

Digitalising Religious Practice: Community Engagement in Qurban Rituals at Masjid Jogokariyan

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Abstract

The development of modern technology has brought significant changes in the implementation of religious community worship. The challenge is how mosques, as religious institutions, can respond to this transformation without compromising the core values of their teachings. This study examines how mosques influence community involvement in qurbani worship and how mosques manage these activities in a modern context while still benefiting the community. The purpose of this study is to analyze the form of digitalization applied and its impact on the participation of the ummah in the implementation of qurbani worship. The method employed is field research, with observation as the data – collection technique. The results of this study show that digitalization, such as online registration, qurbani management information systems, and real – time reporting, has increased transparency, trust, and community involvement in the implementation of qurbani worship. Thus, the digitalization implemented at the Jogokariyan mosque strengthens religious community engagement and underscores the mosque's role as a public service grounded in religious values, adapted to contemporary contexts.

INTRODUCTION

The development of digital technology has brought significant changes to various aspects of life, including the understanding and religious practices of the Muslim community (Syarmen et al., 2024). One important aspect of this change is the shift in the pattern of people's participation in qurbani worship, particularly within mosque communities (Prihadi et al., 2025). Whereas previously the implementation of qurbani was more manual and conventional, many mosques have now adopted a digital system for its management and execution. This digitalization has created new opportunities to enhance transparency and efficiency and to expand community participation in community – based religious activities.

The Jogokariyan Mosque in Yogyakarta is a clear example of this phenomenon. This mosque is known for its open and innovative management system, which employs information technology to support its religious activities, including qurbani. The online registration system, web – based financial reporting, progress reports from slaughter to distribution, and the use of social media for pilgrim communication demonstrate that digitalization is becoming a new form of involvement in religious practice. Thus, digitalization is not only an administrative tool but also a medium of engagement in religious life (Syamzaimar 2024).



Studies on digitalization have focused on various aspects. Research by Deddy Prihadi et al. (2025) examines efforts to increase community digital literacy and financial inclusion through the implementation of a digital qurbani savings system, which facilitates more efficient participation in qurbani worship. Meanwhile, research by Sitti Aliyah Azzahra & Adi Wicaksono (2024) shows that the development of web applications for qurbani management has improved efficiency, transparency, and accuracy in the digital ordering, slaughter, and distribution of qurbani meat. In addition, research by Novi Tri Tami et al. (2024) shows that digitalization helps fund management and mosque activities to be more efficient, transparent, and productive, including through online contributions, financial recording, and the use of social media for worshippers' services. Sutono et al. (2023) also highlighted that developing a technology-based management information system can provide optimal services to worshippers, thereby enabling them to feel comfortable participating in all religious activities conducted by mosques. Finally, the previous research still relevant to this discussion is that of Emon Saputra & Dian Agustina (2021), which highlights the success of the Jogokariyan mosque in efforts to develop the local economy and address welfare and poverty issues.

The above studies show that digitalization in religious contexts, particularly in the management of mosques and qurbani worship, generally focuses on technical and managerial aspects. In contrast to these studies, this study situates itself at the intersection of religious digitalization and social community involvement. This research not only examines the technical aspects of digital transformation but also explores how digitalization serves as a medium for strengthening pilgrims' socio-religious involvement. This study seeks to fill a gap in prior research by demonstrating that the application of digital technology in qurbani worship can strengthen the mosque community's participation, transparency, and socio-religious awareness in the modern era.

This study aims to complement existing studies on digitalization in religious practice, especially in the implementation of qurban. Digitalization, as a form of technological adaptation within the religious sphere, has not been explored in depth in the context of qurbani worship, particularly regarding its implications for the community's socio-religious participation and awareness patterns. Meanwhile, the specific purpose of this study is to explain and analyze two main things: first, to explain how the form of digitalization is applied in the implementation of qurban; and second, to analyze how digitalization affects the level of involvement of the mosque community in the implementation of qurbani worship at the Jogokariyan Mosque in Yogyakarta.

Digitalization, or the use of digital technology in the implementation of qurbani worship at the Jogokariyan Mosque, has had significant impacts and results. Digitalization has increased efficiency and transparency at every stage of the Qurbani process. This includes an online registration system, web-based financial reporting, and progress reports from slaughter through distribution, with its own website that can be accessed quickly, easily, and transparently. In addition, digitalization also strengthens social ties, expands the reach of citizen

participation, and forms a more reflective and participatory religious consciousness.

This research is a *field research* that aims to directly explore the dynamics of digitalization and community involvement in the implementation of qurbani worship at the Jogokariyan Mosque in Yogyakarta. The approach is qualitative descriptive, focusing on understanding the meaning, processes, and forms of community involvement, as well as the implementation of digital technology in worship practices. The data consist of primary and secondary data. Primary data were obtained through observation, while secondary data were obtained from various written texts relevant to the study theme, such as journals, previous research reports, and official social media posts of the Jogokariyan mosque.

More than a technical innovation, the digitization of worship practices has sociological implications for how religion is practiced and institutionalized in social life. In this context, digital technology serves as a medium that reshapes the relationship between worshippers, mosque institutions, and ritual practices, without eliminating the sacred dimension of worship itself. In line with the theory of religious mediatization, media and technology not only convey religious messages but also influence authority, participation, and religious experience (Hjarvard 2011). Using the Jogokariyan Mosque as a case study, this article examines the digitization of qurbani worship as an important arena for understanding how religion adapts to social change, while strengthening community engagement and the social functions of mosques in the context of contemporary Islam.

THEORETICAL STUDIES

To understand the practice of digitizing qurbani worship and the involvement of the mosque community more deeply, a theoretical framework is needed that can explain the relationships among religion, technology, and social life. The theoretical studies in this article draw on the sociology of religion perspective, which views religion as a social practice mediated by specific structures and media. Therefore, the theory of religious mediatization is used as the primary analytical lens to explain how digital technology is not only a technical medium but also reshapes patterns of authority, participation, and religious experience. This theoretical framework provides the basis for interpreting the empirical findings presented in the next section, thereby enabling a coherent account of the relationship between theory and data.

The Concept of Digitization in Religious Practice

Digitization is the process of converting data and information from physical or analog forms into digital formats (Hendrawan 2021). It involves the use of digital technologies to collect, manage, process, store, and transmit data and information. Digitization involves converting different types of data, such as text, images, sounds, videos, 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 specialized hardware and software that enable the processing and storage of digital data (Fahrurrozi 2025).

The process of digitalization has brought significant changes in various aspects of human life (Lubis et al. 2024). Since the advent 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 not only has an impact on the information and communication technology sector, but also on the economic, education, health, government, and religion. Digitalization has brought many benefits, including greater efficiency, improved access to information, and innovation. However, digitalization also presents challenges, including data privacy, digital divides, and social impacts, that require effective policies and practices, as well as in religious life (Kusnanto et al., 2024).

Religion in all its forms and expressions now faces the challenge of 'moving' and 'uniting' in the digital world. The new relationship between religion and digital technology has changed how religious people access teachings, perform worship practices, and interact within religious communities (Maulana 2022). Digitalization allows the implementation of rituals, da'wah, and the management of socio–religious 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 articulating spiritual and social values. Therefore, it is important for religious institutions, such as mosques, to adapt and integrate digital technologies wisely to remain relevant and responsive to the dynamics of modern society.

As done by the Jogokariyan mosque, which has integrated digital technology into an important part of the worship management strategy and community empowerment. This is used to expand da'wah, convey information about activities, and foster active involvement with the community, particularly 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 done in the implementation of the Qurbani worship. This mosque uses various digital platforms to support the implementation of qurbani worship, including an online registration system for qurbani participants and a transparent monitoring process for the slaughter and distribution of qurbani meat, which can be viewed on the website by the *shohibul qurban*.

Mosque Community Involvement

Community engagement is the collaborative work process of a group of people affiliated due to geographical area, common interests or similar situations to overcome issues that affect their common well–being. This definition is rooted in the affirmation of the concept of community, whether understood through various dimensions, such as geography, or by the similarity of interests or situations faced (Wicaksono 2019). In the religious context, *community engagement* can take the form of *religious community engagement*, defined as community involvement grounded in religious values.

Mosques, as religious institutions, play a significant role in fostering *religious community engagement*. It is not merely a physical building in which Muslims carry out ritual worship, such as prayer, but also a symbolic embodiment of the values that the Muslim community holds and practices (Salehuddin et al., 2017). Mosques also serve as significant centers of social and economic activity within Muslim communities. As religious institutions, mosques have the potential to make a broad contribution to the social and economic welfare of the surrounding community (Mardi 2024). The word mosque can also be interpreted as a place for various human activities that reflect obedience to Allah. Mosques also serve as collective spaces that bind people together and reflect a community's religious, social, and cultural identity (Imanuddin et al., 2022).

Mosques were also used as meeting places in the early days of Islam, as their presence made it easier for Muslims to gather while performing their worship rituals. The mosque can also be called an agent of change, so it is very appropriate then if the mosque is called the heart of society, because the mosque is closely related to the daily activities of Muslims, not only being a symbol, but also being able to realize the progress of civilization, society, and the spirituality of the people. So mosques also play a central role in the path of Islamic da'wah (Ahlan 2022).

The Mediatization Theory of Religion

In general, mediatization refers to the *social and cultural process* in which an arena or institution, such as religion, becomes dependent on the logic of the media (Alimi 2019). The term religious mediatization refers to a modern phenomenon in Western societies, in which the media has become an independent institution. Religious mediatization refers to the mutual influence between the media and religion. Religious mediatization does not mean that religion is simply subject to media logic, but rather the integration of new media technologies into the communicative actions of media users, thereby changing their religious practices (Rakhmani 2023). According to Stig Hjarvard, mediatization is a social process in which the media have assumed many social functions, particularly in religious matters, previously performed by religious institutions (Hjarvard 2023).

Mediatization refers to the process by which human interaction shifts to digital media, expands networks, replaces communication methods, and binds users. Therefore, a deep understanding of the impact of media on religion must be sensitive to differences among media and to the ways they portray religion, alter religious content and symbolic forms, and transfer religious activities from one institution to another (Hjarvard 2008).

In applying mediatization theory, Stig Hjarvard proposes three media metaphors to examine religious mediatization.

- a. Media as a means or channel in the dissemination of religious knowledge. The media has become a major source of religious issues. This is due to the interactive nature of media as both a producer and a distributor of people's religious experiences. The media provides a forum for expressing and

disseminating individuals' religious experiences. Thus, the media processes religious content and serves as a forum for expression that other communities reference.

- b. Media as language. This concept focuses on the variety and forms of media that shape messages and frame the relationship among the message creator, the content, and the recipient. This can be observed in the message's narrative construction, its status as reality, and the model of message reception in a particular form. Therefore, the media not only produces and circulates religious messages but also shapes religion in other ways.
- c. Media as an environment. The media supplants the culture and social functions once performed by religious institutions. This concept focuses on how media systems and institutions facilitate and structure human interaction and communication. The media serves as a link between institutions and an extension of them in disseminating and producing institutional values. Therefore, the media assumes the role of institutions as providers of information and moral orientation and, at the same time, becomes the "storytellers" of society itself.

This theory must also take into account the fact that the media is not a stand-alone phenomenon. Each medium depends on its technological features, aesthetic conventions, and institutional frameworks; consequently, the consequences for religion of the internet and television may differ. A thorough understanding of the impact of media on religion must be sensitive to differences among media, the various ways they describe religion, the ways they change religious content and symbolic forms, and the movement of religious activities from one institution to another (Hjarvard 2008).

Furthermore, what is no less important than Hjarvard's theory of religious mediatization is the form of mediated religion. Hjarvard identifies three common forms of mediated religion: *religious media*, *journalism on religion*, and *banal religion*.

Stig Hjarvard's theory of the mediatization of religion, as applied in this study, explains how traditional religious practices, such as qurbani worship, have undergone transformation through the integration of digital technologies and social media. In this context, the media is not only a tool for disseminating information, but also serves 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 qurbani activities in a transparent and participatory manner. This phenomenon shows how the media has taken over some of the social and da'wah functions of mosques, creating a new form of "mediated religion" in which the practice of worship, social solidarity, and congregational engagement is carried out in a fast, open, and collaborative logic of digital communication.

RESULTS

Based on the methodological approach described earlier, this section presents the research results obtained from field observations, interviews with mosque and worship managers, and documentation of the implementation of digital –based qurbani worship. The presentation of the results focused on the forms of digitalization employed, the pattern of mosque community involvement, and changes in management and in worshippers' participation. The presentation of the results is conducted in a descriptive –analytical manner to provide a comprehensive empirical picture, which is then interpreted within the framework of the sociology of religion in the analysis and discussion sections.

Forms of Digitalization Applied in the Implementation of Qurbani Worship

In recent years, the digital transformation of traditional processes has had a significant impact on various sectors, including religious institutions (Saefullah et al. 2023). One clear example is the management of sacrificial animals during the Eid al –Adha holiday, which has shifted toward digital solutions to improve operational efficiency and transparency. The management of qurbani in mosques is complex because it involves numerous processes and stages that must be performed carefully.

The Jogokariyan Mosque, located in Yogyakarta, is one of the mosques that stand out for innovation and community empowerment. One form of innovation is the implementation of a digitalization system for the Qurbani worship. This mosque is not only a center of worship, but also plays a strategic role in the social and economic activities of the surrounding residents. With a strong community base and management that is responsive to technological developments, the Jogokariyan Mosque is an important example of how religious institutions can integrate traditional values with digital advancements in the modern era.

One of the most prominent forms is the use of digital platforms, such as Instagram, to disseminate information about qurbani activities and to facilitate online qurban registration and payments, both through the official *sedekah.masjidjogokariyan.com* website and social media. This system facilitates worshippers' participation without requiring them to come directly to the mosque. In addition, the mosque also uses a computer –based qurbani management information system to record participants, manage finances, and monitor meat distribution in a transparent and accountable manner. The use of this technology not only increases operational efficiency but also strengthens pilgrims' trust in qurban management. With a high level of trust and a well –organized system, this mosque has become a model for empowering qurbani worship that is responsive to digital developments and community needs. This is evident in the image below:

Figure 1. Promotional Poster



The trust of the congregation is the primary priority maintained through various professional mechanisms. One form of implementation is the process of purchasing sacrificial animals, which is carried out selectively, selecting only high-quality animals in accordance with Islamic law. During the slaughter process, the Jogokariyan Mosque disseminates information to worshippers via its official website (*qurban.masjidjogokariyan.com*), enabling them to monitor the implementation of qurbani in real time. After the slaughter is complete, the qurbani meat distribution team will be dispatched directly to the recipients previously recorded. This distribution process is also managed systematically through an internal digital platform that accurately records recipient data. With this system, the Jogokariyan Mosque ensures that the entire series of qurbani worship is carried out in a trustworthy, efficient, and accountable manner (Jogokariyan Mosque Instagram).

Visual documentation, in the form of photos and videos, is also shared via social media or the mosque's official platform, enabling worshippers to monitor directly how their qurbani is carried out. This approach makes the Jogokariyan Mosque not only a place of worship but also a public trust institution that professionally and responsibly fulfills the mandate of the people.

The Effect of Digitalization on the Involvement of the Mosque Community in the Implementation of Qurbani Worship

The application of digital technology at the Jogokariyan mosque has been shown to increase the mosque community's involvement, particularly in the implementation of qurbani. The dissemination of qurbani registration information through digital platforms, such as social media and official websites, shows wider accessibility. This enables residents outside the city to entrust their property for collective and personal qurbani without being physically present. The level of

community involvement is reflected in the number of sacrificial animals that the Jogokariyan mosque will have in 2025: 65 cows and 61 goats. This technological development shows efficiency in the religious activities of the Muslim community.

In addition, financial reporting transparency, enabled by digital systems, helps increase public trust. Through the official website, the process of ordering sacrificial animals can be monitored, so that the qurbani pilgrims can know the status of their orders clearly up to the slaughter stage in a transparent and accountable manner. Even during the distribution of sacrificial meat, it is well monitored because recipient data can be traced, ensuring that the distribution reaches the intended recipients (Azzahra and Wicaksono 2024). The distribution is not only centered on the Jogokariyan mosque and its surroundings, but also extends to Central Java.

This shows that the mosque is a center of benefits that not only carries out spiritual functions, but also socio-economic. Through this digitalization, the Jogokariyan mosque has expanded its role as a public service space based on religious values. The Jogokariyan Mosque exemplifies a mosque that fulfills its function as not only a place of worship but also a forum for empowering people, managing social funds effectively, and distributing welfare in a fair and transparent manner. In addition, digitalization makes mosques more responsive to contemporary needs while maintaining strong Islamic values and addressing people's needs.

Digitalization also provides a forum for the younger generation to participate in this activity, both as participants, volunteers, and information disseminators. In fact, the number of volunteers involved in the implementation of Qurbani was 750, including the younger generation. This involvement is not limited to physical forms but also includes digital participation, such as distributing qurban registration posters and supporting the implementation of qurbani online. This phenomenon reflects technology as a new medium of religious *community engagement*.

Overall, the findings of this study show that the digitization of qurbani worship not only affects the technical aspects of management but also shapes patterns of participation and socio-religious relations within the mosque community. These empirical results are an important basis for understanding how technology is interpreted and integrated into worship practices without eliminating inherent religious values. In the next section, these findings will be further analyzed through the lens of the sociology of religion, particularly to elucidate the theoretical implications of the digitization of religious practices for religious authority, participation, and institutionalization.

DISCUSSION

This research shows that the Jogokariyan Mosque has implemented digitalization in qurbani worship through an online registration and payment system, financial reports, and the qurbani implementation process, all accessible via the website. This has a positive impact on community involvement, including

qurbani participation, volunteer involvement, and the dissemination of information via social media. Data indicate a high number of sacrificial animals, as well as a distributed system and maintained transparency, demonstrating the success of the Jogokariyan mosque in developing a digitalization system.

Digitalization does not diminish religious values in worship, but rather strengthens them through new, broader, and more inclusive forms of engagement. Mosques, as socio–religious institutions, can harmonize the tradition of worship with technological modernity. Consistently, the Jogokariyan mosque builds public trust with a professional and open management system. The application of digital technology has answered the needs of a modern society that values efficiency, transparency, and accessibility, while maintaining the values of collective spirituality.

The digitization undertaken at the Jogokariyan mosque can serve as a model for other mosques in managing socio–religious activities. If managed properly, digitalization can increase public participation, program efficiency, and accountability in the management of religious funds. This also affects the expansion of da'wah and the strengthening of mosques' role as centers of people's empowerment. These results are consistent with prior findings highlighting the importance of digital adaptation in the management of religious institutions. However, this study adds a new perspective: digitalization not only supports administrative functions but also expands forms of spiritual and social engagement in society.

Stig Hjarvard's Theory of Religious Mediatization

The media plays a significant role in modern human life. Humans are constantly connected to the media, whether to seek entertainment or to obtain information. Today's media can be regarded as intermediaries that connect individuals with existing social realities. One of the institutions in the study of mediatization is religion. Religion is inseparable from the media; even the existence of the media for religion confers its own power on religion. In fact, the media can serve as a tool for sustaining religious life at this time. The meaning of media for religion is to return it to its original nature: religion should be a medium for conveying religious teachings across all media spaces. Thus, religion will not eventually go extinct and continues to the present day (Arafah et al., 2023).

The theory of religious mediatization posits that digitizing qurbani not only renders the media a means of communication but also a new space for religious activities. Through social media, websites, online payment applications, and YouTube channels, the Jogokariyan mosque demonstrates how the mosque's social and religious functions have begun to transform in accordance with the logic of modern media that emphasizes speed, openness, and public participation.

According to Hjarvard, the mediatization of religion can be understood through three main metaphors, namely: media as a means, language, and the environment. In this case, the media serves as a means of disseminating religious knowledge and a tool for mobilizing worshippers in the implementation of qurbani, and it becomes the primary source of readily accessible religious information.

Furthermore, the media serves as a new language, reframing religious messages into compelling visual and symbolic narratives. Through an interactive, modern communication style, the media fosters a more open and participatory religious experience. Regarding the environment, digital media creates a new ecosystem for religious life, making the digital space an extension of the mosque in building communities and managing worship activities.

Hjarvard explained that modern media is not only a channel for disseminating religious messages but also a medium that reshapes the practices, expressions, and meanings of religion itself. This process is called *the mediatization of religion*, in which the media begins to assume the functions of religious institutions in communication, ritual, and the formation of religious identity. In the context of the Jogokariyan Mosque, this theory argues that digital platforms such as qurban websites, social media, and qurban management information systems function not only as tools but also as new spaces for religion. Through the media, qurbani worship can be conducted more efficiently and transparently, and involve more people, including those who are geographically distant from the mosque.

In the digital era, worship practices such as qurbani no longer occur solely in physical spaces but also through digital and social media. This resulted in a new form of religiosity that Hjarvard termed banal *religion*, or *religion-through-media*, a religious practice increasingly integrated into digital popular culture. The process that used to require face-to-face interaction can now be completed in seconds. The online registration, payment, and distribution processes enable community participation across regions.

Furthermore, the media here serves as a religious mediator, as digitalization strengthens and disseminates values such as sincerity, transparency, and participation in a format more attuned to contemporary contexts. In other words, religious practices are no longer tied to physical space alone; they also extend into digital spaces, creating new religious experiences. Hjarvard's theory helps explain how the media has become an important intermediary in modern religious transformation, bridging the gap between tradition and innovation and between institutional structures and individual involvement.

CONCLUSION

This research shows that the digitization of qurbani worship in the Jogokariyan Mosque cannot be understood solely as a technical innovation in worship management, but as a socio-religious process that reflects the transformation of religious practices in the modern era. Digitalization has been shown to strengthen the involvement of the mosque community, increase congregational participation, and establish a new model for the management of religious rituals without eliminating the sacred dimension of qurbani worship. These findings confirm that digital technology, when managed institutionally and community-based, can serve as a medium that expands the social role of mosques while strengthening collective religious practices.

Digitalization in the management and implementation of qurbani worship has transformed the level of involvement of the mosque community. By using digital platforms such as social media and websites, mosques can increase efficiency, expand access, and enhance transparency, which in turn affects worshippers' trust and participation. Digitalization has expanded the meaning of religious participation to the digital realm. Theoretically, this can be analyzed through the approach of *Religious Mediatization Theory*, as developed by Stig Hjarvard, which posits that media and technology function as intermediaries and agents of transformation in religious practice.

The Jogokariyan Mosque demonstrates that it functions not only as a place of worship but also as a center for the welfare of the community. Through the management of qurbani and its equitable distribution, mosques become strategic actors in building solidarity and fulfilling people's spiritual and material needs. Thus, digitalization not only strengthens *religious community engagement* but also underscores the role of mosques as public service institutions grounded in solutive and inclusive religious values in the modern era.

From the perspective of the sociology of religion, this research contributes to the understanding of how religion is mediated and institutionalized through digital technologies. The practice of digitizing qurbani indicates a shift in religious authority toward a more transparent and participatory collective system, consistent with the theoretical framework of religious mediatization. Thus, this article asserts that the relationship between religion and technology is negotiable, in which religious values are maintained while adapted to contemporary social and technological demands.

However, this study has limitations as a single case study. Therefore, further research is needed through comparative studies of mosques or other religious communities to assess the extent to which these findings are contextual or generalizable. Future research can also explore worshippers' responses to the digitalization of worship from the perspectives of generation, social class, and digital literacy, and examine the long-term impact of digitalization on religious authority and the meaning of rituals in the religious life of Muslims. In this direction, the sociology of religion can continue to develop a more comprehensive understanding of religious transformation amid modern technological dynamics.

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