, 2024).

The third gap is a psychological one, where contemporary mosque programs fail to respond to adolescents' developmental needs for identity exploration (identity vs. role confusion) and self-actualization. This results in a lack of creative and collaborative space, causing adolescents to feel out of place with the formal rhythm of the mosque. Adolescents need an empathetic and non-judgmental environment for psychological growth (Mikraj, 2025). Finally, there is a governance gap, characterized by the absence of a professional and planned management system, which should follow the principles of benefit and sustainability as exemplified in classical public administration practices. These four findings form an empirical-theoretical basis that calls for the formulation of a new development model.

The Relevance of Classical Perspectives to the Needs of Contemporary Youth

Classical Islamic perspectives provide a solid foundation for making youth development relevant to contemporary psychological and social demands (Kontemporer, 2025). Classical scholars fundamentally view adolescents not merely as subjects of worship, but as assets of civilization (*‘umrān*) who require integrated moral, spiritual, and intellectual guidance (Fitriani et al., 2025). Al-Fārābī emphasized guiding the younger generation towards *al-sa‘ādah* through comprehensive education that shapes mature minds and noble character. This is highly relevant to the psychological needs of contemporary adolescents who are in the phase of identity search, where the search for *al-sa‘ādah* (meaning of life and transcendental happiness) provides a stable moral compass amid role confusion.

Furthermore, Al-Ghazali's classical concept of *tazkiyah al-nafs*, which emphasizes the purification of the soul through disciplined worship and control of desires, directly provides a framework for the mental health and spiritual stability of modern adolescents (Aisyah & Naufal, 2025). This principle of *tazkiyah* is highly compatible with Carl Rogers' humanistic psychology framework, which emphasizes positive self-growth (positive regard), as both are oriented toward the intrinsic potential for goodness within human beings. Thus, mosques, through their historical role as centers of *ta‘līm* and *ta‘dīb*, have a mandate to offer an environment that not only teaches rituals but also provides a sense of belonging and purpose in life (*nomos*) that is highly sought after by adolescents amid social-digital disruption.

The Functional Gap of Contemporary Mosques

The functional gap of contemporary mosques centers on the failure of these institutions to adapt from the ritual dimension to the socio-educational dimension, especially in responding to the dynamics of the digital era. The functional gap is most striking, where modern mosques are stuck in ceremonial practices, a condition that Azra refers to as a reduction in function that causes mosques to lose their role as learning centers (Di & Karanggedang, 2022). As a result, a pedagogical gap emerges; rigid, monologue-style lectures are ineffective for the digital generation, who are accustomed to participatory and visual-audiovisual learning models.

This is exacerbated by a deep psychological gap: mosque programs fail to accommodate the needs of creativity, self-actualization, and identity exploration among adolescents. Burhani notes that adolescents need collaborative and non-formal activities such as social projects or digital literacy, which are rarely accommodated (Resia et al., 2024). The absence of safe spaces and non-judgmental environments in mosques has led adolescents to seek alternative spaces in the digital realm, which often lack ethical guidance. Finally, governance gaps hinder revitalization efforts because existing coaching (*imarah*) programs are ad-hoc and unsustainable, contrary to the principle of *maqāṣid al-sharī‘ah* which demands planned benefits.

Formulation and Implementation of the M-KREATIF Model

The M-KREATIF model is a conceptual framework for mosque-based youth development that is designed to be integrative and adaptive in order to bridge classical Islamic spiritual values with contemporary psychosocial needs. This model consists of eight main pillars that make up a holistic and sustainable youth development ecosystem. This title is an acronym of eight words that convey the intention to strengthen the main function of restoring the role of mosques through continuous youth development in mosques that is in line with the current context. This model is an initiative designed by the author to provide a solution to the current gap in mosque functions by involving the younger generation (mosque youth) as agents of change (Iman & Muhid, 2025).

1. M – Mosque as a Safe Space

The first pillar, Mosque (M), is repositioned as a Safe Space and a youth-friendly community center. This concept revitalizes the historical function of mosques during the time of the Prophet as centers of education and social activity. The mosque must be a place where youth feel accepted without judgment, in line with Carl Rogers' emphasis on the importance of a supportive environment for personal growth. This implementation includes providing a dedicated physical space and adult-guided mentoring patterns that replace authoritarian patterns, so that youth can find their religious identity and strong emotional attachment.

2. K – Cross-Field Competence

Competence (K) refers to the integration of religious skills (hard skills) and worldly skills (soft skills) that are relevant to the challenges of the 21st century (Merdeka & Literatur, 2025). This includes Qur'anic literacy, leadership, communication, digital literacy, and entrepreneurship. This pillar refers to the spirit of *al-kifā'ah* (competence) in Islamic tradition and is in line with national education goals. The development of these competencies addresses the pedagogical gap in contemporary mosques, which tend to be monotonous, with a focus on routine training, digital da'wah workshops, and tiered mentoring to ensure that young people have spiritual and professional competitiveness (Di et al., 2024).

3. R – Recreation–Education

Recreation–Education (R–E) emphasizes that the learning process and character building should be enjoyable, in line with Ibn Khaldūn's principle of gradual education that is not burdensome. Activities such as Islamic-themed outbound programs, Qiyam al-Layl Camp, or art festivals are designed to build cooperation and empathy. This pillar uses a contemporary experiential learning approach, where direct experience becomes a medium for internalizing values, making learning at the mosque interesting and relevant to the interests of teenagers (Dan et al., 2025).

4. E – Continuing Education

Continuing Education (E) ensures that coaching programs have a structured, tiered curriculum that is implemented continuously. This differs from the ad-hoc or sporadic programs that often occur in mosques. This concept is in line with the Islamic value of *mudāwamah* (continuity of good deeds) and the importance of long-term planning. Continuing education enables young people to experience measurable spiritual and competency development over a period of six to twelve months.

5. A – Participatory Action

Participatory Action (A) places youth as active agents of change, rather than mere objects of the program (Kecamatan et al., 2025). Youth are encouraged to lead activities (youth-led, adult-guided) and be directly involved in community-based social projects (e.g., digital literacy for the elderly or green mosque projects). This pillar facilitates adolescents' need for self-actualization and social contribution, which is also in line with the

- importance of social participation in Ibn Khaldūn's concept of al-‘umrān. This active involvement shapes responsibility and leadership.
6. T – Thorough–Programmed
Thorough–Programmed (T) is a management pillar that ensures that every development activity is planned systematically, evaluated periodically, and has clear indicators of success. This addresses the gap in contemporary mosque management, which often lacks a comprehensive development design. This principle emphasizes program accountability and effectiveness, ensuring that programs are not only implemented but also deliver measurable spiritual and social outputs and outcomes (Profetik & Implementasi, 2024).
7. I – Innovative
Innovative (I) is an adaptation to technological developments and digital culture, in line with the concept of tajdīd (renewal) which demands methodological flexibility. Teenagers are empowered to use digital media and creative technology in preaching berdakwah (H et al., 2025). This innovation includes creative content production, mosque social media management, and the use of applications for Islamic education (Informasi, 2024). With innovation, mosque activities become dynamic, relevant, and effective in reaching youth in the digital space.
8. F – Social Functionality
Social Functionality (F) ensures that all development activities are oriented towards the welfare of the people (maṣlahah) and public service. This principle is deeply rooted in Al-Syāṭibī's maqāṣid al-sharī‘ah, which aims to protect religion, life, reason, and lineage (The & Era, 2025). Mosques not only serve the internal congregation, but also play an active role in resolving socio-economic issues in the surrounding environment, making youth the driving force behind the socio-economic function of mosques.

The M-KREATIF conceptual model was formulated as a systematic response to bridge the four gaps above, with the central assumption that youth development must integrate spirituality as a foundation of values and creativity as a medium for self-actualization. This synthesis allows Islamic spirituality (rooted in Ghazali's tazkiyah al-nafs) to function as a stable moral compass, while creativity and innovation function as mechanisms for expressing identity and competence (Irawan & Rohman, 2025).

The program structure of the M-Kreatif Model (Ibda & Nurmalia, 2024) can be seen in Table 3.1 below:

Table 3.1. M-Kreatif Mosque Youth Development Model Program

M-KREATIF Pillar	Focus and Main Objectives	Examples of Programs/Activities	Success Indicators (Output)
M - Mosque Safe Space	Creating a youth-friendly and non-judgmental physical and psychological environment.	<ul style="list-style-type: none">Provision of Special Rooms: Youth Corner (equipped with Wi-Fi & discussion rooms).Youth-Friendly Policy: Establishment of an active Youth Council.	Increased attendance of teenagers (at the mosque) outside of mandatory prayer times (above 70%). Teenagers feel comfortable and free to discuss issues.

M-KREATIF Pillar	Focus and Main Objectives	Examples of Programs/Activities	Success Indicators (Output)
K - Cross-Field Competence	Integrating spiritual competence (morals) with professional/digital competence (skills).	<ul style="list-style-type: none"> • Islamic Public Speaking Training: Improving preaching and presentation skills. • Coding & AI Literacy Workshop: Integrating technology with Islamic content. 	Teenagers are able to independently create activity proposals. At least 80% of participants pass internal soft skills certification.
R-E Recreation-Education	Implementing fun and learning and experiential learning methods.	<ul style="list-style-type: none"> • Qiyamul Lail Camp & Outbound: building teamwork and discipline. • Islamic Arts Festival: Developing creativity (calligraphy, poetry) without violating Islamic law. 	High emotional involvement (as indicated by participant satisfaction evaluations). Participants showed an increase in social empathy.
A Participatory Action	Encouraging young people to become active participants (Youth-Led) and contribute directly to the community.	<ul style="list-style-type: none"> • Green Mosque Social Project: Environmental and cleanliness campaign. • Youth Teaching Program: Teaching TPA/digital literacy to the surrounding community. 	Increase in the number of programs initiated and led entirely by youth (at least 4 projects/year)
T Complete-Programmed	Ensuring that the coaching program is sustainable and has a clear, tiered curriculum.	<ul style="list-style-type: none"> • 6-Month Development Curriculum: Structured material on morals, fiqh, and life skills. • Participant Database: Recording of spiritual progress and competencies. 	The program runs according to the annual calendar (100% completed). Each teenager has a spiritual progress record (report card).
I Innovative	Adapting mosque activities to digital culture and technology (tajdid) so that they remain relevant.	<ul style="list-style-type: none"> • Creative Content Da'wah Workshop: Production of Islamic podcasts, short videos, and reels. • Mosque Social Media Management: Managed by a team of young people to spread positive information. 	The mosque has at least one viral (interesting) post every month. Increased engagement among young people on the mosque's digital platform.
F - Social Function	Ensuring that activities have a tangible socio-	<ul style="list-style-type: none"> • Disaster Donation & Logistics Movement: Mobilization of funds 	Young people are at the forefront of social response. At

M-KREATIF Pillar	Focus and Main Objectives	Examples of Programs/Activities	Success Indicators (Output)
	economic impact (maṣlahah) beyond worship.	and volunteers, free meals. <ul style="list-style-type: none">• Mosque Youth Cooperative: Micro-entrepreneurship training based on digital marketing.	least one mosque-based microbusiness managed by young people has been established.

The pillars of M-KREATIF are designed for operational implementation. Mosques (M) are restored as safe spaces through the provision of special rooms and adult-guided assistance. Competence (K) and Innovation (I) directly address the challenges of the digital age and pedagogical gaps, with a focus on digital da'wah workshops and AI literacy. Active (A), through youth-led mechanisms, empowers teenagers as program subjects, in line with the importance of social participation in Ibn Khaldun's al-ʿumrān and Maslow's need for self-actualization. Meanwhile, the pillars of Comprehensive (T) and Functional (F) ensure professional, programmed, and sustainable (mudāwamah) governance, addressing the management weaknesses identified by Mustofa.

CONCLUSION

This article analyzes that youth development is an absolute prerequisite for sustainable development, a view that is deeply rooted in Classical Islamic scholarship. Thinkers such as Al-Fārābī and Ibn Khaldūn have long viewed the younger generation as the foundation of al-saʿādah and ʿumrān (civilization), which requires focused moral and intellectual guidance, a role that has historically been centered on the mosque. However, contemporary reality shows that there are four fundamental gaps, namely functional, pedagogical, psychological, and managerial, which have caused mosques to experience a reduction in function and fail to respond to the psychosocial needs of modern youth for self-actualization, creativity, and a supportive environment (Maslow, Erikson, Rogers). These gaps create a distance between religious institutions and the digital generation, demanding integrative model solutions.

The next recommended step is to design guidelines for implementing the M-Kreatif Model tailored to the needs of young people and the characteristics of local mosques, then apply them through pilot projects. Implementation needs to be reviewed on an ongoing basis in order to refine the model so that it is more optimal, flexible, and effective in facing the challenges of the digital age.

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