



## **Digitalization and Community Involvement in Qurban Worship in the Modern Era: A Case Study at Jogokariyan Mosque in Yogyakarta**

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### **Abstract**

The development of digital technology has transformed how religious institutions manage worship and engage communities. This study explores the digitalization of qurban worship at the Jogokariyan Mosque in Yogyakarta as a model of adaptive religious practice in the modern era. The research aims to explain the forms of digital technology applied and analyze its impact on community participation and religious awareness. Using a qualitative descriptive method with a field research approach, data were collected through observation, interviews, and documentation. The analysis employed Stig Hjarvard's theory of the mediatization of religion to interpret how media reshapes religious practices and meanings. The results show that the implementation of online registration, digital payment systems, and real-time qurban reporting successfully increased transparency, efficiency, and trust between mosque administrators and congregants. Moreover, digitalization strengthened social solidarity and expanded the scope of religious participation across generations and regions. The findings indicate that technology functions not only as an administrative tool but also as a medium for enhancing spiritual experience and social involvement. In conclusion, qurban digitalization at the Jogokariyan Mosque represents an integration of faith, technology, and community engagement, reaffirming the mosque's role as a center for religious, social, and digital transformation.

**Keywords** : digitalization, religious engagement, Jogokariyan Mosque; southern perspectives

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## INTRODUCTION

The development of digital technology has brought significant changes to various aspects of human life, including the way Muslims understand and teach their religious teachings (Deddy Prihadi et al. 2025; Fatmawati and Yousef 2025). In the past two decades, a new phenomenon has emerged in which religious values are rearticulated through digital media, forming a new religious space known as digital religion. This change is clearly visible in the management of religious activities in mosques, particularly in the implementation of the qurban (animal sacrifice). While in the past qurban activities were carried out manually, many mosques have now adopted digital systems to support efficiency, transparency, and expand congregational participation (Hidayatus et al. 2024). This digitalization is not simply a response to technological developments but also represents a new form of community involvement within the Muslim community in the modern era

The Jogokariyan Mosque in Yogyakarta is a prime example of this phenomenon. This mosque is known for its open and innovative management system, which utilizes information technology to support its religious activities, including the implementation of qurban worship. The online registration system, web-based financial reporting, and progress reports from slaughter to distribution, as well as the use of social media as a means of communication for the congregation, show that digitization has become a new form of involvement in religious practices. More than just an administrative tool (Syamzaimar 2024) digitization at the Jogokariyan Mosque has become a medium for social and spiritual engagement among worshippers, with technology serving as a bridge between faith, transparency, and public participation

The use of technology-based management information systems in mosques has been proven to improve service efficiency and the comfort of worshippers in carrying out religious activities. (Musrifah et al. 2023). At the Jogokariyan Mosque, digitalization not only improves the quality of qurban management but also expands the space for congregational participation and strengthens the principle of public accountability. This practice reflects a new model of religiosity that combines spiritual values with professional ethics and social responsibility. More broadly, the success of qurban digitalization at the Jogokariyan Mosque also relates to the mosque's role as a socio-economic institution for the community (Agustina 2021), which not only serves as a place of worship, but also as a center for empowerment and social solidarity. Through a transparent and participatory digital system, this mosque has strengthened

public trust while reviving the mosque's function as a socio-religious space that is adaptive to modernity.

Furthermore, this phenomenon shows that digitization has both religious and social dimensions. It not only transforms the way people worship, but also shapes new patterns of interaction between mosque administrators and congregations. The process of digitizing qurban at the Jogokariyan Mosque presents a more open, professional, and inclusive model of religious practice, in which congregants are no longer passive participants but rather part of a participatory system that is aware of the value of social and religious responsibility. Thus, technology serves as a new space for religious practice (digital religion) and becomes a means of social outreach that strengthens solidarity, trust, and collective awareness among the community amid the tide of modernity (Iskandar 2025).

Studies on digitalization have been conducted extensively with various focuses. Research (Deddy Prihadi et al. 2025) entitled “Digital Transformation in Qurban Savings Management Through Website Optimization at manbaulimantegal.org in Mangkukusuman, Tegal City.” This study focuses on efforts to improve digital literacy and financial inclusion among the community through the implementation of a digital qurban savings system, which makes it easier for residents to participate in qurban worship more efficiently. Meanwhile, the study (Azzahra et al. 2024), entitled “Digital Transformation in Web-Based Qurban Animal Data Management at the Baiturahhman Mosque” shows that the development of a web application for qurban management has succeeded in increasing efficiency, transparency, and accuracy in the process of ordering, slaughtering, and distributing qurban meat digitally. Additionally, research (Tami, Handayani, and Firtanosa 2024)“ entitled “Challenges and Opportunities in Mosque Management in the Digital Age” shows that digitization helps make the management of mosque funds and activities more efficient, transparent, and productive, including through online contributions, financial record-keeping, and the use of social media for congregational services.

Although these studies make important contributions, they primarily focus on the technical and managerial dimensions of mosque digitalization, often neglecting its sociological and religious implications. In particular, there remains a lack of research examining how digitalization reshapes the relationship between mosques and their communities specifically, how technology mediates religious engagement, participation, and the collective sense of faith and belonging among worshippers. Thus, while existing scholarship has provided insights into

efficiency and transparency, it has yet to fully explain how digital transformation serves as a medium of religious and social empowerment within mosque communities.

This research addresses that gap by exploring digitalization not only as an administrative or technological innovation but also as a social-religious phenomenon that strengthens religious community engagement that is, the active, reflective, and participatory involvement of congregants in communal worship. The study situates digital qurban practices within broader questions of modern religiosity, technology, and social solidarity, emphasizing how technology can enhance rather than diminish the spiritual meaning of ritual sacrifice. By examining the Jogokariyan Mosque as a case study, the research seeks to uncover how digital tools contribute to transforming qurban from a ritual act into a participatory social movement grounded in transparency, inclusivity, and communal faith.

This study aims to complement existing studies on digitization in religious practices, particularly in the implementation of qurban worship. Digitization as a form of technological adaptation in the religious sphere has not been explored in depth in the context of qurban worship, especially in relation to its implications for patterns of participation and religious social awareness in the community. The specific objectives of this study are to explain and analyze three main points: first, to explain the forms of digitization applied in the implementation of qurban rituals; second, to analyze how digitization affects the level of involvement of the mosque community in the implementation of qurban rituals at the Jogokariyan Mosque in Yogyakarta; and third, digitalization as a means of strengthening Religious Community Engagement.

The digitization or use of digital technology in the implementation of qurban worship at the Jogokariyan Mosque has had a significant impact and results. Digitization has succeeded in increasing efficiency and transparency in every stage of the qurban process. This includes an online registration system, web-based financial reporting, and progress reports from slaughter to distribution, which also has its own website that can be accessed quickly, easily, and transparently. Additionally, digitalization has strengthened social bonds, expanded the reach of community participation, and fostered a more reflective and participatory religious awareness.

This transformation shows that digitization is not a form of secularization of religious practices, but rather a manifestation of creative adaptation to changing times. The Jogokariyan Mosque has successfully utilized technology as a means of strengthening substantial Islamic

values—such as honesty, openness, trustworthiness, and social awareness—while presenting a dynamic, inclusive, and community-oriented face of Islam. Through the practice of digitalizing qurban, the mosque not only manages religious rituals efficiently, but also fosters trust capital between administrators and congregants, which is an important foundation for the sustainability of religious communities.

## **RESEARCH METHODS**

This study uses a descriptive qualitative approach with field research focused on understanding the meaning and social processes involved in the digitalization of qurban worship at the Jogokariyan Mosque in Yogyakarta. This approach was chosen to explore in depth the social dynamics, forms of congregational involvement, and religious values underlying the application of digital technology within the context of the mosque community. The research location is the Jogokariyan Mosque in Mergangsan District, Yogyakarta City, known as a mosque with open and innovative management and a pioneer in the digitalization of qurban worship management. The research data consists of primary data obtained through observation, in-depth interviews, and documentation of qurban activities, as well as secondary data derived from journals, previous research reports, media articles, and posts on the official website and social media of the Jogokariyan Mosque.

Data collection techniques were carried out through direct observation of digital qurban activities, interviews with administrators and congregations, and documentation of various forms of digital publications and reports from the mosque. The collected data were analyzed using descriptive qualitative analysis with the stages of data reduction, data presentation, and drawing conclusions linked to Stig Hjarvard's Theory of the Mediatization of Religion to explain how digital media becomes a new space for religious practice and community involvement. To ensure the validity of the data, source and method triangulation techniques were used, namely by comparing the results of observations, interviews and documentation to obtain valid and reliable data.

## **RESULTS AND DISCUSSION**

### **The Concept of Digitization and Community Involvement in Mosques in Religious Practices**

Digitization is the process of converting data and information from physical or analog form into digital format (Hendrawan 2021). It involves the use of digital technology to collect, manage, process, store, and transmit data and information in digital form. Digitization involves converting various types of data such as text, images, sound, video, and documents into digital formats that can be accessed, managed, and used through electronic devices such as computers, smartphones, or other devices. This process often involves the use of specialized hardware and software that enables the processing and storage of digital data (Fahrurrozi 2023).

The digitization process has brought significant changes to various aspects of human life (Lubis, Nasution, and Nasihin 2024). Since the emergence of computers and digital technology in the mid-20th century, the world has undergone a revolution in the way we access, process, and share information. This digital revolution has not only impacted the information and communication technology sector, but also the economic, education, health, government, and religious sectors. Digitalization has brought many benefits, such as efficiency, access to information, and innovation. However, digitalization also brings challenges such as data privacy, the digital divide, and social impacts that need to be addressed with wise policies and practices, including in religious life (Kusnanto, Gudiato, and Usman 2024).

Religion in all its forms and expressions now faces the challenge of ‘moving’ and ‘integrating’ into the digital world. The new relationship between religion and digital technology has changed the way religious communities access teachings, carry out worship practices, and interact within religious communities (Muslich, Maulana, and Gontor 2022). Digitalization enables rituals, preaching, and the management of religious social activities to be carried out more efficiently and inclusively through online platforms (Zuhri 2021). In this context, technology is not only a tool, but also a new space for the articulation of spiritual and social values. Therefore, it is important for religious institutions such as mosques to be able to adapt and integrate digital technology wisely, in order to remain relevant and responsive to the dynamics of modern society.

As done by the Jogokariyan mosque, which has integrated digital technology as an important part of its strategy for managing worship and empowering the community. This is used to expand da'wah, convey information about activities, and establish active engagement with the community, especially the younger generation who are familiar with technology. This approach not only improves administrative efficiency and transparency, but also builds public trust and participation in mosque activities. As is the case with the implementation of qurban

worship. This mosque utilizes various digital platforms to support the implementation of qurban worship, starting from the online registration system for qurban participants, as well as the process of slaughtering and distributing qurban meat, which can be monitored transparently by the qurban owners through the website.

Community engagement is a collaborative process involving a group of people who are affiliated due to their geographical location, shared interests, or similar situations to address issues that affect their collective welfare. This definition is rooted in the affirmation of the concept of community, whether it is based on various aspects such as geography or shared interests or situations (Wicaksono 2019). In a religious context, community engagement has developed into religious community engagement, which is community involvement based on religious values.

Mosques as religious institutions play a powerful role in fostering religious community engagement. They are not merely physical structures where Muslims perform ritual worship such as prayer, but also symbolic manifestations of the values believed and practiced by the Muslim community (Salehuddin, Ichwan, and Sofian 2017). Mosques also serve as significant centers of social and economic activity within Muslim communities. As a religious institution, mosques have the potential to make a broad contribution to improving the social and economic welfare of the surrounding community (Mardi 2024). The word mosque can also be interpreted as a place to carry out various human activities that reflect obedience to Allah. Mosques also represent a collective space that unites the people, while reflecting the religious, social, and cultural identity of a community.

In the early days of Islam, mosques were also used as meeting places for the community, because with the existence of mosques, Muslims could more easily meet with one another while performing their religious rituals. Mosques can also be referred to as agents of change, so it is very appropriate to call mosques the heart of society, because mosques are closely related to the daily activities of Muslims. They are not only symbols, but can also bring about progress in civilization, society, and spirituality. Therefore, mosques also play a central role in the path of Islamic preaching (Ahlan 2022).

### **The Theory of Religious Mediatization (Stig Hjarvard)**

In general, mediatization refers to a social and cultural process in which arenas or institutions, such as religion, become dependent on media logic. The term religious

mediatization is a modern phenomenon found in Western societies where the media has become an independent institution. Religious mediatization refers to the mutually influential interaction between the media and religion. The mediatization of religion does not mean that religion simply submits to the logic of the media, but rather the integration of new media technology into the communicative actions of media users, which changes their religious practices. According to Stig Hjarvard, mediatization is defined as a social process in which the media has taken over many social functions, especially those related to religion, which were previously carried out by religious institutions.

Mediatization combines the process of human interaction into interacting using digital media, expanding networks, replacing communication methods, and binding users. Therefore, a deep understanding of the impact of media on religion must be sensitive to the differences between media and the various ways they portray religion, change religious content and symbolic forms, and transfer religious activities from one institution to another (Hjarvard 2016).

In applying the theory of mediatization, Stig Hjarvard offers three media metaphors for viewing the phenomenon of religious mediatization.

- a. Media as a means or channel for disseminating religious knowledge. Media has become the main source of information on religious issues. This is because the interactive nature of media makes it both a producer and distributor of people's religious experiences. Media provides a platform for expressing and circulating the religious experiences of each individual. Thus, media processes religious content as well as a platform for expression that is used as a reference by other communities.
- b. Media as language. This concept focuses on the variety and form of media in shaping messages and framing the relationship between message creators, content creators, and message recipients. This can be observed through the style of message narrative construction, the status of reality, and the model of message reception in a particular form. Therefore, the media not only produces and disseminates religion as a message but also shapes religion in different ways.
- c. Media as environment. Media takes over the culture and social functions performed by religious institutions. This concept concentrates on the ways, systems, and institutions of media that facilitate and organize human interaction and communication. Media becomes a link between institutions and an extension of these institutions in

disseminating and producing institutional values. Therefore, media takes over the role of institutions as providers of information and moral orientation and at the same time becomes the “storyteller” of society itself.

This theory must also consider the fact that media is not a stand-alone phenomenon. Each medium depends on its technological features, aesthetic conventions, and institutional frameworks, which may mean that the consequences of the internet and television for religion may differ. A comprehensive understanding of the impact of media on religion must be sensitive to the differences between media and the various ways they use to describe religion, change religious content and symbolic forms, and transfer religious activities from one institution to another (Hjarvard 2016). Furthermore, no less important than Hjarvard's theory of the mediatization of religion is the form of mediated religion. Hjarvard identifies three general forms of mediated religion: religious media, journalism on religion, and banal religion.

Stig Hjarvard's theory of the mediatization of religion in this study explains how traditional religious practices such as qurban worship are transformed through the integration of digital technology and social media. In this context, the media is not merely a tool for disseminating information, but also functions as a new language and environment that shapes the way Muslims understand, organize, and express religious values. The Jogokariyan Mosque utilizes various digital platforms such as websites, Instagram, YouTube, and online payment systems—to manage, report, and publish qurban activities in a transparent and participatory manner. This phenomenon shows how media has taken over some of the social and missionary functions of mosques, creating a new form of “mediated religion” in which worship practices, social solidarity, and congregational involvement are carried out within the logic of fast, open, and collaborative digital communication.

### **Forms of Digitalization Applied in the Implementation of Qurban Worship**

The Jogokariyan Mosque in Yogyakarta is a modern representation of how religious institutions can adapt to developments in digital technology without losing the spiritual values of Islam. In the context of performing qurban worship, this mosque has implemented various digital-based systems that include online registration, online payment systems, web-based qurban data management, and real-time reporting. Through official websites such as [qurban.masjidjogokariyan.com](http://qurban.masjidjogokariyan.com) and [sedekah.masjidjogokariyan.com](http://sedekah.masjidjogokariyan.com), congregants can register, choose the type of animal, monitor the slaughtering process, and view transparent reports on meat distribution.

This form of digitization shows how technology is used not only for administrative efficiency, but also as a means of building transparency and public accountability. Every stage of the qurban process from fundraising, animal purchasing, slaughtering, to distribution can be openly accessed by congregants through the mosque's digital platform. This practice is in line with the findings of (Sutono et al. 2023), which confirm that technology-based mosque management information systems can improve the quality of religious services and the comfort of congregants. Thus, digitization at the Jogokariyan Mosque not only facilitates the qurban worship process but also strengthens trust between administrators and congregants.

The digitalization implemented by the Jogokariyan Mosque also brings innovation in da'wah communication. Through social media, websites, and YouTube channels, this mosque spreads religious messages in a creative and contextual manner. Every year, the qurban committee prepares digital posters, infographics, and documentary videos that professionally showcase the process of slaughtering and distributing qurban meat. This content not only serves as an activity report, but also as a social da'wah narrative that educates the public about the importance of qurban, solidarity among the ummah, and the role of the mosque as an open public institution.

Within the framework of the Theory of Religious Mediatization (Hjarvard 2016) his practice of digitalization can be categorized under the metaphor of “media as conduit,” (Hjarvard 2008) in which digital media becomes a new channel for the dissemination of Islamic religious values and spirituality. The communication process, which was previously conducted face-to-face, has now transformed into online communication that is interactive, fast, and measurable. Calls for sacrifice, messages of sincerity, and values of social solidarity are conveyed through digital media in the form of visuals, narratives, and interactive content that are more easily accepted by the digital generation. In this context, the media is not merely a technical tool, but also an instrument of social da'wah that expands the space for religious participation in modern society.

This practice also reflects the metaphor of “media as language,” (Hjarvard 2008) in which mosques package religious messages in more communicative visual and symbolic formats. The Jogokariyan Mosque uses modern graphic design, emotional narratives, and visual documentation that evoke empathy among worshippers. Through Instagram, Facebook, and YouTube, the mosque builds a new religious language that is narrative, inclusive, and interactive, so that da'wah messages are no longer delivered unilaterally, but become an open

dialogue between administrators and congregants. This strategy successfully bridges the tech-savvy younger generation with traditional Islamic values, creating a space for diversity that is more relevant to contemporary digital life.

Moreover, the digitization of qurban also shows a paradigm shift in religious management from a bureaucratic model to a community-based participatory model. The digital system allows congregants to not only donate but also monitor and oversee the qurban worship process in real-time. This participation is not merely symbolic, but a tangible form of social and spiritual involvement. Through the direct involvement of congregants in the digital system, the Jogokariyan Mosque has built a collaborative religious ecosystem, where responsibility for worship does not lie solely in the hands of the administrators, but belongs to the entire community.

Sociologically, this practice confirms that the digitization of qurban at the Jogokariyan Mosque is a form of creative adaptation of religious institutions to modernity. Instead of causing secularization, technology is used to expand the space for preaching and strengthen the religious identity of the community. The mosque becomes a social laboratory that integrates spiritual values, modern management, and social ethics into an open and inclusive digital system. Thus, the digitization of qurban not only speeds up the technical process but also creates a new form of religious practice that is reflective, participatory, and contextual to the needs of the times.

### **The Impact of Digitalization on Mosque Community Engagement**

The digitization of qurban worship at the Jogokariyan Mosque has had a tangible impact on increasing religious community engagement. With the ease of access and transparency offered, community participation has increased significantly, both in terms of the number of qurban participants and the involvement of volunteers. Data shows that in the 2025 qurban, Jogokariyan Mosque collected 65 cows and 61 goats, with the involvement of 750 volunteers, including young people who played an active role in the digitization process, dissemination of information, and documentation of activities.

This phenomenon shows that digital media has become a new environment for Muslims to participate in religious activities. The digital space creates a form of non-physical involvement that is no less meaningful, where congregations can participate, donate, and spread the values of qurban worship through online interactions. This is in line with the concept of

religious community engagement, which emphasizes collaborative work based on religious values (Wicaksono 2019). Through digital media, religious solidarity is revived in a new format that transcends (Ridwan, Rewira, and Saefuddin 2025) geographical, social, and generational boundaries.

In addition to expanding participation, digitization also strengthens the social and economic functions of mosques. Transparency in financial reporting and the distribution of qurban meat fosters social trust, which is an important asset for the economic empowerment of the community. This has been done by the Jogokariyan Mosque, which plays a major role in driving the local economy through professional social fund management oriented towards community welfare. Through digitalization, this function is expanded via an accountable system accessible to the public in real time, positioning the mosque as a religious institution that also serves as a center for public services and the socio-economic empowerment of the community (Ridwan et al. 2025).

From the perspective of the Theory of Religious Mediatization (Hjarvard 2016), this phenomenon shows that digital media has taken over some of the social functions of mosques in shaping the religious identity of congregations. Media is no longer just a means of communication, but has transformed into a new religious space where spiritual, social, and ethical values are practiced. This process reflects what Hjarvard calls the mediatization of religion, which is when the media begins to shape religious practices, expressions, and meanings. In the context of qurban at the Jogokariyan Mosque, digital media has become an extension of the worship space, where the registration, payment, and distribution processes are carried out online while maintaining religious values such as sincerity, transparency, and fairness.

Furthermore, this phenomenon shows the emergence of a new form of religiosity that Hjarvard calls banal religion or religion-through-media, where religious activities become part of popular digital culture without losing their sacred meaning. For example, documentation of qurban activities uploaded to YouTube and Instagram not only serves as publicity, but also as a visual narrative of da'wah that inspires other congregations to participate. In this case, digital media does not diminish the sacredness of worship, but rather expands the reach of spiritual messages to a wider audience.

The digitization of qurban also shows a paradigm shift from physical space-based religious practices to interactive and collaborative digital spaces. This shifts the role of

congregants from passive recipients to active actors in the digital religious ecosystem, where each individual has the same opportunity to contribute, communicate, and share religious values. Thus, digitization not only strengthens social participation but also gives rise to reflective and contextual religious awareness of the challenges of the modern era.

From this overall dynamic, it can be concluded that the digitization of qurban at the Jogokariyan Mosque has succeeded in creating a new model of religious engagement that is collaborative, transparent, and technology-based. Digital media acts as a bridge between traditional Islamic values and the needs of modern communities that demand efficiency, accountability, and openness. This transformation proves that mosques are not only spiritual institutions, but also social institutions that are able to adapt to the times without losing their religious essence.

### **Digitalization as a Means of Strengthening Religious Community Engagement**

The digitization of qurban at Jogokariyan Mosque shows that technology plays an important role in strengthening religious community engagement. Through a transparent and participatory digital system, congregants feel a stronger emotional and spiritual connection to the mosque (Chuluqy et al. 2025). The interaction process, which was previously vertical, has now become horizontal and collaborative, where congregants can participate in decision-making, reporting, and disseminating information about qurban activities.

Digitalization also expands the scope of mosque outreach and social service, transforming it from a place of worship into a space for producing religious meaning in the digital age. With an adaptive management approach, Jogokariyan Mosque has been able to integrate Islamic values with modern technological rationality, creating a new form of religiosity that is reflective, participatory, and inclusive. In this context, the theory of the mediatization of religion helps explain that media is no longer merely a means of disseminating messages, but a new environment where religious values are articulated and practiced in the digital reality (Fauzan and Adam 2025).

Furthermore, digitization at the Jogokariyan Mosque shows that the process of religious engagement is no longer mediated solely by formal institutional structures, but also by open and participatory digital social networks. Social media, websites, and online financial applications not only serve as communication tools, but also as virtual community spaces where Islamic values, social solidarity, and the spirit of mutual cooperation are reinterpreted in

accordance with the context of the times. Through online activities such as real-time qurban reporting, publication of social activities, and calls for digital almsgiving, the congregation builds a new religious identity that is more inclusive and collaborative.

In this context, the involvement of the mosque community has undergone an epistemological transformation, from a ritualistic pattern of participation to a reflective and transformative form of participation. Digitalization encourages congregations not only to worship, but also to think critically, contribute socially, and internalize religious values in the context of modern life (Widianto and Lutfiana 2021). For example, through an online financial reporting system, congregants not only know the number of sacrificial animals, but also understand the principles of accountability, distributive justice, and social sustainability, which are core values of the qurban ritual itself.

This phenomenon shows that religion and technology are not in opposition to each other, but can collaborate to strengthen the social and spiritual dimensions of society. The Jogokariyan Mosque has successfully demonstrated that the use of technology does not diminish the sacred meaning of worship, but rather expands the space for religious awareness and social service among the faithful. In the context of the theory of the mediatization of religion, this practice reflects a form of integration between faith and media, in which digital media functions as a mediator that harmoniously connects the spiritual world with social reality.

In addition to strengthening the internal engagement of the congregation, digitization also creates a broader social resonance effect. The openness of data and the publication of qurban activities encourage the replicability effect, which is the encouragement for other mosques to imitate and develop similar digital qurban management models. In this case, the Jogokariyan Mosque acts as a religious innovation agent that inspires the institutional transformation of mosques in Indonesia towards a management system that is transparent, accountable, and oriented towards community empowerment.

Thus, the digitization of qurban not only strengthens community involvement at the internal level, but also has external and structural sociological impacts. It contributes to the formation of a new religious ecosystem—one that is more open, collaborative, and oriented towards the common good. In this ecosystem, mosques are no longer seen merely as places of worship, but as centers of social interaction, meaning production, and digital cultural transformation for Muslims.

## **Southern Sociological Perspective on Digital Religion and Mosque-Based Community Engagement**

The digitalization of qurban at Jogokariyan Mosque also offers an important contribution to Southern sociological perspectives, particularly in understanding how religious institutions in the Global South creatively adapt technology to address socio-economic and spiritual needs. While much of the literature on digital religion has been dominated by Global North contexts, where digitalization is often associated with institutional modernization and technological efficiency, the Jogokariyan Mosque demonstrates that in Global South contexts, digitalization functions simultaneously as a tool for social solidarity, religious empowerment, and community resilience.

In many Global South societies, religious institutions such as mosques play a broader socio-economic role compared to their counterparts in the Global North. Mosques often function not only as places of worship but also as centers of social welfare, economic redistribution, and community development. The digitization of qurban at Jogokariyan Mosque reflects this multidimensional role, where digital platforms are used not only to manage religious rituals but also to strengthen social trust, redistribute resources, and foster collective responsibility among the community. This phenomenon supports Southern sociological arguments that institutions in the Global South frequently operate as hybrid spaces, combining spiritual, social, and economic functions simultaneously (Comaroff and Comaroff 2012; Connell 2007).

Furthermore, the Jogokariyan Mosque case illustrates how digital religion in the Global South is shaped by local cultural values, religious ethics, and community-oriented practices. Unlike the Global North, where digitalization often emphasizes individual participation, the digitization of qurban at Jogokariyan Mosque strengthens collective engagement and communal solidarity. This reflects what Southern sociologists describe as relational social structures, where community cohesion, mutual cooperation, and collective welfare remain central organizing principles (Connell 2007; Santos 2014).

The participatory digital system implemented by the Jogokariyan Mosque also demonstrates how technological adoption in the Global South is driven not solely by efficiency, but by moral and religious values such as transparency, trust, and social justice. These values are deeply embedded within Islamic traditions and local Indonesian communal culture, showing that digital transformation in Southern contexts is culturally mediated rather than

technologically deterministic. This finding contributes to the growing literature that highlights how Global South societies reshape technology according to local needs and social priorities (Santos 2014; Alatas 2006).

Additionally, the expansion of participation through digital qurban practices reflects a Southern model of inclusive religious innovation. The involvement of young volunteers, diaspora donors, and broader communities illustrates how digital religion in the Global South can bridge geographical, generational, and socio-economic boundaries. This model challenges dominant assumptions that digitalization leads to individualization of religion. Instead, the Jogokariyan Mosque demonstrates that digitalization can strengthen collective religiosity and social solidarity, particularly in societies where communal values remain strong.

From a broader sociological perspective, the Jogokariyan Mosque represents a form of grassroots innovation emerging from the Global South. Rather than adopting technological models from the Global North, this mosque develops locally grounded digital practices that integrate religious values, community engagement, and social empowerment. This reinforces Southern sociological perspectives that emphasize knowledge production from the Global South as a source of theoretical innovation rather than merely empirical cases (Connell 2007).

Therefore, the digitalization of qurban at the Jogokariyan Mosque not only contributes to understanding digital religion but also provides an alternative model of technology-driven religious engagement rooted in Global South contexts. This study highlights that digital transformation in religious institutions in the Global South is not merely about modernization, but about strengthening community resilience, fostering social solidarity, and expanding religious participation in ways that are culturally meaningful and socially inclusive.

## **CONCLUSION**

The digitalization of qurban worship at the Jogokariyan Mosque in Yogyakarta represents an innovative integration of technology and religiosity that strengthens religious community engagement. The research findings indicate that digitalization through online registration, web-based reporting, and social media utilization has not only improved the efficiency and transparency of qurban management but also transformed the nature of community participation from passive to active and collaborative.

Through the lens of Hjarvard’s Theory of Religious Mediatization, the study reveals that digital media serves not only as a conduit for information but also as a new environment for the articulation of Islamic values. The mosque’s use of digital platforms has redefined how religious communication, accountability, and solidarity are practiced, turning digital space into an extension of religious life. As a result, the Jogokariyan Mosque successfully embodies a modern model of mosque management that balances faith-based tradition with the demands of technological modernity.

In essence, the digitalization of qurban at the Jogokariyan Mosque demonstrates that religion and technology can coexist harmoniously, fostering inclusivity, transparency, and empowerment within the Muslim community. It underscores that mosques, as dynamic institutions, can serve not only as centers of worship but also as hubs of social innovation and collective welfare in the digital era. The digital transformation at Jogokariyan Mosque reflects an important paradigm shift in the religious practices of contemporary Muslims. In this context, technology is no longer seen as a threat to spirituality, but rather as a tool that expands the space for religious expression.

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