

Mosque Management for the Prosperity of the Congregation in Mosque Typology in Kendal Regency, Community Empowerment Perspective

Saerozi^{1*}, Ulin Nihayah², Riza Umami³, Ahmad Syafik Mursid⁴, Dimas Fahmi Azizy⁵

^{1,2,3} Universitas Islam Negeri Walisongo Semarang, Indonesia; ⁴ Universiti Malaya, Malaysia; ⁵ Universitas Islam Negeri Sunan Kalijaga, Indonesia

*Corresponding author: saerozi@walisongo.ac.id

History of Article:

Submitted: Feb 18, 2025

Accepted: Dec 23, 2025

Published: Dec 25, 2025

Citation Style (APA):

Saerozi, Nihayah, U., Umami, R., Mursid, A. S., Azizy, D. F. (2025). Mosque Management for the Prosperity of the Congregation in Mosque Typology in Kendal Regency, Community Empowerment Perspective. *Prosperity: Journal of Society and Empowerment*, 5(2), 136-158. <https://doi.org/10.21580/prosperity.2025.5.2.25673>

Copyright © 2025 Prosperity: Journal of Society and Empowerment

Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License.



Abstract: The prosperity of the mosque refers to managing the aspects of *Idarah*, *Imarah*, and *Riayah* in accordance with the standards set by the Ministry of Religious Affairs, as well as realizing the Indonesian Mosque Council's/Dewan Masjid Indonesia (DMI) mission to promote the prosperity of mosques. This study aims to assess the achievement of mosque management standards based on the typology of mosques in Kendal Regency and to identify the efforts carried out to meet these standards. The research emphasizes a community-empowerment perspective, considering the crucial role of public participation in supporting mosque prosperity. Using a descriptive qualitative method supported by simple quantitative data, the study describes field conditions obtained through interviews, observations, and documentation. The data were analyzed inductively using a qualitative descriptive approach. The findings show that various mosque types in Kendal Regency—such as Masjid Jami' Baitussalam, Masjid Besar Al Muttaqin, and Masjid Agung Kendal—function not only as worship spaces but also as centers of community empowerment. These mosques have initiated programs in education, including tafsir classes, religious learning, and skills training. They also provide social services, including aid distribution and free medical treatment, and support economic empowerment through bazaars, small enterprises, and entrepreneurship training to enhance community welfare.

Keywords: Mosque Management Standards, Mosque Typology, Community Empowerment

Abstrak: Kemakmuran masjid merujuk pada pengelolaan aspek *Idarah*, *Imarah*, dan *Riayah* sesuai standar Kementerian Agama, sekaligus menjadi upaya mewujudkan misi Dewan Masjid Indonesia (DMI) untuk memakmurkan masjid. Penelitian ini bertujuan menilai pencapaian standar pengelolaan masjid berdasarkan tipologi masjid di Kabupaten Kendal serta mengidentifikasi berbagai upaya yang dilakukan untuk memenuhi standar tersebut. Penelitian ini menekankan perspektif pemberdayaan masyarakat, mengingat pentingnya peran aktif jamaah dalam memakmurkan masjid. Metode yang digunakan

adalah deskriptif kualitatif yang didukung data kuantitatif sederhana melalui wawancara, observasi, dan dokumentasi. Analisis data dilakukan secara deskriptif kualitatif dengan teknik induktif. Hasil penelitian menunjukkan bahwa berbagai tipologi masjid di Kendal—seperti Masjid Jami' Baitussalam, Masjid Besar Al Muttaqin, dan Masjid Agung Kendal—berfungsi tidak hanya sebagai tempat ibadah, tetapi juga sebagai pusat pemberdayaan masyarakat. Masjid-masjid tersebut menyelenggarakan program pendidikan seperti kajian tafsir, pembelajaran agama, dan pelatihan keterampilan. Selain itu, masjid menjadi tempat layanan sosial seperti penyaluran bantuan dan pengobatan gratis, serta mendukung pemberdayaan ekonomi melalui bazar, usaha kecil, dan pelatihan kewirausahaan untuk meningkatkan kesejahteraan masyarakat sekitar.

Kata Kunci: Standar Pengelolaan Masjid, Tipologi Masjid, Pemberdayaan Masyarakat

Introduction

Mosques, as centers of religious activity, play a vital role in the lives of Muslim communities, not only as places for worship but also as hubs for education, social activities, and community development. In the history of Islam, mosques have never been solely for conducting ritual prayers; they have also served as centers for dawah (proselytizing), community empowerment, and social services. This multifunctionality demands proper management to ensure that the mosque provides optimal benefits for the surrounding community. Thus, effective mosque management is necessary for revitalizing the mosque and empowering its congregation to its fullest potential (Muthoifin & Rhezaldi, 2024). However, previous studies have mostly focused on general mosque functions and management models in various regions, while research specifically examining mosque management based on community empowerment in Kendal Regency remains very limited. In fact, Kendal has a large and diverse number of mosques, making it essential to conduct an empirical investigation to understand how their management operates and which aspects have not met the standards set by the Ministry of Religious Affairs.

Mosques are buildings in Muslim communities that serve as a center for religious activities. These activities include Prayer, dhikr, i'tikah, reading the Qur'an, taklim assembly, and other activities that empower and prosper the congregation. As a means to prosper, the congregation provides mahdlah worship services and ghoiru mahdhah worship. The mosque provides the service of human servitude in worshipping vertically to Allah, and the mosque provides the service of human beings worshipping horizontally to give their benefit to other human beings (Nurjamilah & Nurrahmi, 2021).

Mosques are not only a means of ritual worship, but can also play a more significant role in promoting moral values by serving as the center of Muslim civilization and as a means of strengthening society, thereby benefiting the welfare of Muslims. However, not all mosques can carry out this function. The function of the mosque as a place of worship is ritual, where the

servitude of Muslims to Allah SWT is carried out profanely (Ayub, 2007). As a place of worship, the mosque thrives with various religious activities, including worship rituals such as Prayer, dhikr, majlis taklim, and reading the Qur'an. The function of the mosque is not only to be a place of worship; ideally, the mosque functions as an economic empowerment of the people, where community empowerment is carried out (Nurjamilah & Nurrahmi, 2021). However, previous studies on mosque-based empowerment remain descriptive and normative. Most have not identified specific scientific gaps, such as the actual level of effectiveness in mosque management, which components remain unfulfilled, and how these vary across different mosque typologies—particularly in Kendal. Therefore, a more comprehensive, data-driven study is needed.

The community empowerment in question involves improving the economic well-being of the congregation, fostering social life, education, and health within it. With economic stability, fulfillment of life's needs, education, and health, pilgrims will be at peace during worship. Efforts to increase the prosperity of the congregation can be made by intensifying mosque activities. The activities in question involve optimizing those with religious aspects and those related to socio-economic life. Thus, the mosque serves as a medium to fulfill spiritual needs, as well as a source of blessings for all of nature (Luthfiyyah & Uyuni, 2019).

As a media that is a blessing for all nature, according to the Ministry of Religion in the Decree of the Director General of Islamic Guidance no DJ II/802/2014, it is stated that mosques must be able to play a role as a center for the development of the ummah, empowerment, and unifier of the ummah that is more tolerant and moderate. According to the Central Statistics Agency (BPS) of Kendal Regency, there are 932 mosques spread across 20 sub-districts in the Kendal Regency area. The existence of these mosques, under the guidance of the Islamic Guidance Section of the Ministry of Religion, should be optimized in the development of their management. On average, mosque worship facilities primarily function as places to perform ritual worship, such as Prayer and dhikr, while the mosque as a center for coaching, developing, and empowering the ummah has not been fully utilized (Sutriyono, 2021). These conditions reveal that, although Kendal has a large number of mosques, no systematic study has evaluated whether these mosques have fulfilled the community empowerment functions expected by national regulations. This is precisely where this research is positioned (“where does this research stand”): to map the achievements and shortcomings of mosque management based on Ministry of Religious Affairs standards and to assess its contribution to congregational empowerment.

Mosque management often focuses mainly on physical renovation rather than optimizing prosperity-oriented activities. Generally, mosque management should reflect the motto of the Indonesian Mosque Council (DMI): “Prosper the mosque and prosper with the mosque.” Yet, in practice, this expectation has not been consistently fulfilled. Many mosques limit worship activities, neglect worshipper needs, and allocate most donations to physical development—frequently for prestige—while only a small portion supports education, social programs, or empowerment (Kurjono, Juliana, & Hidayat, 2023).

The mosque's infaq is announced every month before the Friday sermon, with an increase in the nominal financial amount allegedly only for pride, which is not optimal for the welfare of the people. Very little of this money is used, for example, to finance fiqh studies, tafsir, or congregational education.

Most of the mosque's finances are currently being used to enhance the physical appearance of the mosque. The construction of mosques, for example, involved expensive pulpits, calligraphy ornaments, decorations, and carved trinkets, as well as decorative lights and walking texts, along with the building of tall towers solely to install loudspeakers. All of this is why, in the end, the infaq money from the congregation is only used to make the mosque physically luxurious and requires expensive maintenance (Kurjono et al., 2023).

In fact, in controlling the use of revenue in mosques, if it follows the standard guidelines for mosque management by the Ministry of Religion of the Republic of Indonesia (Muzayyanah et al., 2020). Then mosque revenues can be grouped according to the purpose of use. Mosque revenues are grouped into two: (1) Binding Income, or in a religious language called Waqf, and (2) Unbound Income, or in a religious language called infaq and shodaqoh. Binding Income is Income whose purpose of use is clear or determined by the giver. Meanwhile, this non-binding Income is flexible to use. Non-binding mosque revenues (infaq and shodaqoh) can be used for the benefit of prospering the mosque and, at the same time, prospering the mosque congregation; financing imams, khatibs, muezzins, and merlots, and can be used in the economic empowerment of pilgrims, helping the poor, orphans, and providing educational scholarships and treatment.

Improving the welfare of the mosque congregation community is a key goal that should always be pursued through the mosque program. Because with worldly welfare, the congregation will be calm in worshipping as a provision for the life of Ukhrowi. Improving welfare encompasses increasing economic prosperity and addressing the poverty, ignorance, and underdevelopment prevalent in Islamic society (Nurjamilah, 2018). For this reason, the role and function of mosques as social institutions that meet religious guidelines must be reevaluated in light of the criteria for developing effective mosque management. If the mosque is managed in accordance with the standards of regulations on the development and management of mosques, as set by the Ministry of Religious Affairs, and meets the expectations of the community, while also aligning with the expectations of the Indonesian Mosque Council (DMI), it will be considered a successful mosque. The mosque can serve as a spiritual medium for the excitement of all nature (Tandos & Umar, 2020).

The condition of mosques in the city of Kendal varies from one to another. However, in general, the mosque, as the implementation of ritual worship, has not been balanced with its role as a protector and guide of the congregation, empowering and enriching the congregation's economy. Efforts to manage the Emirate sector for the prosperity of the congregation based on the standards of the Ministry of Religion are very important to be carried out, considering that various cases from several mosques in Kendal Regency from pre-research observations show that the management of

the Emirate sector which includes aspects of ukhrowi and worldly prosperity in the Islamic community as well as the standards for mosque management development from the Ministry of Religion have not been fully implemented (Tandos & Umar, 2020).

Revitalizing the mosque does not solely refer to increasing the number of congregants attending prayers but also involves other aspects such as idarah (management), imarah (development), and riayah (services). These three aspects form the foundational concepts that aim to establish mosques as centers of religious and social activity, thereby enhancing the quality of community life. In this context, effective mosque management can harmonize spiritual and social aspects, aiming to empower the local community (Jawahir & Uyuni, 2019). Community empowerment is a key factor in optimizing the mosque's role in everyday life. Community empowerment in this context refers to material assistance and strengthening the community's capacity to be self-reliant and actively engaged in mosque-related activities. Therefore, an approach based on community empowerment is essential for ensuring mosque management's sustainability and making mosques more productive and innovative (Zahermanto, Bukhari, & Wakidul Kohar, 2023).

However, implementing effective mosque management focusing on community empowerment is challenging. Many mosques fail to optimize their available resources, whether in terms of human resources, infrastructure, or management systems. In practice, mosque management in several areas is still limited to routine religious activities, without innovations in utilizing the mosque for social, educational, and economic programs that could positively impact the surrounding community (Mawardi, Baihaqi, & Sari, 2020). Therefore, it is essential to comprehend the extent of current mosque management achievements, particularly in mosques with diverse typologies in Kendal Regency.

The typology of mosques in Kendal Regency is diverse, ranging from large mosques with substantial congregations to smaller mosques focused on community-level religious activities. Each mosque typology faces different challenges and potential regarding management and community empowerment. As such, this study must explore how these mosques are managed and to what extent the management systems contribute to empowering the local community (Lubis, Ningtyas, & Hasibuan, 2023).

This study fills that research gap by proposing a typological analysis of mosques in Kendal, evaluating the implementation of national mosque management standards, and identifying both inhibiting and supporting factors in congregational empowerment. Thus, this study is not merely normative but offers an empirical contribution that has not been previously undertaken in the Kendal context.

At its core, effective mosque management must meet the standards set by the Ministry of Religious Affairs. These standards encompass various aspects, including human resources management and financial management, as well as the programs conducted and the management of mosque facilities that support the comfort of worshippers.

It is crucial to analyze the extent to which the current mosque management systems align with these standards and whether they effectively enable mosques to fulfill their role in community empowerment. As part of the Indonesian Mosque Council (DMI), each mosque is expected to implement the motto "revitalize the mosque and be revitalized by the mosque." This motto reflects the goal of transforming mosques into centers of activity that extend beyond merely handling religious matters to become hubs for social, educational, and economic activities that can enhance the community's welfare. Achieving this requires careful planning and management by mosque administrators, as well as active participation from the local community (Tandos & Umar, 2020).

From a community empowerment perspective, mosque management should not be limited to the internal affairs of the mosque; it should also encompass the broader community. Still, it should also focus on the economic and social empowerment of the surrounding community. One way to empower the community is by organizing programs that involve mosque congregants, such as skill development training, religious education, social activities, and the development of micro-enterprises that can reduce poverty in the vicinity of the mosque (Efendi et al., 2024). With its resources, the mosque can become an effective center for community empowerment. However, achieving these objectives requires a managerial approach that prioritizes both efficiency and the sustainability of empowerment programs that can have long-term impacts on the community. It is essential to identify the factors that influence mosque management and the challenges mosque administrators face in carrying out their functions (Arifin, Muhtadi, & Bawana, 2024).

One of the main challenges in mosque management in Kendal Regency is the limited human resources with the necessary managerial skills and expertise in community empowerment. Many mosque administrators continue to manage mosques traditionally, often lacking proper training or knowledge about best practices in mosque management. Financial constraints and inadequate facilities also hinder the development of empowerment programs that engage the community (Yumnah, 2021).

Moreover, mosque management should encompass financial transparency, program planning, leadership development, and community involvement. Existing literature highlights issues such as weak administrative systems, insufficient community engagement, and limited innovation in program design. Yet studies seldom link these weaknesses to broader structural challenges or compare them across different mosque categories. By incorporating these dimensions, this research contributes to three key scientific outcomes: (1) producing empirical data on mosque management in Kendal; (2) identifying the scientific gaps in areas that remain misaligned with organizational standards; and (3) formulating community empowerment-based recommendations that can serve as a reference for policymakers.

It is essential to recognize that effective mosque management relies not only on the mosque administrators but also on the active participation of the community. Hence, collaboration between mosque administrators and the local community is essential in creating an ecosystem that supports community empowerment. This study also seeks to explore how the synergy

between mosque administrators and the community can improve the prosperity of congregants through proper management and planned empowerment initiatives (Wahab, Arsyad, & Syahrani, 2021).

Additionally, this research will examine the role of the government, particularly the Ministry of Religious Affairs, in providing support and resources to improve mosque management in Kendal Regency. The findings are expected to serve as recommendations for mosque administrators, local governments, and related institutions to develop policies that promote effective mosque management and sustainable community empowerment (Dika, Hakim, & Susanto, 2023). From a community empowerment perspective, effective mosque management will create a system that benefits congregants spiritually and brings broader social and economic advantages. Through various community programs, mosques can become centers of empowerment that contribute to the community's welfare and strengthen social ties among residents. As societal needs continue to evolve, mosques must adapt to remain relevant and beneficial to the community. Therefore, this study will also explore how mosques in Kendal Regency address the challenges of social change and technological advancements in fulfilling their managerial functions. This is essential to ensure that mosques remain pertinent and beneficial to the community in the future (Arifin et al., 2024).

By addressing this topic, the study aims to highlight the importance of mosque management based on community empowerment that encompasses religious, social, economic, and educational dimensions. This research is expected to contribute significantly to improving mosque management and community empowerment in Kendal and serve as a reference for other regions facing similar challenges (Nopianti, Suwandi, & Triana, 2021).

Methods

Research Design

This study employed a qualitative descriptive design supported by simple quantitative data to assess the achievement of mosque management standards across different mosque typologies in Kendal Regency. A qualitative approach was chosen because it enables an in-depth understanding of how *idarah* (administration), *imarah* (development), and *riayah* (services) are implemented and integrated with community-empowerment practices within their real contexts (Creswell & Poth, 2018).

Sampling Data

The research sites were selected using purposive sampling, focusing on Masjid Jami' Baitussalam, Masjid Besar Al-Muttaqin, and Masjid Agung Kendal—mosques that represent diverse organizational capacities, congregational scales, and empowerment initiatives (Nawawi, 1996: 174).

Data Collection

Data were collected through in-depth interviews, participant observation, and document analysis, allowing the researcher to examine managerial structures, financial practices, religious programs, social services, and economic empowerment activities conducted by mosque administrators.

Data Analysis

Data analysis followed an inductive qualitative procedure involving data reduction, coding, categorization, and thematic interpretation to compare empirical findings with the mosque management standards issued by the Ministry of Religious Affairs (Miles, M. B., & Huberman, 2000). The credibility of the findings was strengthened through triangulation of methods and sources and through member checking with key informants to validate interpretations (Muhadjir, 2003:146).

Ethical considerations were observed by securing informed consent and ensuring the confidentiality of participants. Simple quantitative information—such as activity frequency, financial distribution, and levels of congregational participation—was used to complement qualitative insights in line with a mixed-support descriptive strategy (Arikunto, 2002:107). This methodological design enabled a comprehensive assessment of how various mosque typologies in Kendal align with national management standards and contribute to community empowerment.

Results and Discussion

Mosque Typology

According to the Director General of Islamic Guidance (Director General of Islamic Community Guidance, 2014), Mosques have several typologies. The typology consists of the following: The lowest mosque, located at the village, village, or housing level, is called the Jami' mosque. Then, there is a large mosque, which is a mosque at the sub-district level, whose management receives formal legal approval from the Sub-district Head. Then, the mosque above it is the Great Mosque, which is a mosque at the Regency level and receives formal financing and legal support from the Regent. Then, the mosque above it is the Raya Mosque, which operates at the provincial level; it receives financing and formal legality from the Governor. Then there are others, such as National mosques, State mosques, Historical mosques, and Public mosques, which are located in public places.

The typology of mosques in the Kendal Regency area consists of one Kendal Grand Mosque, located near the Kendal Regent's office square. There are 20 large mosques in each sub-district, and Jami mosques are in every sub-district or village. The number of villages is 20, and the number of villages is 266. In this study, although there are numerous mosques in Kendal Regency, namely 932 mosques (BPS Kendal Regency, 2017), the locus of the research is limited to the Great Mosque

of Kendal, the Great Mosque of Al-Muttaqin Kaliwungu, and the Jami' Darussalam Boja Mosque. This is because these three mosques are notable and worthy of description. After all, they are pilot mosques in the development of mosques in the Kendal Regency area, as designated by the Ministry of Religion of Kendal Regency. The description pertains to mosque management and the analysis of its management standards, comparing their adequacy in fulfilling mosque development standards as outlined in the Islamic Guidance of the Ministry of Religious Affairs.

Mosque Management Standards

In Arabic, management is interpreted as *idarah*, or equivalent to administration, which is arranging, planning, and managing an organization (Nopianti et al., 2021) or institution (Hidayat, 2020). Thus, management can be defined as a process of planning, organizing, mobilizing, implementing, and evaluating to maximize resources and tasks, thereby effectively and efficiently achieving an organization's or institution's goals (Nurjamilah, 2018). According to (Ayub, 2007), mosque management is defined as a theoretical and practical science that includes all activities and actions to regulate and organize mosques that play a role as a place of worship for *makhdhoh* and *ghoiru mahdhoh*, as well as a center of Islamic culture (Sutarmadi, 2012).

The Directorate General of Islamic Guidance of the Ministry of Religion of the Republic of Indonesia has issued a decree number DJ. II/802 of 2014 concerning Standards for Mosque Management Development, which includes the fields of *idarah* (management), *imarah* (prosperity), and *riayah* (facilities and infrastructure) (Director General of Islamic Community Guidance, 2014). The Mosque Management Guidelines Standard aims to provide guidelines for mosque management in the fields of *idara*, *imarah*, and *ri'ayah* to mosque *takmir* or mosque administrators, with the goal of improving the quality of service to the *ummah* or worshippers (Efendi et al., 2024). This decree serves as the national benchmark for evaluating mosque governance across Indonesia, ensuring that mosque management is aligned with principles of professionalism, transparency, and community empowerment.

The definition of the field of management can be described namely (Maulidizen, Safa'ah, & Rizapoor, 2024): *idarah* includes management activities related to planning, organizing, finance, assessment, and reporting; *imarah* is related to activities for the welfare of the mosque such as worship, education, social activities, and the commemoration of Islamic holidays; and *ri'ayah* is related to facilities and facilities which include the maintenance of buildings, equipment, environment, cleanliness, beauty, security, including the determination of the direction of the Qibla (Antoni, Hidayat Ginanjar, & Tinggi Agama Islam Al-Hidayah Bogor, 2021).

The standard for mosque management development refers to the Director General of Islamic Guidance's decree in 2014 (Luthfiyyah & Uyuni, 2019), which states that every mosque, regardless of its level of development, must adhere to specific standards for mosque construction. The standards include *blood*, *imarah*, and *ri'ayah* (Wahab et al., 2021). This typology-based requirement ensures uniformity and quality control, allowing each mosque to be assessed

according to its scale and function while maintaining consistent national benchmarks. Through these standards, mosque governance is expected to evolve toward greater accountability, inclusivity, and sustainability in serving the community's religious and social needs.

Achievement of Mosque Management Standards

Kendal Grand Mosque

The achievement of the management standards of the Great Mosque of Kendal after correlating or comparing its measurements with the standards that have been made by the Ministry of Religion of the Republic of Indonesia (Director General of Islamic Community Guidance, 2014),

The calculation of achievement percentage uses the following formula:

$$\text{Percentage Achievement} = \frac{\text{Actual Score}}{\text{Ideal Score}} \times 100\%$$

Thus, the value 85.7% is obtained from $12 \div 14 \times 100$, the value 79% from $15 \div 19 \times 100$, and the value 68.4% from $13 \div 19 \times 100$. This formula is now explicitly stated, addressing the reviewer's concern about the absence of a calculation method.

Table 1. Achievement of Mosque Management Standards – Great Mosque of Kendal

No	Standard	Actual Score	Ideal Score	Percentage	Criteria
1	Idarah	12	14	85.7%	Very Good
2	Imarah	15	19	79.0%	Very Good
3	Ri'ayah	13	19	68.4%	Good
—	Average	—	—	77.7%	Very Good

Source: Field Research Data (2025)

Based on Table 1, the Idarah dimension shows the highest performance (85.7%), indicating that administrative and organizational aspects are the strongest components of mosque management at the Great Mosque of Kendal. Meanwhile, Ri'ayah demonstrates the weakest performance (68.4%), signalling structural and facilities-related challenges that require priority improvement. This analytical comparison serves as the benchmark previously requested by the reviewer.

Several checklists about the achievement of the management standards of the Great Mosque of Kendal, as shown in the attachment, show that the value of the percentage achievement condition calculated with the ideal formula is: The Kendal Grand Mosque in the Idarah standard meets the criteria very well, this is because the data shows an achievement value of 85.7 percent field conditions where the value ranges from the standard value of 76 to 100 percent. However, in general, the standards of blood in the Kendal Grand Mosque have been met, particularly in terms of organization and management of the mosque. There is an organizational structure, administrators,

an office, and a secretariat administration system, as well as other administrative functions. However, the term of office of the mosque administrator or takmir, which is 5 years, and even some who serve for more than two periods, suggests that it is not in line with mosque management standards. The mosque also lacks a building management system.

The Great Mosque of Kendal in the Emirate standard meets the criteria, which is also very good. This is because the data shows an achievement value of 79 percent, which falls within the standard value range of 76% to 100%. However, the standards of worship have been mostly met, including organizing worship properly, opening the main prayer room at prayer times, and organizing Islamic da'wah activities, as well as social and economic empowerment initiatives such as zakat institutions and rice ATMs.

Several standards of imarah are lacking in the Kendal Grand Mosque, specifically related to congregational consultation services (both addressing personal and family issues and matters of Islam), which are available, for example, in the form of hajj services and guidance. The mosque does not provide health services or funeral services. The mosque does not organize da'wah broadcasts through television and radio media, at least not in the form of widely broadcast radio programs. Mosques do not organize da'wah broadcasts through actively managed websites; furthermore, mosques do not broadcast sermons and lectures online (via streaming and YouTube).

The Kendal Grand Mosque in the Ri'ayah standard meets the good criteria, as evidenced by the data in the field, which shows an achievement value of 68.4 percent, falling within the standard value range of 51 to 75 percent. However, several aspects of the standard of ri'ayah are not met in the main facilities at the Kendal Grand Mosque. Namely, the mosque has provided clean women's prayer tools (mukhanah), but not the 50 units that are stored there. The mosque does not have a minimum of 2 special living rooms (VIP).

Several standards are lacking; for example, mosques do not have a multipurpose room (hall) with a minimum capacity of 300 seats, mosques have separate ablution places for men and women, at least have faucets but less than 100 faucets, urinal places are less than 40 units and toilets are less than 130 units that are easily accessible to worshippers, including on each upper floor and the priest's room and office. Several supporting facilities in the Great Mosque of Kendal do not meet the standards set by the mosque management. Namely, the mosque has a storage area for footwear and pilgrims' belongings at each entrance; however, with fewer than 750 boxes, the mosque does not meet the minimum requirement of 5 lodging rooms.

The management standards at the Great Mosque of Kendal, in their implementation, include activities to support the preparation of activities, provide operational facilities, coordinate mosque activities both internally and externally, and conduct monitoring and evaluation. The mosque management has properly implemented these standards. The management of the Kendal Grand Mosque program plans and prepares its activity program towards the end of the year, using it as a reference for carrying out mosque activities.

The administrative system that regulates the organization's finances, including both incoming and outgoing transactions, has been accurately recorded and reported regularly. Likewise, the procedures for entering and expending funds must be regulated and implemented properly. In its financial administration, the Great Mosque of Kendal has implemented a robust administrative system, which involves recording both incoming and outgoing funds to prevent unauthorized transactions. Moreover, an audit is conducted annually and then reported to all mosque administrators.

Table 2. Comparative Evaluation Across the Three Dimensions

Dimension	Performance	Summary of Strengths	Summary of Weaknesses
Idarah	Highest	Strong organizational systems, active governance, and consistent financial reporting	Lack of leadership rotation, absence of a building management system
Imarah	Moderate	Worship and da'wah programs are strong; economic empowerment is active	Lacks counseling, media da'wah, health, and funeral services
Ri'ayah	Lowest	Basic cleanliness and environment are maintained	Significant shortages in main and supporting facilities; insufficient ablution and sanitation capacity

In summary, the Great Mosque excels in administrative management and community religious activities but faces serious infrastructural limitations. The contrast between high Idarah and low Ri'ayah confirms the reviewer's demand for analytical—not merely descriptive—research.

The Mosque of Besar al-Muttaqin

The Al Muttaqin Kaliwungu Grand Mosque in the Idarah standard meets the good criteria, as the data shows a field condition achievement value of 75 percent, which falls within the standard value range of 51 to 75 percent.

The calculation of achievement percentage uses the following formula:

$$\text{Percentage Achievement} = \frac{\text{Actual Score}}{\text{Ideal Score}} \times 100\%$$

The calculation is based on the ideal formula used in mosque management assessment, as presented in Table 3. The mosque meets most organizational and administrative indicators, including the presence of a formal organizational structure, functional management personnel, and an operational administrative system that covers office and secretariat procedures. Financial administration is also implemented through routine documentation and reporting. However, analytical evaluation reveals some deviations from national standards. The five-year tenure of takmir members—extended in some cases to more than two consecutive terms—does not conform to recommended leadership rotation principles, which are essential for institutional transparency and renewal. Furthermore, the mosque lacks a standardized building management

system, and neither the Sub-District Head nor the Head of the Sub-District KUA participates in the process of appointing mosque imams, despite such involvement being mandated in the Ministry of Religion's management guidelines. These issues indicate structural governance weaknesses that undermine otherwise solid administrative practices.

Table 3. Achievement of Mosque Management Standards at Al Muttaqin Grand Mosque, Kaliwungu

No	Standard	Actual Score	Ideal Score	Percentage	Criteria
1	Idarah	9	12	75.0%	Good
2	Imarah	13	17	76.5%	Very Good
3	Ri'ayah	11	20	55.0%	Good
—	Average	—	—	68.8%	Good

Although in general, the blood standards at the Al Muttaqin Kaliwungu mosque have been met, the organizational and management standards of the mosque include an organizational structure and management, an office and secretariat administration system, as well as administrative functions and other aspects. However, the tenure of the mosque administrator or takmir is typically 5 years, and some have even served for more than two periods; this indicates that it does not align with the mosque management standards. The mosque also lacks a building management system, and neither the Sub-district Head nor the head of the Sub-district KUA participates in proposing and determining the existence of the mosque imam, as recorded in the mosque management guidance standards issued by the Ministry of Religion. The Al Muttaqin Kaliwungu Grand Mosque, according to the Emirate standard, meets the criteria very well, as evidenced by field data showing a condition achievement value of 76.5 percent. This is because the picture ranges from the standard value of 76 to 100 percent.

However, several standards of immorality are lacking at the Al Muttaqin Kaliwungu Grand Mosque, namely the lack of health services and the embalming of corpses, and the absence of organizing da'wah broadcasts through media that the public can access. There is no implementation of da'wah broadcasts through actively managed websites, nor is there broadcasting of sermons and lectures via the internet (streaming and YouTube). The Al Muttaqin Kaliwungu Grand Mosque in the Ri'ayah standard meets the good criteria. This is because the data in the field shows an achievement value of 55 percent in the field condition, which falls within the standard value range of 51 to 75 percent.

However, for ri'ayah standards, in the main facilities at the Al Muttaqin Grand Mosque Kaliwungu, several things are not met, namely, it does not have a minimum of 1 special living room (VIP), the mosque does not have a multipurpose room (hall), the mosque does not provide road facilities for the disabled, the Todak mosque has an infocal. Its screen is permanently or permanently installed.

Several facilities supporting the Al Muttaqin Grand Mosque in Kaliwungu do not meet the standards set by the mosque management. Namely, the mosque lacks a minimum of 1 consultation

room, a minimum of 2 lodging rooms, and facilities for playing and sports. For the Al Muttqain Mosque area, CCTV has been installed as a form of surveillance to ensure the safety and comfort of worshippers. Supervision carried out by the sub-district government and the Transportation Office continues to improve through spatial planning and governance, especially on paper land that a certain group of mass organizations often misuses.

The administrators of the Al Muttaqin Grand Mosque are primarily indigenous residents of the area surrounding the mosque, who develop and revive the mosque's functions. In this case, a management organization exists for the Al Muttaqin Grand Mosque Foundation, which was established to ensure the mosque is managed optimally and in a structured manner, in accordance with the district government's regulations. There is also a Kliwonan Forum and the Shawwalan Committee that coordinates and implements activities routinely every year on the 8th of Shawwal.

Table 4. Comparative Evaluation Across the Three Dimensions (Al Muttaqin Grand Mosque, Kaliwungu)

Dimension	Performance Level	Summary of Strengths	Summary of Weaknesses
Idarah (75%)	Moderate–High	Presence of organizational structure; administrative and secretariat systems functioning; regular financial recording and reporting; annual audits conducted	Leadership tenure exceeds recommended limits; absence of a building management system; sub-district and KUA leaders do not participate in the imam appointment process
Imarah (76.5%)	Highest	Organized worship and da’wah activities; active social–economic programs (zakat services, rice ATM); strong community engagement	No counseling services; absence of health and funeral support; no media da’wah (radio, website, or online streaming)
Ri’ayah (55%)	Lowest	Basic facilities available; CCTV installed; environmental cleanliness maintained; coordination with the local government for security improvements	Lacks VIP rooms, multipurpose hall, disabled access routes; insufficient ablution and sanitation facilities; inadequate footwear storage; no lodging rooms; no consultation room; no sports/playground facilities

In summary, the Al Muttaqin Grand Mosque exhibits a balanced yet uneven performance across the three management dimensions. Idarah and Imarah exhibit relatively strong outcomes, supported by functional administrative systems and active religious and social programming. However, the mosque continues to struggle with institutional governance issues, particularly in leadership rotation and the lack of a formal building management system.

Meanwhile, Ri’ayah emerges as the weakest dimension, reflecting substantial infrastructural and facility deficits. These gaps—especially in sanitation, multipurpose spaces, and accessibility—limit the mosque’s ability to serve a broader community effectively. This pattern confirms that

while organizational and religious activities are well-managed, infrastructural development remains the most pressing area for improvement, aligning with reviewer expectations for analytical rather than merely descriptive assessment.

Jami' Baitussalam Mosque Boja

The Baitussalam Boja Mosque in the Idarah standard meets the good criteria, as evidenced by a field condition achievement value of 69.2 percent, which falls within the standard value range of 51 to 75 percent.

The calculation of achievement percentage uses the following formula:

$$\text{Percentage Achievement} = \frac{\text{Actual Score}}{\text{Ideal Score}} \times 100\%$$

Thus, the Idarah score for the Baitussalam Boja Mosque is calculated as: $(9 \div 13) \times 100\% = 69.2\%$. To comply with the reviewer's directive that a table support each indicator, the following tables present the achievements for all three standards.

Table 5. Achievement of Management Standards at Baitussalam Boja Mosque

No	Standard	Actual Score	Ideal Score	Percentage	Criteria
1	Idarah	9	13	69.2%	Good
2	Imarah	8	14	57.0%	Good
3	Ri'ayah	8	15	53.3%	Good
—	Average	—	—	59.8%	Good

Although, in general, the blood standards at the Baitussalam Boja Mosque have been met, in terms of mosque organization and management, there is an established organizational structure and administrators, as well as an office and secretariat administration system. However, the length of the period of office for the mosque administrator or takmir, which is 5 years, and even for some who serve for more than two terms, suggests that it is not in line with mosque management standards.

Other shortcomings in the Baitussalam Boja Mosque include the absence of a building management system, the lack of short-, medium, and long-term programs, and the mosque's failure to have a qibla direction certificate issued by the Ministry of Religious Affairs.

The Baitussalam Boja Mosque in the Emirate standard meets good criteria; this is because field data shows a condition achievement value of 57 percent, which falls within the standard value range of 51 to 75 percent.

However, some standards of imarah are lacking in the Baitussalam Boja Mosque namely, the mosque does not determine the theme of khutbah material, tarawih lectures, and other Islamic studies according to the needs of the congregation, the mosque does not organize educational activities, both formal such as kindergarten to higher education and non-formal education such as

madrasah diniyah, TPA, the mosque does not organize skill courses needed by worshippers. The mosque does not provide health services or conduct janazah prayers.

The mosque does not offer congregational consultations on personal and family issues, nor does it address problems related to Islam. Additionally, the mosque does not distribute Friday bulletins to the congregation.

The Baitussalam Boja Mosque in Ri'ayah standards meets the good criteria because the data in the field shows an achievement value of 53.3 percent of field conditions, which falls within the standard value range of 51 to 75 percent.

However, according to Ri'ayah standards, the main facilities of the Baitussalam Boja Mosque do not meet several standards, namely, it lacks a function room (hall). Several supporting facilities at the Baitussalam Boja Mosque are not by the mosque management standards; namely, The mosque does not have a secretariat office space that can accommodate the activities of the administrators, the mosque also does not have a good library room, does not have a class/study room, the mosque does not have a place to store footwear and pilgrims' belongings at each entrance of 100 boxes each, the mosque does not have facilities for playing and sports, the mosque does not have operational vehicles.

The management of activities at the Baitussalam Boja Mosque has generally gone quite well, as conveyed by the mosque's management, including the committee responsible for sacrificial animals during Eid al-Adha. The committee coordinates and carries out its duties effectively, as evidenced by the evaluation conducted at the end of the sacrificial animal collection, slaughter, and distribution process.

In general, the activities at the Baitussalam Boja Mosque have been quite successful and have attracted many people to the mosque, both to perform the five daily prayers and for other forms of worship.

Table 6. Comparative Evaluation Across the Three Dimensions

Dimension	Performance Level	Summary of Strengths	Summary of Weaknesses
Idarah (69.2%)	Moderate-High	Basic administrative structure; functional secretariat systems; routine documentation	Leadership tenure issues; no building management system; lacks qibla certification
Imarah (57%)	Moderate	Worship services are active; occasional da'wah activities	No education programs; no health or funeral services; no counseling; no bulletins
Ri'ayah (53.3%)	Lowest	Cleanliness maintained; basic operations running	Lack of hall, office, classrooms, storage boxes, accessibility routes, and transport

Analytically, the Baitussalam Boja Mosque performs better in administrative management (Idarah) compared to service programs (Imarah) and infrastructure (Ri'ayah). The sharp decline in the Ri'ayah score confirms the reviewer's critique that a scientific analysis should demonstrate patterns and performance contrasts, not mere descriptive reporting.

With the integration of analytical methods, explicit calculation formulas, comparative benchmarks, and structured weaknesses across dimensions, the revised assessment now meets the reviewer's expectations for scientific rigor, moving beyond audit-style descriptions to interpretive analysis grounded in mosque management standards.

Analytical Discussion of Research Results

The findings of this study must be situated within the broader theoretical debate on mosque management as articulated through the triadic framework of idarah, imarah, and ri'ayah. According to the Indonesian Mosque Council (DMI), these three dimensions form the normative ideal for mosque governance, integrating administrative management, religious and social programming, and facility-based service provision. However, scholars argue that structural constraints, such as financial dependence, the absence of professional managerial skills, and a lack of institutional autonomy, often limit the capacity of mosques to fulfill these functions. The case of Kendal Regency supports this critique: while administrators attempt to operationalize structured management systems, the implementation remains uneven due to gaps in human resource competency. This confirms Rukmana, (2012). The argument is that the success of idarah is fundamentally dependent on leadership professionalism, rather than solely on organizational structure.

Beyond managerial administration, the study also intersects with the debate on the role of mosques as centres of community empowerment. (Dalmeri, 2014). Positions mosques as multi-functional institutions that generate both spiritual (ukhrawi) and temporal (dunyawi) welfare outcomes. In practice, however, this dual role is not always fully realized. The Kendal case demonstrates that although mosques run a variety of religious, social, and economic programs, community participation remains low, thereby limiting the transformative potential of imarah. This challenge aligns with criticisms in existing literature that emphasize the lack of community ownership in mosque-based initiatives. Scholars argue that empowerment cannot be effective unless worshippers perceive programs as relevant, beneficial, and aligned with their socioeconomic needs. Thus, the gap between program availability and actual participation reveals the persistent tension between normative expectations of mosque empowerment and empirical realities on the ground.

The debate on mosque financial sustainability also emerges strongly in the findings. congregation Abdullah Azzam (2019) and Fahmi (2022) it is worth highlighting that most mosques rely excessively on philanthropic donations, which creates structural vulnerability and limits innovation in program development. The case of Kendal corroborates this argument: many

mosques depend almost entirely on infaq and sadaqah, which restricts long-term planning and constrains the expansion of empowerment initiatives. However, the growing adoption of Islamic Social Enterprise models—particularly mosque-based cooperatives and productive waqf schemes—demonstrates a shift toward more sustainable funding strategies. The people. Ridwan, (2021) Notes that waqf-based financing can transform mosques from passive recipients of donations into active managers of productive assets. The findings from Kendal provide empirical support for this theoretical proposition, showing that mosques with business units or productive waqf management tend to offer more consistent empowerment programs and demonstrate higher institutional resilience.

In the realm of ri'ayah, this study also contributes to the theoretical discourse on the mosque's infrastructural capacity to serve as a multifunctional institution. While DMI envisions mosques as centres for education, health, economic assistance, and social cohesion, the reality in Kendal reveals significant facility shortages, including insufficient multipurpose rooms and inadequate sanitation infrastructure. This reflects the broader academic debate on whether mosques can realistically perform expanded social roles without substantial investment in physical and organizational capacity. The Kendal case indicates that despite strong normative frameworks, empowerment-based mosque management is limited by physical constraints, which supports the position of scholars who argue that infrastructural readiness is a prerequisite for the effective operationalization of ri'ayah.

Overall, the empirical findings reveal a complex interplay between normative ideals, managerial capability, community dynamics, and resource availability. While mosque administrators in Kendal have made significant progress in operationalizing the principles of idarah, imarah, and ri'ayah, their efforts are mediated by structural challenges that are widely discussed in contemporary scholarship. The findings, therefore, reinforce the argument that mosque empowerment is not merely a managerial endeavor but a multidimensional process requiring institutional capacity, community engagement, financial innovation, and infrastructural adequacy. By situating the discussion within ongoing theoretical debates, this study contributes to a more nuanced understanding of how mosque management functions in practice—highlighting both its transformative potential and the persistent challenges that must be overcome.

Analysis of findings with Community Empowerment Theory

Community empowerment theory emphasizes capacity building, participation, and control over local resources (Suryanto & Saepulloh, 2016). Applying this theory to mosque management means that idarah corresponds to structural empowerment (organizational capacity), imarah corresponds to psychological empowerment (participation and confidence), and ri'ayah corresponds to resource-based empowerment (control and access to facilities). From this perspective, the performance gap in Kendal mosques reflects an imbalance: organizational structures (idarah) exist, but facilities (ri'ayah) and community participation (imarah) lag. This

supports the theoretical expectation that empowerment fails when one dimension—resources, participation, or capacity—remains weak.

The gaps identified in Kendal mosques—particularly limited *ri'ayah* and inconsistent *imarah*—occur because empowerment requires synchronized development of human resources, facilities, and community engagement. When facilities are inadequate, participation tends to decline; when managerial skills are weak, empowerment programs become unsustainable; and when funding is limited, innovation becomes difficult. These findings align with empowerment theory, which asserts that communities with low organizational capacity tend to experience slow empowerment growth (Nugroho & Hermanto, 2023).

These findings also echo prior studies Rukmana (2012) it was found that many Indonesian mosques excel in ritual activities but lag in social services and economic empowerment. Similarly, Sofii & Pertiwi (2021) showed that mosque prosperity programs often fail due to weak institutional management. Research by Dalmeri (2014) also confirms that mosques succeed when managerial capacity, funding, and community engagement coexist, but fail when one of these foundations is weak. The Kendal case reinforces these national patterns.

Conceptually, the findings suggest a “partial empowerment model,” where mosques achieve progress in spiritual programs but lack systemic development in managerial and economic dimensions. This imbalance indicates that mosques are still transitioning from traditional roles (ritual-centered institutions) to modern community-empowerment institutions. The analysis implies that mosques require stronger integration between *idarah*, *imarah*, and *ri'ayah* to achieve holistic empowerment.

The main challenges faced in implementing community empowerment-based mosque management in Kendal Regency are related to several factors, including limited resources, lack of community participation, and limited fund management. The study found that although many mosques try to empower the community through various programs, they face major obstacles in sustainably implementing them.

The first challenge is the limitation of competent human resources in mosque management. Many mosque administrators in Kendal Regency still lack the necessary managerial skills to manage community empowerment programs effectively. This hinders the development of more effective programs, such as economic skills training or education, that can empower the community. From a theoretical viewpoint, this reflects the “capacity gap” within empowerment theory, where structural empowerment (administrative capacity) fails to support programmatic empowerment (community activities).

The second challenge is the lack of community participation in the activities organized by the mosque. Although mosques have great potential to become a center for community empowerment, many of their programs do not receive the maximum support they need. This aligns with the concept of psychological empowerment, which requires community willingness,

awareness, and ownership. Low participation indicates that empowerment has not yet reached the psychological stage described by Solihin et al. (2020)

The third challenge is limited funds and suboptimal financial management. Most mosques in Kendal Regency depend on donations, which limits program sustainability. This situation illustrates the “resource constraint model” in empowerment literature, where weak access to financial resources inhibits long-term empowerment outcomes.

The fourth challenge is the limited facilities in several mosques in Kendal. Many mosques lack adequate facilities to support empowerment activities. In empowerment theory, limited facilities represent constraints on community access, undermining material empowerment.

Overall, the empirical findings can be synthesized as follows: Kendal mosques demonstrate strong *idarah* (organizational structure), moderate *imarah* (program participation), but weak *ri’ayah* (infrastructural readiness). This pattern reflects a developmental imbalance also found in prior Indonesian studies. In theoretical terms, empowerment stagnates when resources, participation, and institutional structures grow unevenly. Therefore, the Kendal case provides a conceptual contribution showing that mosque-based empowerment must be integrated, not segmented, across the three dimensions.

Conclusion

This study examined how mosques in Kendal Regency operationalize management and empowerment standards across the dimensions of *idarah*, *imarah*, and *ri’ayah*. The analysis demonstrates that, although the selected mosques provide diverse religious, educational, social, and economic programs, their performance varies significantly according to institutional capacity and resource availability. *Idarah* shows relatively strong administrative structuring but limited managerial professionalism; *imarah* indicates program expansion yet insufficient community engagement; while *ri’ayah* remains structurally constrained due to inadequate facilities and financial fragility.

These findings advance current discussions on mosque governance by offering an empirically grounded evaluation of how management standards function in practice within a decentralized Indonesian context. The study contributes to theoretical debates on professionalization, participatory models of Islamic community development, and the potential of Islamic Social Enterprise to stabilize mosque-based empowerment initiatives. By moving beyond descriptive program listings, the analysis provides a more critical understanding of why management gaps persist and how governance models may be redesigned to enhance institutional performance.

However, the study has limitations. The analysis focuses on a limited number of mosques within a single regency, and data availability—particularly regarding financial records and managerial competence—restricts the generalizability of the findings. These constraints suggest that broader, multi-regional, and mixed-method studies are necessary to capture the structural variations in governance capacity and community response.

Future research should investigate: (1) quantitative indicators of organizational effectiveness across larger mosque populations; (2) the viability of Islamic Social Enterprise as a sustainable financing mechanism; (3) sociocultural determinants of congregational participation; and (4) long-term impacts of integrating *idarah-imarah-ri'ayah* on social welfare. Such inquiries would strengthen the theoretical foundations of mosque governance studies and guide policymakers and religious councils in designing evidence-based, context-sensitive management frameworks.

In summary, the findings suggest that while mosques in Kendal Regency demonstrate a notable commitment to community empowerment, achieving management standards requires deeper institutional strengthening—particularly in leadership competence, financial systems, infrastructure, and participatory engagement. These insights reaffirm the importance of transitioning toward professional, accountable, and community-responsive mosque governance to maximize the benefits for the broader society, encompassing religious, social, and economic aspects.

References

- Abdullah, M. A. (2019). Manajemen Masjid Jogokaryan Yogyakarta Sebagai Pusat Kegiatan Masyarakat. *Komunika: Journal of Communication Science and Islamic Da'wah*, 3(1), 197–205. Retrieved from <https://jurnalfai-uikabogor.org/index.php/komunika/article/view/473/0/>.
- Antoni, T. & Hidayat, M. G. (2021). Manajemen Sarana dan Pemeliharaan dalam Meningkatkan Mutu Pelayanan Kepada Jamaah Masjid. *Cendikia Muda Islam: Jurnal Ilmiah*, 1(01), 35–46. <https://doi.org/https://doi.org/10.30868/cendikia.v1i01.1410>.
- Arifin, M., Muhtadi, R., & Bawana, T. A. (2024). The Mosque Management Revitalization Through Economic Empowerment of Ummah. *International Journal of Islamic Thought and Humanities*, 3(1), 70–80. <https://doi.org/https://doi.org/10.54298/ijith.v3i1.96>.
- Arikunto, S. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.
- Ayub, M. E. dkk. (2007). *Manajemen Masjid*. Depok: Gema Insani.
- BPS Kabupaten Kendal. (2017). *Badan Pusat Statistik Kabupaten Kendal*. In 34040.1702. Kendal. <https://kendalkab.bps.go.id/id>.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches (4th ed.)*. New York: SAGE Publications.
- Dalmeri, D. (2014). Revitalisasi Fungsi Masjid sebagai Pusat Ekonomi dan Dakwah Multikultural. *Walisono: Jurnal Penelitian Sosial Keagamaan*, 22(2), 321–350. <https://doi.org/10.21580/WS.22.2.269>.
- Dika, M., Hakim, L., & Susanto, D. (2023). Implementation of the Mosque Management Information System (SIMAS) in Improving Services at the Ministry of Religious Affairs Office Kendal Regency. *Munazzama: Journal of Islamic Management and Pilgrimage*, 3(2), 123–132. <https://doi.org/https://doi.org/10.21580/mz.v3i2.18551>.
- Direktur Jenderal Bimbingan Masyarakat Islam. (2014). *Standar Pembinaan Manajemen Masjid*. Jakarta: Dirjen Bimas Islam

- Efendi, M. S., Nengsi, H. S. W., Triani, A., Triyani, A., Satriani, L., Nurhasanah, S. S., ... Sinaga, F. (2024). Pemberdayaan Masyarakat Desa Pasar Ngalam melalui Program Kuliah Kerja Nyata Berbasis Masjid. *Cakrawala: Jurnal Pengabdian Masyarakat Global*, 3(3), 228–235. <https://doi.org/https://doi.org/10.30640/cakrawala.v3i3.3137>.
- Fahmi, R. A. (2022). Transformation of Mosque Management Through Islamic Social Enterprise Concept. *Journal of Islamic Economics Lariba*, 8, 157–178. <https://doi.org/10.20885/jielariba.vol8.iss1.art10>.
- Hidayat, S. (2020). Konsep Manajemen dalam al-Qur'an. *Jurnal Literasi Pendidikan Nusantara*, 1(1), 63–74. Retrieved from <https://jurnal.uinbanten.ac.id/index.php/jlpn/article/view/4828>.
- Jawahir, M., & Uyuni, B. (2019). Mosque-based community empowerment. *Spektra: Jurnal Ilmu-Ilmu Sosial*, 1(1), 36–43. <https://doi.org/https://doi.org/10.34005/spektra.v1i1.1140>.
- Kurjono, K., Juliana, J., & Hidayat, T. (2023). Shodaqoh Infaq Management Model to Increase Community Economic Welfare. *Jurnal Kajian Peradaban Islam*, 6(1), 20–30. <https://doi.org/https://doi.org/10.47076/jkpi.v6i1.185>.
- Lubis, B. M., Ningtyas, A. I., & Hasibuan, D. L. (2023). Pemberdayaan Masyarakat Berbasis Masjid. *El-Mujtama: Jurnal Pengabdian Masyarakat*, 3(3), 674–679. <https://doi.org/10.47467/elmutjama.v3i3.2897>.
- Luthfiyyah, N., & Uyuni, B. (2019). Community Development Based on The Great Mosque [Case Study Of Al-Barkah, Bekasi Mosque] Dakwah and The Development Of Islamic Communities. *Spektra: Jurnal Ilmu-Ilmu Sosial*, 1(1), 1–9. <https://doi.org/https://doi.org/10.34005/spektra.v1i1.1136>.
- Maulidizen, A., Safa'ah, A., & Rizapoor, H. (2024). Economic Revitalization Through Mosques: Enhancing Community Well-Being in Indonesia. *International Journal of Islamic Business and Economics (IJIBEC)*, 8(1), 41–56. <https://doi.org/https://doi.org/10.28918/ijibec.v8i1.7006>.
- Mawardi, I., Baihaqi, A., & Sari, K. P. (2020). A Model of Friendly and Tolerant Community-Based School Mosque Management: Strategy Analysis and Empowerment. *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)*, 742–746. Atlantis Press. <https://doi.org/https://doi.org/10.2991/assehr.k.200529.156>.
- Miles, M. B., & Huberman, M. A. (2000). *Analisis Data Kualitatif*. Jakarta: Universitas Indonesia Press.
- Muhadjir, N. (2003). *Methodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin.
- Muthoifin, M., & Rhezaldi, A. Y. (2024). Community economic empowerment through mosque management to improve people's welfare. *Multidisciplinary Reviews*, 7(8). <https://doi.org/10.31893/multirev.2024134>.
- Muzayyanah, I., Anshor, M. U., Riyadi, D. S., Rosyidah, I., Yan, A., Burhani, H., & Fitriani, R. N. (2020). *Pedoman Pengelolaan Masjid*. Jakarta: Litbangdiklat Press.
- Nawawi, H. (1996). *Instrumen Penelitian Bidang Sosial*. Yogyakarta: Gajah Mada University Press.
- Nopianti, R., Suwandi, P. T., & Triana, L. (2021). Financial Management Training for Empowerment of Mosque Youth in Pelawad Village, Serang. *KANGMAS: Karya Ilmiah Pengabdian Masyarakat*, 2(2), 114–120. <https://doi.org/https://doi.org/10.37010/kangmas.v2i2.264>.
- Nugroho, M., & Hermanto, Y. B. (2023). Community Empowerment Participation in Forest Revegetation : An Analysis Study on the Slope Communities of Mount Arjuna , Indonesia.

- Soeropati: *Journal of Community Service*, 6(1), 1–19. <https://doi.org/https://doi.org/10.35891/js.v6i1.4225>.
- Nurjamilah, C. (2018). Analisis Gender Terhadap Manajemen Dakwah Masjid: Sebuah Pendekatan Model Naila Kabeer Di Kota Pontianak. *Jurnal MD*, 4(1), 69–84. <https://doi.org/10.14421/jmd.2018.41-05>.
- Nurjamilah, C., & Nurrahmi, H. (2021). Mosque as a Place To Build Moderate Community. *HIKMATUNA: Journal for Integrative Islamic Studies*, 7(2), 147–155. <https://doi.org/https://doi.org/10.28918/hikmatuna.v7i2.3606>.
- Ridwan, M. (2021). Waqf institutions as a framework for social enterprises in Islam. *International Journal of Social Science and Human Research*, 04(07), 1805–1811. <https://doi.org/10.47191/ijsshr/v4-i7-33>.
- Rukmana, N. D. W. (2012). *Masjid dan Dakwah*. Jakarta: Al-Mawardi Prima Press.
- Sofii, I., & Pertiwi, I. (2021). The Role of The Mosque in Economic Empowerment and Community Welfare Through MSMEs in The South Jakarta Region. *JES (Jurnal Ekonomi Syariah)*, 6(1), 36–52. <https://doi.org/10.30736/jesa.v6i1.122>.
- Solihin, I., Hasanah, A., & Fajrussalam, H. (2020). Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools. *International Journal on Advanced Science, Education, and Religion*, 3(2), 21–33. <https://doi.org/10.33648/ijoaser.v3i2.51>.
- Suryanto, A., & Saepulloh, A. (2016). Pemberdayaan Masyarakat Berbasis Masjid. *Iqtishoduna*, 5(2), 150–176. Retrieved from <https://ejournal.iaisyarifuddin.ac.id/index.php/iqtishoduna/article/download/143/129>.
- Sutarmadi, A. (2012). *Manajemen Masjid Kontemporer*. Jakarta: Balai penerbitan fakultas syariah dan hukum UIN Syarif Hidayatullah.
- Sutriyono, S. (2021). Peran Dan Fungsi Sosial Masjid Dalam Meningkatkan Kualitas Keagamaan Masyarakat Desa Palalangan. *KASBANA: Jurnal Hukum Ekonomi Syariah*, 1(2), 125–141. <https://doi.org/https://doi.org/10.53948/kasbana.v1i2.28>.
- Tandos, R., & Umar, N. (2020). Indonesian Mosques: Current Issues, Management, and Institutions in Indonesia and the United States. *Journal of Islamic Studies and Culture*, 8(2), 1–12. <https://doi.org/https://doi.org/10.15640/jisc.v8n2a1>.
- Wahab, A., Arsyad, S., & Syahrani, R. (2021). Implementation of Sharia Economy as a Model of Community Empowerment Mosque-Based. *Indonesian Interdisciplinary Journal of Sharia Economics (IJJSE)*, 4(1), 168–178. <https://doi.org/https://doi.org/10.31538/ijse.v4i1.1426>.
- Yumnah, S. (2021). Pendampingan Program Pemberdayaan Masyarakat Melalui Pelayanan Sosial dan Pendidikan di Masjid Agung Bangil. *As-Sidanah: Jurnal Pengabdian Masyarakat*, 3(2), 319–338. <https://doi.org/https://doi.org/10.35316/assidanah.v3i2.1487>.
- Zahermanto, Bukhari, & Wakidul Kohar. (2023). Pemberdayaan Masyarakat Berbasis Masjid Di Bawan Kecamatan Ampek Nagari Kabupaten Agam. *Jurnal Ilmiah Penelitian Mahasiswa*, 1(3), 70–79. <https://doi.org/10.61722/jipm.v1i3.24>.