

SPIRIT BEYOND SELF: AN ANALYSIS OF SELF-TRANSCENDENCE IN THE MOTIVATION OF SERVICE BY TAKMIR THE JOGOKARIYAN MOSQUE

Research Article

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Abstract. This study aims to analyze the manifestation of self-transcendence in the devotional experience of a mosque caretaker at the Jogokariyan Mosque in Yogyakarta. A qualitative approach was used through in-depth interviews, observation, and documentation, with thematic data analysis techniques and source triangulation to ensure data validity. The findings indicate that the involvement of mosque caretakers is no longer driven by fulfilling personal needs, but has transcended self-interest to serve the community and divine values. This aligns with Abraham Maslow's theory of self-transcendence, which places transcendence as the pinnacle of human motivation, when individuals direct themselves toward goals broader than personal interests. The devotion of caretakers at the Jogokariyan Mosque demonstrates that religious activities can become a space for spiritual and social actualization that produces profound inner change. Thus, the caretaker's experience reflects an integrated process of transcendence between spirituality, social concern, and self-maturation, which simultaneously serves as the foundation for the success of the mosque movement based on congregational service, as well as strengthening the role of the mosque as a center for social transformation and the formation of leadership based on transcendental values.

Keywords:

Self-Transcendence,
Motivation to Serve,
Mosque Management

Introduction

The devotion of mosque administrators is a significant phenomenon in the religious and social dynamics of Indonesian society. As a model mosque based on congregational service, the Jogokariyan Mosque in Yogyakarta demonstrates how the role of the administrators extends beyond administrative matters to fostering spirituality, character, and social identity. Interviews with one of the administrators revealed that his involvement in the mosque was a long journey toward a higher meaning in life. Growing up in an environment close to mosque activities since childhood, he viewed service as a learning space for life filled with the values of caring, responsibility, service, and solidarity. This experience can be understood through Abraham Maslow's theory, which places self-transcendence at the pinnacle of the hierarchy of human needs (Koltko-Rivera, 2006). At this stage, a person is no

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longer oriented towards self-fulfillment or personal achievement, but goes beyond himself to pursue values and goals that are greater than individual interests.

The informant's spiritual experience clearly demonstrates how self-transcendence works in a religious context. He views all activities at the mosque as a form of worship that draws him closer to Allah SWT. The longer he serves, the stronger the sense of spiritual closeness and awareness he feels. The interpretation of sustenance as not only material, but also in terms of tranquility, a good family, and a supportive social environment, indicates that he has shifted from a material orientation to an existential orientation, something that is a key characteristic of individuals who reach Maslow's stage of transcendence (Gumilar, 2025). The spirit of transcending oneself is also reflected in the informant's ability to understand devotion not only as a personal obligation, but as devotion to broader divine values.

In addition to his vertical relationship with God, the need to transcend himself is also evident in his awareness of social connectedness. The informant views the Jogokariyan Mosque as a center of community life that should be inclusive and open to all. His economic, social, and educational empowerment activities are not merely the duties of a manager, but have become a source of inner joy, as he sees the congregation develop and be helped. Within Maslow's framework, this experience illustrates an expression of transcendence directed toward the community, where the individual expands his or her identity to encompass the well-being of others (Firmansyah, 2025). This connectedness makes devotion not only spiritually meaningful, but also socially.

The aspect of sincerity is another dimension that confirms the informant's experience of transcendence. He acknowledged that maintaining sincerity is a constant test in organizational dynamics, but he still strives to carry out his mandate without expecting anything in return. This attitude reflects ego control, namely the ability to transcend the urge for recognition and self-interest, which Maslow believes is characteristic of people at the highest stage of development (Ziyadul et al., 2023). This transformation became even more apparent when the informant realized that fatigue, conflict, and differences within the organization were not obstacles, but part of the character-building process. He admitted to becoming more patient, wiser, and more able to understand differences an inner growth that Maslow also described as a characteristic of individuals who reach psychological maturity through meaningful experiences (*peak experiences*) (Gojali, 2010).

Various previous studies have examined the role of mosques as centers of social, spiritual, and community empowerment activities. Research by Agustina (2021) shows that Jogokariyan Mosque has a strategic role in local economic development thru the strengthening of congregational SMEs and a service system based on community needs. Another study by Aqidah & Kalijaga (2025) emphasizes that mosques do not only function as places of worship but also as centers for the formation of social and cultural identity in the community. Additionally, Khaeriyah et al. (2022) highlight the importance of the managerial capacity of mosque committees in improving the quality of mosque services and the effectiveness of religious programs.

However, most of the research still focuses on aspects of mosque management, community empowerment, or the social functions of mosque

institutions. Research on the inner experiences of mosque administrators, particularly those related to the motivation for service and the psychological-spiritual dimensions of mosque caretakers, is still relatively limited. Studies linking the practices of mosque administrators with Abraham Maslow's concept of self-transcendence have also been relatively scarce, especially in the context of congregation-based service mosques like Masjid Jogokariyan.

This research has novelty in its effort to analyze the devotion of mosque caretakers thru the perspective of self-transcendence as a form of individual psychological and spiritual development. This study does not only view devotion as an organizational or religious social activity but as a process of self-transformation that transcends personal interests toward spiritual orientation and social welfare. Furthermore, this research presents a more comprehensive perspective thru the triangulation of views between mosque administrators, mosque security personnel, and female congregants to understand how the value of transcendence is manifested in daily service practices.

Furthermore, this service also had a positive social impact on the informant. He gained new networks, job opportunities, and a social identity trusted by the community by carrying the name of the Jogokariyan Mosque. This demonstrates that self-transcendence not only results in spiritual growth but also expands an individual's social function within the community (Reed, 2024). The entire experience shows that the dedication of the Jogokariyan Mosque caretaker is a concrete manifestation of self-transcendence according to Abraham Maslow, where a person reaches the peak of self-development through service, sincerity, social connectedness, and orientation towards values that transcend personal interests (Komarudin, 2023). This spirit of transcending oneself is the moral force that maintains the continuity of the mosque movement and inspires the community to do good based on noble values.

Method

This study uses a qualitative approach with a descriptive research type, which aims to understand in depth the social realities and experiences of the research subjects related to the dynamics of mosque management and life. The research subjects consisted of three main informants: the mosque takmir as managers and policymakers, the mosque security guard as the party who interacts directly with daily activities and the congregation, and the female congregation as users of mosque services and part of the religious community. The selection of informants was carried out purposively, with consideration of the involvement, experience, and relevance of each informant's role to the research focus (Nur, dkk, 2025).

Data collection was carried out through semi-structured in-depth interviews, participant observation, and documentation (Miles & Huberman, Saldana. n.d.). Interviews were used to explore informants' perspectives, experiences, and interpretations of mosque activities and roles, while observations were conducted to understand the situation, social interactions, and religious practices within the mosque environment. Documentation in the form of activity archives, photographs, and mosque administrative records served as supporting data to enrich and strengthen the findings.

The validity of the data in this study was maintained through data triangulation and source triangulation techniques (Susanto & Jailani, 2023). Data analysis in this study used the interactive model developed by (Miles, Huberman, and Saldana (2014, n.d.), which consists of three stages: data condensation, data display, and conclusion drawing/verification. Data condensation was carried out by selecting, focusing, simplifying, and categorizing interview, observation, and documentation data according to themes related to self-transcendence, sincerity, spirituality, and social connectedness. Furthermore, the data were presented systematically in narrative form to facilitate interpretation and understanding of the relationships between findings. The final stage involved drawing conclusions and verifying the consistency of findings through continuous comparison between data sources and research results in the field. This analysis model enabled researchers to obtain a comprehensive understanding of the process of self-transcendence manifested through the devotion of the Jogokariyan Mosque administrators.

Results

History of Jogokariyan Mosque

Starting from a simple prayer room in the southern suburbs of Yogyakarta, precisely at Jl. Jogokariyan No. 36, Mantrijeron, Yogyakarta, Special Region of Yogyakarta, the Jogokariyan Mosque grew with a determination to foster the community and improve the welfare of the community. The logo of the Jogokariyan Mosque combines three languages, Arabic, Indonesian, and Javanese as a symbol of the spirit to be a complete Muslim without abandoning local cultural roots since the construction process of the Jogokariyan Mosque began on September 20, 1966. This mosque initially only measured 15 x 9 meters with a land area of 660 square meters. Over time, the takmir or mosque administrators expanded the mosque and built new buildings, so that the land area is now 1,478 square meters, (Letmiros, 2020). Various name suggestions emerged, and some still question the choice. However, the founders agreed to name it "Jogokariyan Mosque," following the example of the Prophet Muhammad, who named mosques after the area where they were built, such as the Quba Mosque or the Bani Salamah Mosque. This naming was intended to establish a clear territorial boundary for the mosque's missionary work and to unite the Jogokariyan community, which had been divided by political conflict prior to 1965.

With the vision of realizing physical and spiritual well-being through mosque-based activities, the Jogokariyan Mosque carries the mission of becoming a center for community activities, prospering worship, fostering congregational families, developing da'wah, and making the mosque a spiritual recreation space, a social reference center, and a community educational institution (Sumardianto, 2016). The motto "From the Mosque to Building the Community" is the spirit of the mosque management in implementing various work programs, starting from popularizing the mosque, strengthening professional and transparent institutions and administration, optimizing the potential of the congregation, improving the quality of worship, empowering the younger generation, to managing the council of knowledge and exploring funding sources without burdening the congregation.

The management of the Jogokariyan Mosque is focused on serving the congregation, with every program and activity directed toward creating comfort and improving the community's well-being. This concept applies modern mosque management, derived from practices during the time of the Prophet Muhammad (peace be upon him), when mosques served as centers of social activity (Rifa, 1999), the Jogokariyan mosque committee has developed a strategic management system through three main steps: Mapping, Service, and Empowerment. During the mapping phase, they conduct an annual mosque census to produce a highly detailed database and map of the congregation's da'wah (Islamic outreach) activities, encompassing economic conditions, education, worship participation, involvement in activities, and even the abilities and professions of the congregation. This da'wah map, marked with visual symbols, serves as the basis for decision-making and guides the da'wah leaders in accurately targeting the congregation's needs. The community's full potential is optimized, including prioritizing the fulfillment of the mosque's needs through congregational businesses, without establishing their own businesses to avoid competition. This approach strengthens the community's brotherhood and empowers the local economy (Agustina, 2021), this is reflected in the practice of ordering food for hundreds of mosque guests which is done in turns to the business owner's congregation.

The Search for Meaning and Purpose in Life and a Spiritual Relationship with God

The informant stated that his life became more meaningful because he was able to benefit and contribute to society. He mentioned that mosque activities such as the Jogokariyan Ramadan Village and the management of the sacrificial animals made him feel useful. The value of self-transcendence was evident when the informant placed service to the community as a source of spiritual happiness. He no longer focused on self-interest, but rather on the continued benefit of the community.

"Yes, the takmirs here are really working hard to achieve their goals, one of which is serving the congregation."¹

Meanwhile, from the perspective of female congregants, the significance of the takmir's dedication is felt through the friendly, organized atmosphere of the mosque, which provides a sense of security and comfort during worship. Female congregants are not always aware of the mosque's organizational structure or management concepts, but they feel the direct impact of the takmir's dedication to creating a conducive worship environment. The takmir's diligence in managing the mosque makes female congregants feel valued and cared for, so that their presence at the mosque is not merely ritualistic, but also emotional and spiritual (Aqidah & Kalijaga, 2025). This shows that the meaning of the takmir's devotion does not stop at personal experience, but extends and is felt by the congregation as a valuable form of service.

"Even when I say I'm sincere, it means I'm not sincere anymore, so I do as many activities as possible, and as much as possible, I try to be useful and beneficial."²

¹ Interview with Jama'ah 'F' Jogokariyan Mosque, 10 December 2025.

² Interview with Takmir 'E' Masjid Jogokariyan, 28 Oktober 2025

This process demonstrates a transformation from self-orientation to an orientation toward the core meaning of spiritual experiences that transcend personal boundaries. As reported by the mosque's security guard.

*"If you're not sincere, it's likely to be like that, rarely there, rarely appearing, rarely seen, rarely involved in taking care of things, rarely helping out."*³

From the perspective of the mosque security guard, the dedication of the Jogokariyan Mosque caretaker is not only understood as a structural task, but is also reflected in consistent attendance, active involvement, and a willingness to help selflessly. The security guard believes that a truly sincere caretaker will be evident in their daily behavior, such as their willingness to attend various activities, their responsiveness to the needs of the congregation, and their willingness to choose their work.

Feeling Connected to Others and the Environment

The informant's spiritual experience was deeply strengthened through consistent devotion at the mosque. She stated that the longer she served, the greater her sense of closeness to Allah SWT. She viewed all her activities at the mosque as acts of worship that fostered spiritual awareness. This echoes the opinion of the female congregation, who stated that remaining silent in the mosque is a calming experience.

*"His motivation to come to the mosque was to follow his friends, but over time, his presence became a calling of the heart and a form of devotion to Allah SWT. "Better to be forced into heaven than to willingly enter hell."*⁴

From the perspective of the mosque security guards, the social connectedness built by the mosque committee is evident in their egalitarian and inclusive interaction patterns.

*"I always feel calmer when praying at the mosque, so I try to come here whenever I can."*⁵

While acknowledging the difficulty of maintaining sincerity, he emphasized that his primary focus is on God's approval, not human recognition. This aligns with Pamela Reed's concept of spiritual transcendence, which is the individual's ability to expand the boundaries of self-awareness and connect with something greater, specifically divine values (Zulaikha 2023). This spiritual closeness is also evident in the informant's understanding of sustenance. He rejects the narrow view that sustenance is only in the form of money, but rather that it also encompasses peace of mind, a pious family, and a good social environment.

"In the mosque, it's not just about seeking rewards, but also about seeking sustenance in other forms. Seeking a maisyah is also important, especially when we have a family. As much as possible, the mosque remains open, here, perhaps seeking rewards or seeking sustenance can also be done

³ Interview with Satpam 'A' Masjid Jogokariyan, 10 Desember 2025

⁴ Interview with Takmir 'E' Masjid Jogokariyan, 28 Oktober 2025

⁵ Interview with Jama'ah 'F' Masjid Jogokariyan, 10 Desember 2025

here, whether the sustenance may not be in the form of cash, but yes, pious children and wives, that is also possible.”⁶

This view shows the spiritual depth that is typical of individuals who experience self-transcendence, namely a shift from material values to existential and spiritual values.

Sincerity and Transcending Personal Interests (Abraham Maslow)

The aspect of sincerity is a central theme in the informant's narrative. He stated that maintaining sincerity is a continuous process, as devotion is often tested by fatigue and organizational dynamics. However, he chooses to remain active without demanding any reward. The phrase "when I say I'm sincere, it means I'm no longer sincere" reflects a deep, reflective awareness of the essence of sincerity in Islamic spirituality. This attitude reflects ego transcendence, the ability to let go of personal ego for a higher purpose. He views devotion not as a burden, but as a path to hone patience and strengthen sincerity. Sincerity is also maintained through a management system based on collective responsibility.

"With the management that we call 'the fat cabinet', and the division of tasks, the mosque continues to operate, the mosque remains open, but the house also continues to operate.”⁷

In a "fat cabinet" structure divided into 30 bureaus, each administrator has a role to contribute according to their capacity. This pattern fosters a spirit of mutual cooperation and prevents individuals from feeling like they have sole authority over the mosque.

Inner Growth and the Spirit of Devotion and Their Impact

Through his long-term involvement at the Jogokariyan Mosque, the informant experienced significant changes in himself. He admitted to being more patient, open, and wise in dealing with differences. From the security guard's perspective, the takmir's dedication has had a positive impact on the stability and harmony of the mosque environment. The security guard observed that the collective leadership pattern and clear division of tasks allowed the mosque to continue operating without relying on a single figure. This created a sense of security, order, and continuity of activities, ultimately supporting the mosque's function as a center of community activity. For the security guard, this continuity is proof that the takmir's dedication has reached a level of maturity, where personal interests are fused into a system oriented toward sustainability.

"Many job opportunities here come from the mosque network. One example is my involvement with a zakat collection agency partnered with the Jogokariyan Mosque, which gave me the opportunity to work while still serving at the mosque.”⁸

⁶ Interview with Takmir 'E' Masjid Jogokariyan, 28 Oktober 2025

⁷ Interview with Takmir 'E' Masjid Jogokariyan, 28 Oktober 2025

⁸ Interview with Takmir 'E' Masjid Jogokariyan, 28 Oktober 2025

Organizational dynamics, such as differences of opinion and feelings of burden, are no longer seen as problems, but as part of the learning process. He recognizes that every conflict can be a means of character development. He also said that when fatigue sets in, he remembers his senior's advice: "Da'wah is like a train carriage; we are free to participate or simply be spectators."

"If I'm tired, yes. But if I want to stop, no. So, as my seniors once told me, preaching is like a train carriage. It's our choice whether we want to be on the train or not. If we stop, we're just spectators on the train. Now, it's our choice: whether we want to stay on the train or just watch as spectators. So, if we want to be on the train, we have to be ready to work."⁹

This message symbolizes a mature spiritual awareness that the journey of devotion must be undertaken with patience and consistency. This transformation reflects inner growth consistent with the concept of inner maturity in self-transcendence, where individuals not only endure hardship but are able to find meaning behind each challenge.

Serving at the Jogokariyan Mosque has had a far-reaching impact on the informant's personal and social life. Besides strengthening his spirituality, service also opened up economic and social opportunities. He found employment through the mosque's network, particularly through collaboration with a zakat institution that recruits cadres from within the Jogokariyan community. Furthermore, the prominent reputation of the Jogokariyan Mosque provides a positive social identity. He stated that identifying as part of Jogokariyan consistently creates a positive impression and creates trust among others.

"When someone mentions they're from Jogokariyan, outsiders immediately have a positive impression. This is a source of pride and a moral responsibility for every mosque caretaker to uphold the mosque's reputation and carry on the spirit of devotion with sincerity."¹⁰

This spirit of self-transcending devotion demonstrates that religious activities can strengthen a sense of purpose and social identity. Thus, the takmir not only performs a managerial function but also becomes a symbol of spiritual values that live within the community. In this context, self-transcendence is not merely an individual concept, but rather a collective energy that fosters a civilization based on Islamic values at the local level.

Discussion

The Search for Meaning and Purpose in Life and a Spiritual Relationship with God

The term "mosque administrators" is not the only term used to describe the organization that manages a mosque. Some mosques use the term "mosque administrators," while others use the term "mosque prosperity council." (Khaeriyah et al., 2022). Whatever term is chosen, they all have the same goal, namely to manage, administer and prosper the mosque so that all programs, especially in the fields of worship and education, can run well (Sakinah et al., 2020). Based on the interview

⁹ Interview with Takmir 'E' Masjid Jogokariyan, 28 Oktober 2025

¹⁰ Interview with Takmir 'E' Masjid Jogokariyan, 28 Oktober 2025

results, the informant indicated that his activities as a caretaker of the Jogokariyan Mosque were part of a search for a deeper meaning in life. Since childhood, he grew up in an active and educational mosque environment, so his involvement was natural and continuous. He stated that activities at the mosque were not merely religious routines, but a learning space for life where he discovered social values, caring, and responsibility.

This view reflects what Viktor Frankl explained in the concept of logotherapy, that the meaning of life is found through actions that are valuable and beneficial to others (Frankl, 2024). This perspective reinforces the findings of the caretaker informant that dedication has moved beyond personal interests, because sincerity is not expressed verbally, but is demonstrated through concrete, ongoing actions (Dalam & Semantik, n.d.). In this context, the dedication of the takmir is understood by security guards as a manifestation of the meaning of life that is internalized and reflected in work ethic and consistent service.

The findings indicate that the motivation of the Jogokariyan Mosque administrators has shifted from personal interests toward broader spiritual and social goals. This condition reflects Maslow's concept of self-transcendence, where individuals direct themselves toward values beyond self-fulfillment (Koltko-Rivera, 2006). The informants' experiences also align with Frankl's view that meaning in life is discovered through acts of service and responsibility toward others (Frankl, 2024). Similar findings were also identified by Suliman et al. (2022), who explained that transcendence is closely related to spiritual awareness and social connectedness.

Feeling Connected to Others and the Environment

The security guards view the mosque committee not as a managerial elite, but as part of the mosque community working together. This is reflected in open communication, fluid coordination, and respect for the roles of all parties, including the security officers. This attitude creates a harmonious social climate and strengthens a sense of togetherness within the mosque environment (Amanda et al., n.d.). Within the framework of self-transcendence, this security guard's view shows that the takmir has expanded his identity to encompass collective interests, not just formal roles.

Female congregants feel this connection through the calming spiritual experience of being in the mosque. For female congregants, the mosque is not only a place to pray, but also a safe space to calm themselves and draw closer to Allah SWT. This comfort stems from the neat, clean, and orderly management of the mosque, a result of the ongoing dedication of the mosque's administrators (Majid et al., 2024). In this way, the connection built by the mosque committee is not only social, but also emotional and spiritual, so that the congregation feels they have a spiritual bond with the mosque and the community within it.

The social relationships built within the Jogokariyan Mosque demonstrate that the mosque functions not only as a place of worship but also as a center for communal attachment and emotional belonging. Reed's theory of self-transcendence explains that individuals who experience transcendence tend to expand their personal boundaries toward interpersonal and communal dimensions (Reed, 2024). In this context, the administrators' involvement in empowering the congregation

strengthens social solidarity and reinforces collective spirituality within the mosque environment.

Sincerity and Transcending Personal Interests (Abraham Maslow)

In a social context, the informant demonstrated a strong awareness of connectedness with others and the surrounding community. He described the Jogokariyan Mosque as a "center of community activities" encompassing various economic, educational, social, and political sectors. He believed that the mosque should not be exclusive, but rather inclusive and open to all residents.

This spirit of togetherness and social connectedness is in accordance with the communal transcendence dimension in Reed's theory, where individuals expand their identity to encompass the interests of the community (Suliman et al., 2022). Through social activities such as managing the congregation's MSMEs and empowering the community, informants feel a sense of inner satisfaction from seeing the community develop. This demonstrates that devotion is not only a form of personal worship, but also a manifestation of social responsibility that strengthens bonds between people.

The perspective of a mosque security guard provides important reinforcement regarding the dimension of sincerity in the mosque committee's dedication. The guard believes that sincerity is not measured by position or recognition, but rather by the mosque committee's willingness to remain present, working, and helping even when out of the public eye. When the mosque committee is rarely seen or less involved, the guard interprets this as an indication of a lack of commitment to service. This perspective demonstrates that the mosque committee's sincerity is tested in daily practice and assessed by those who directly witness the internal dynamics of the mosque.

The sincerity demonstrated by the mosque administrators reflects ego transcendence, namely the ability to suppress personal ambition and prioritize collective benefit. This finding is consistent with Maslow's perspective that individuals at the highest stage of psychological development are characterized by humility, dedication, and orientation toward universal values. The findings also reinforce previous studies emphasizing that sincerity in religious service is reflected through consistent actions rather than verbal claims.

Inner Growth and the Spirit of Devotion and Their Impact

The experience of serving at the Jogokariyan Mosque demonstrates that devotional activities can become an important medium for inner growth and psychological maturity. The administrators are not only responsible for managing mosque activities, but also experience emotional and spiritual transformation through continuous interaction with the congregation and organizational challenges (Fahmi, 2025). This transformation is reflected in the development of patience, sincerity, humility, and openness in dealing with differences. In Maslow's perspective, this condition represents a form of self-transcendence, in which individuals move beyond personal interests and dedicate themselves to broader spiritual and social values (Llanos & Martínez Verduzco, 2022). The findings reveal that the spirit of devotion contributes significantly to the formation of social identity and collective responsibility.

The administrators perceive the mosque not only as a place of worship, but also as a center of community empowerment and social solidarity. Their involvement in educational, economic, and social programs strengthens their emotional connection with the congregation and creates a sense of belonging within the community (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024). This finding supports Reed's theory of self-transcendence, which explains that individuals who experience transcendence tend to expand their personal boundaries toward interpersonal and communal dimensions. The administrators gain wider social networks, employment opportunities, and positive recognition from society through their active involvement in mosque activities (Hadi, 2025). This demonstrates that transcendental service does not separate individuals from worldly life, but instead integrates spiritual values with social development and leadership formation. Therefore, the Jogokariyan Mosque functions not only as a religious institution, but also as a transformative space that shapes meaningful life experiences, collective identity, and sustainable community-oriented leadership.

Conclusion

This research shows that the dedication of the Jogokariyan Mosque administrators is a transformative process that reflects the concept of self-transcendence as proposed by Abraham Maslow. This dedication is no longer oriented towards fulfilling personal needs, but has moved towards service that transcends the self, by placing spiritual values, the interests of the congregation, and the goal of social benefit as the primary motivation. This is reflected in the depth of the spiritual relationship with God, commitment to serving the congregation, and a sincere attitude that is maintained despite facing various challenges in managing the mosque.

The findings of this study are reinforced by the perspectives of security guards and female congregants, who demonstrate that the takmir's dedication is manifested in daily practices such as consistent service, open social relations, and the creation of a safe, comfortable, and inclusive mosque environment. By presenting an external perspective, this study fills a gap in previous studies that have emphasized the internal perspective of the management. However, this study is still limited to a specific informant and location, so further research is recommended to expand the subject and context of the study and combine qualitative and quantitative approaches to gain a more comprehensive understanding of the takmir's dedication and its impact on the socio-religious life of the community.

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