



THE ROLE OF BKM MANAGEMENT IN ENHANCING CONGREGATIONAL PARTICIPATION IN RELIGIOUS ACTIVITIES AT AL MA'SUM MOSQUE, MEDAN JOHOR DISTRICT

Muhammad Ridho Putra Aswan, Misrah
Universitas Islam Negeri Sumatera utara

Jl. William Iskandar Ps. V, Percut Sei Tuan, Deli Serdang, Sumatera Utara 20371
mubammad010422069@uinsu.ac.id


Keywords:

*BKM managemet,
congregational participation,
religious activities mosque
management, qualitative
study.*

Abstract

This study aims to analyse the management of the Mosque Prosperity Board (BKM) with the objective of enhancing congregational participation in religious activities at the Al Ma'sum Mosque, situated in the Medan Johor District of Medan City. Specifically, this inquiry examines the operational application of core managerial functions namely planning, organizing, implementing, and controlling whilst identifying the salient facilitating and hindering factors encountered in the field. Methodologically, the study adopts a descriptive qualitative approach, positioning BKM administrators and congregants as primary informants. Data were collected comprehensively through in-depth interviews, direct observations, and document analysis. The empirical findings reveal that the BKM has formally and structurally instituted management functions through systematic religious program planning and an organised division of activities . Nevertheless, program execution remains suboptimal in fostering equitable congregational engagement, particularly failing to stimulate uniform participation among teenagers and the productive age demographic. Catalysts supporting BKM management include the solidarity of internal administrators, the adequacy of physical mosque facilities, the influential role of religious and community leaders, and robust social relationships amongst congregants. Conversely, institutional barriers include a scarcity of active human resources, fragile administrative and control mechanisms, a distinct lack of program innovation, and the suboptimal utilisation of digital information technology. This research provides valuable theoretical insights for Islamic da'wah management whilst offering practical stratagems to cultivate a more inclusive urban mosque ecosystem.

Vol. 9, No. 1, 2026

 10.20414/sangkep.v2i2.

Submitted: Apr. 22nd, 2026

Accepted: May. 30th, 2026



A. INTRODUCTION

Mosques are religious institutions that hold a strategic position in the lives of Muslims. Their function is not limited solely to serving as a place for ritual worship, but they also serve as centers for religious activities, da'wah, and social community initiatives. Since the time of the Prophet Muhammad (peace be upon him), mosques have been utilized as a means of community development, a forum for deliberation, a center for the dissemination of knowledge, and a vehicle for the advancement of Islamic civilization. This reality underscores that from the very beginning of its existence, the mosque has carried out multidimensional functions, encompassing spiritual, social, and intellectual dimensions in the lives of Muslims.

Natsir (2020), and Nudin & Fakhruroji (2023) explains that during the early stages of Islam's development, the mosque was not merely used as a place for worship but also served as a center for government administration, an educational institution, and a vehicle for community empowerment. This perspective demonstrates that mosques play a crucial role in shaping and regulating the social order of the Muslim community. In line with this idea, according to Aziz Muslim in the journal (Ahmad, 2010), mosque management must be conducted professionally so that mosques can respond to the evolving needs of the community and make a tangible contribution to the social and spiritual life of society.

Therefore, the success of a mosque in fulfilling its ideal functions depends heavily on the quality of its administration and the management system implemented by its administrators.

In the institutional context of Indonesia, the management of mosques falls under the responsibility of the Mosque Prosperity Board (BKM). The status, role, and functions of the BKM are officially regulated in Regulation of the Minister of Religion of the Republic of Indonesia No. 45 of 2006 concerning the organizational structure and working procedures of the Takmir. This regulation affirms that the BKM plays a strategic role in optimizing the mosque's function as a center for worship and community development through the stages of planning, implementation, and supervision of various religious and social activities. Thus, the quality of management implemented by the BKM is a key determining factor in the

success of mosque activities, including efforts to sustainably increase congregant participation.

The theoretical framework of this study is based on the theory of management functions proposed by George Robert Terry in a journal (Mariska & Sukiyah, 2023), which states that the success of an organization is largely determined by the ability of its managers to perform management functions, including planning, organizing, execution (actuating), and controlling. In the context of mosque management, this theory serves as a crucial conceptual framework for the Mosque Prosperity Board (BKM) in designing and implementing religious programs, effectively managing human resources, fostering congregant engagement, and conducting evaluations and oversight of activity implementation to ensure they align with established objectives.

Masjid al-Ma'sum, located in the Medan Johor subdistrict of Medan City, is one of the mosques that actively organizes a variety of religious activities. These activities include regular Quran study sessions, religious study circles, celebrations of major Islamic holidays, evening Quran recitation, and various social community activities. Given the heterogeneous social background of the Medan Johor community, this mosque has significant potential to develop into a dynamic, inclusive center of religious activity capable of sustainably addressing the needs of its congregation. However, based on initial observations, the level of congregants' participation in these various activities remains inconsistent. While some programs attract a significant number of congregants, other activities tend to receive less attention and engagement.

This situation is believed to be influenced by several factors, including the suboptimal dissemination of information regarding mosque programs and activities, limited innovation in the methods of delivering religious content, a mismatch between program planning and the needs and interests of the congregation, and the implementation of activities that are not yet fully managed in a structured and systematic manner. This phenomenon aligns with Suslina et al., (2025) and Aziz et al. (2025) who states that the success of religious activities and community empowerment efforts is largely determined by the effectiveness of mosque management. Fauzi emphasizes that the implementation of good and well-

planned mosque management will have a direct impact on increasing congregants' involvement and participation in various religious activities that are organized.

Another study conducted by Respati et al. (2026) Science reveals that systematic program planning, effective public communication strategies, and the managerial capacity of mosque administrators significantly influence the level of congregants' participation in religious activities. Furthermore, Batubara et al. (2024) asserts that effective mosque management not only improves the quality of the community's religiosity but also plays a role in strengthening social bonds and shaping the character of the congregation. The commonality between these prior studies and this research lies in their focus on aspects of mosque management and congregant engagement in various religious activities.

Nevertheless, most previous studies remain general in nature and have not specifically examined the management practices of the Mosque Prosperity Board (BKM) within the context of local mosques characterized by unique congregational social dynamics. The main limitation of previous research lies in the lack of a contextual approach that examines the internal dynamics of the BKM as well as the managerial strategies implemented to increase congregant participation at a specific mosque level. Given that each mosque has different social conditions, congregant characteristics, and activity patterns, research findings from other locations cannot be directly applied without considering the specific local context and needs. Therefore, this situation indicates the existence of a research gap that needs to be examined in greater depth through further research (Marwan et al., 2026).

Based on this background, this study focuses on an examination of the management of the mosque welfare board (BKM) in an effort to increase congregant participation in various religious activities at the Al Ma'sum Mosque in the Medan Johor subdistrict of Medan City. This study aims to conduct an in-depth examination of the management of the Al Ma'sum Mosque BKM, the implementation of management functions by the BKM, and to identify factors that support or hinder congregant involvement. It is hoped that this study will provide theoretical contributions to the development of research on mosque management and da'wah management, while also offering practical benefits to the BKM of Al-Ma'sum Mosque in improving the quality of religious activity management to make

it more effective, relevant, and aligned with the needs and characteristics of the congregation.

B. METHODS

This study employs a descriptive qualitative approach aimed at conducting an in-depth examination of the management practices implemented by the Mosque Prosperity Board (BKM) in an effort to increase congregants' participation in religious activities at the Al Ma'sum Mosque in the Medan Johor subdistrict of Medan City. A qualitative approach was chosen because it allows the researcher to explore the meanings, processes, and social dynamics occurring in mosque management from the perspectives of the administrators and congregants involved (Creswell & Creswell, 2018). states that qualitative research is used to explore and understand social phenomena in depth, while Moleong, (2012) emphasizes that this approach aims to understand social phenomena holistically within their natural context. Meanwhile, the descriptive approach is used to present a systematic and factual description of the implementation of BKM management functions as they occur in the field without any manipulation of the research subjects (Sugiono, 2021).

Data collection for this study was conducted through in-depth interviews with key informants, namely Mr. Rudi Suhandi, chairman of the BKM; Mr. Suprayetno Bintang, treasurer of the BKM; and a supporting informant, Mr. Sukandi Bancin, a congregant who is actively involved in religious activities at Al Ma'sum Mosque. Other techniques included direct observation and a documentary study involving the chairman and board members of the Mosque Prosperity Board (BKM) as well as congregants with varying levels of participation in mosque activities. Informants were selected using purposive sampling, which involves intentionally selecting informants based on their level of involvement and understanding of the management and implementation of mosque activities. The data obtained were then analyzed through the stages of data reduction, data presentation, and drawing conclusions, conducted interactively and continuously as described. To ensure the validity and reliability of the data, this study applied triangulation techniques, both source and methodological triangulation, so that the

research results are expected to have an adequate level of validity and credibility (Miles et al., 2020; Stadtländer, 2009).

C. RESULTS AND DISCUSSION

General Overview of the Al Ma'sum Mosque

The Al Ma'sum Mosque, located in the Medan Johor district of Medan City, is a long-standing mosque that carries out comprehensive management functions, not limited to merely conducting ritual worship but also serving as a center for religious and social activities for the surrounding community. The presence of this mosque illustrates its strategic position as a da'wah institution that plays a crucial role in the development and empowerment of its congregation.

Geographically, the Al Ma'sum Mosque is located in a relatively densely populated residential area, thus offering significant opportunities to reach congregants from various social strata. The diverse social backgrounds of the community surrounding the mosque present both potential and challenges in managing religious activities. With this strategic location, the Al Ma'sum Mosque has the capacity to serve as a center for religious learning, a means of social interaction, and a forum for strengthening Islamic values, fostering a religious and harmonious community life. The social composition of the Al Ma'sum Mosque congregation is dominated by local residents with a fairly diverse age range, including teenagers, productive adults, and seniors. In practice, congregants in their productive years and the elderly demonstrate relatively more stable and consistent levels of participation, particularly in attending regular religious study sessions organized by the mosque. In contrast, the involvement of teenage and young adult congregants tends to fluctuate, influenced by factors such as educational and work commitments, as well as their interest in the types of activities offered.

In general, the congregation of Al Ma'sum Mosque can be said to have a fairly high level of religiosity. However, the intensity of their participation in various mosque programs depends heavily on the technical aspects and substance of the activities, particularly the regularity of the schedule and the relevance of the material presented to the needs and circumstances of the congregation.

From an institutional perspective, the management of Masjid al-Ma'sum falls under the responsibility of the Masjid al-Ma'sum Prosperity Board (BKM), which is established and operated based on the Articles of Association and Bylaws (AD/ART) as the formal foundation of the organization. The existence of these AD/ART serves as a guideline for determining policy direction, operational mechanisms, and the division of duties among

board members in carrying out mosque activities. The organizational structure of the BKM of Masjid Al-Ma'sum consists of a core leadership comprising a chairperson, secretary, and treasurer, supplemented by various departments or sections such as planning, finance, public relations, and da'wah. This division of structure and functions reflects a planned and coordinated approach to mosque management, with each board member assigned to their respective areas of responsibility. This organizational model demonstrates the application of managerial principles aimed at optimizing the performance of mosque management in a systematic and sustainable manner.

Management of the Al Ma'sum Mosque

Management Board (BKM) An interview with Mr. Rudi Suhandi (Chairman of the Al Ma'sum Mosque Management Board) on January 11, 2026, at 2:00 p.m. local time, revealed that the management of the Al Ma'sum Mosque Management Board in Medan Johor Subdistrict, Medan City, has been operating in a formal and structured manner in accordance with applicable organizational regulations. With a clear management structure and well-defined division of tasks, the BKM enables the routine implementation of religious and social activities. Programs, including regular religious study sessions, celebrations of major Islamic holidays, and community social activities, have been carried out effectively and have received a positive response from the congregation, particularly adults and the elderly.

The level of congregational participation is not yet uniform. Compared to other age groups, the involvement of teenagers and those of working age is lower and still varies. This is influenced by work commitments, time constraints, and a lack of program variety and innovation to meet the demands of the younger generation. Additionally, there are not many active board members, so some tasks are not carried out effectively, and more work is concentrated on certain individuals.

Implementation of the Planning Function by the BKM, Based on an interview with Mr. Rudi Suhandi, then-chairman of the BKM, at Al Ma'sum Mosque on Tuesday, December 30, 2025, regarding planning, the research indicates that the BKM's internal executive meetings serve as the central hub for planning religious activities at Al Ma'sum Mosque. These meetings serve as the primary forum for developing both annual and ad-hoc programs, which include regular study sessions, Quranic learning and memorization, Ramadan events, community social activities, and children's Maghrib Quran recitation sessions. The BKM organizes various religious activities, including majelis taklim, Ramadan da'wah sessions, weekly thematic study sessions, and congregational development activities at specific times. This variety of programs demonstrates the BKM's efforts to apply the

principles of contemporary mosque da'wah management, which emphasizes diversity in methods and themes to reach various segments of the congregation.

For the most part, BKM administrators determine the planning of activities, and congregants are involved only informally through input or consultation. This situation indicates that planning remains top-down in nature. Research shows that, regarding the alignment of programs with congregants' needs, most programs are designed to meet congregants' needs, particularly in terms of family religious guidance and enhancing Islamic understanding. This indicates that program objectives and congregants' desires are aligned, but the need-mapping process requires improvement to be more participatory.

Implementation of the Organizing Function, An interview with Mr. Suprayetno Bintang, treasurer of the Al Ma'sum Mosque BKM, conducted at the Al Ma'sum Mosque on Tuesday, December 30, 2025, revealed that the organization of the Al Ma'sum Mosque is carried out through a relatively clear division of tasks in accordance with the formal structure of the BKM. Each section carries out its duties according to its respective field. The BKM chairperson acts as the primary director of policies and programs, the secretary manages administration and documentation, and the treasurer is responsible for financial management. Regular meetings and the use of digital communication tools, such as messaging groups, are utilized for coordination among the board members. This coordination mechanism helps ensure programs run smoothly and anticipates technical issues on the ground.

Implementation of the Actuating Function, Based on findings from interviews, religious programs at Al Ma'sum Mosque are conducted regularly according to a schedule. Teaching activities are led by both internal and external instructors to ensure the quality and variety of the material. The BKM committee assists and promotes the congregation's religious understanding. The management uses social media for publicity and actively informs the congregation about activities. This is reinforced by a statement from one of the congregants participating at Masjid al-Ma'sum, Mr. Sukandi, who noted that Masjid al-Ma'sum has a well-organized schedule of activities, particularly regular religious study sessions, announcements after prayers, and a WhatsApp group that typically informs members about the schedule. These efforts aim to increase congregants' awareness and participation in every activity held.

The activities do not rely solely on one-way lectures; they also incorporate discussion groups and interactive learning. This method allows participants to actively participate rather than just listen, as suggested by management methods. Participants' responses to religious activities were generally positive, particularly for thematic activities

related to daily needs. However, participation levels varied across activities, influenced by the relevance of the theme, the timing of the event, and the delivery method.

Implementation of Control Functions, Based on an interview with Mr. Sukandi Bancin, a congregant who is active in religious activities at Al Ma'sum Mosque, on Wednesday, December 31, 2025, at 1:30 PM at Al Ma'sum Mosque, revealed that the BKM conducts activity evaluations by gathering feedback from congregants, reports from the executive committee, and post-activity discussions via a WhatsApp group. The BKM Chair and Secretary oversee program implementation through an activity checklist and periodic reports from each section. This mechanism is designed to ensure that operations proceed according to plan and budget. The evaluation conducted by the BKM serves as the basis for improvements to future programs, including new da'wah development strategies, schedule adjustments, and enhancements to the quality of content delivery.

Factors Supporting and Hindering BKM Management

Factors supporting BKM management include internal support from the management board, the availability of adequate mosque facilities, the active role of religious and community leaders, and strong social bonds among the congregation. All of these enhance the effectiveness of program implementation and strengthen the mosque's social capital. Additionally, research on mosque management indicates that key factors contributing to more effective mosque operations include congregant involvement in program planning and effective communication among the management. The mosque's role as a center for religious education and social activities is also supported by inclusive congregant participation. Research findings at Al-Ma'sum Mosque reveal that the application of the POAC approach (planning, organizing, acting, and controlling) in mosque management has proven effective in increasing the participation rate of millennial youth and encouraging broader congregational involvement in various da'wah programs tailored to the needs and characteristics of the congregation. These findings indicate that structured, participatory, and adaptive mosque management has a significant impact on the success of efforts to revitalize the mosque and sustainably increase congregational participation.

Research shows that there are a number of barriers hindering the performance of the BKM in increasing congregants' participation in religious activities. First, the main constraint is the limited number of active human resources. This is because the number of committee members consistently involved is limited, resulting in a heavy workload for those who are involved. This situation results in less effective monitoring and evaluation

of activities and suboptimal program implementation. Second, increased congregant participation, particularly among teenagers and those of working age, is hindered by a lack of innovation in the planning and implementation of religious programs. Routine and monotonous programs make them unappealing and difficult to adapt to the diverse needs and interests of congregants. Third, members of working age have limited time to participate in religious activities at the mosque. This is because their personal commitments and work activities affect their attendance at mosque activities.

Furthermore, research has shown that weaknesses in internal control mechanisms and the inability to implement flexible communication strategies—especially in the digital age—have become major obstacles in mosque management. As a result, mosques have become less capable of addressing the needs and characteristics of modern congregants, particularly the younger generation, leading to relatively low levels of their engagement in various activities organized by mosque administrators. These findings underscore the importance of strengthening technology-based administrative, control, and communication systems so that mosque management can operate more effectively and responsively to the dynamics of the congregation.

Level of Congregation Participation in Religious Activities

According to an interview with Mr. Bintang Suprayetno (BKM treasurer), congregation participation at Al Ma'sum Mosque is reflected in their involvement in religious study sessions, social activities, and donations and other contributions. This type of participation indicates that congregants do not merely participate as passive attendees but actively become part of the mosque's activity ecosystem. Thematic and contextually relevant religious programs tend to be more appealing to many people than monotonous routine activities, as evidenced by comparisons of participation rates across different types of activities. It was noted that teenagers were not very involved in the activities, with a group of elderly congregants and mothers participating most frequently.

Based on the research findings, it is evident that the Al Ma'sum Mosque in the Medan Johor subdistrict of Medan City occupies a strategic position as a center for religious and social activities. Located in a densely populated residential area, the mosque has ample opportunities to reach congregants from diverse social backgrounds and age groups. The researcher argues that these geographical and social factors should be the primary determinants in the development of mosque management aimed at increasing broad and sustainable congregant participation. As highlighted in the article (Pahlevi et al., 2025), social environments and community bonds serve as social capital capable of boosting community participation and solidarity (Hamidi et al., 2025).

The findings indicate that the management of the Al Ma'sum Mosque Prosperity Board has been conducted in a formal and organized manner in accordance with applicable organizational regulations. The implementation of various religious and social activities can be carried out routinely and in a coordinated manner thanks to a clear management structure and a clear division of tasks. Programs such as regular religious study sessions, celebrations of major Islamic holidays, and social community activities are carried out effectively and have received a positive response from the congregation, particularly adult and elderly congregants (Candra et al., 2023; Dalimunthe et al., 2026).

However, the results also indicate that the congregation is not evenly distributed. Compared to adults and the elderly, youth from the productive age group are more involved and tend to be more volatile. This condition is influenced by factors such as busy work schedules, limited time, and the lack of new programs that meet the needs of the younger generation. According to participatory management, the relevance of a program to the needs of organizational members significantly influences their engagement. This aligns with John M. Ivanchevich's view in his book (Iskandar & Usman, 2024), which states that organizations can tailor programs to the characteristics and needs of their members, thereby increasing participation (Aqlia Ismi Asqiah et al., 2024).

Based on the interview results regarding the implementation of organizational functions previously identified, it can be understood that the management of the Al Ma'sum Mosque's BKM has essentially implemented management functions in managing religious activities. However, this implementation has not been fully optimal for increasing congregational participation on an ongoing basis. This condition, according to the researchers, indicates that mosque management is still at the routine and administrative stage and has not yet developed into participatory management that places the congregation at the center of activities. This is in line with what was stated in the article (Syahputra & Aslami, 2023). which states that management is the process of planning, organizing, implementing, and supervising carried out with the aim of achieving organizational goals efficiently and effectively.

In terms of planning, the study shows that BKM uses internal executive meetings to develop religious activity programs. Congregation involvement in the planning process, however, remains limited. The researcher argues that top-down planning results in religious programs that do not fully meet the diverse needs and social conditions of the congregation (Susanto, 2022). According to Siagian (2014), citing an article by Meraih et al. (1987), for an organization's objectives to be optimally achieved, Good planning must involve stakeholders; therefore, the low participation of most congregants can be understood as a

result of planning that is neither inclusive nor participatory (Siswanto et al., 2025; Suslina et al., 2025).

The BKM of Al Ma'sum Mosque has a clear management structure. However, the research findings indicate that board members are not equally involved in carrying out their duties. According to the researcher, this situation indicates a discrepancy between organizational practices on the ground and the formal organizational structure. A book explains that organization encompasses the formation of structures and capabilities, as well as the commitment and human resources that implement them. When certain board members handle the majority of tasks, the management of religious activities becomes less effective, and services to the congregation suffer (Amin & Muhammadah, 2024; Khoiriyah et al., 2021).

At Al Ma'sum Mosque, religious activities generally take place on a regular basis, particularly religious study sessions and majelis ta'lim. Most congregants—especially the elderly show a fairly high level of participation. However, participation remains very low among teenagers and those of working age. Researchers argue that this indicates that the methods used to conduct activities tend to be conventional and have not yet fully adapted to the diverse characteristics of the congregation, (Ivakdalam & Far, 2022) it is stated that for the message of da'wah to be effectively received and practiced, da'wah and religious activities must take into account the circumstances of the recipients. Therefore, one of the factors causing low participation among some congregants is the mismatch in timing, methods, and activities.

Studies on control functions indicate that moderating discussions and comments from congregants both in person and via digital media—enables reflective evaluation of activities and fosters participation. The researcher argues that while these efforts demonstrate an awareness of the importance of evaluation, there is currently no structured documentation and control system in place. According to Terry (2019) control is an important part of management because it serves as a measure of program success and a basis for decision-making. Without a well-documented control system, improvement programs tend to be temporary and unsustainable.

The researchers found that the factors supporting the management of the Al 'Masum Mosque's BKM include support from the management, adequate mosque facilities, the role of religious leaders, and strong social bonds among the congregation. Additionally, it has been demonstrated that the application of the POAC approach in mosque management enhances congregational participation. The results indicate, in the researchers' view, that structured, participatory, and adaptive mosque management has a significant impact on the prosperity of the mosque. This aligns with the concept of

contemporary mosque management, which emphasizes the integration of management functions with the social dynamics of the congregation (Arianto, 2021; Khikmawati, 2020).

Conversely, this study indicates that mosque management still faces numerous challenges that hinder the performance of the mosque welfare board (BKM). The most prominent of these are a lack of active human resources, a lack of program innovation, and limited time available to congregants of working age. According to the researchers, this situation has resulted in religious activities failing to effectively and sustainably reach the entire congregation. These findings align with the views of in (Ginting & Soiman, 2025), which states that the two factors hindering increased congregant participation in mosque religious activities are resource constraints and a lack of program innovation. In addition, this study identified administrative and structural issues, including a poorly organized administrative system, a low level of organizational structure, and the inability of administrators to apply digital technology in mosque management (Safitri & Subahri, 2025).

Overall, the researchers argue that the success of BKM management in increasing congregational participation is determined not only by the existence of religious programs, but also by the quality of the implementation of management functions that are structured, participatory, and adaptive to social change. By strengthening participatory planning, effective organization, contextual implementation, and systematic control, Masjid al-Ma'sum has a great opportunity to increase congregant participation.

D. CONCLUSION

Based on the research findings, the management of the Al-Ma'sum Mosque Prosperity Board (BKM) in the Medan Johor subdistrict of Medan City has been well-structured and organized in accordance with applicable organizational regulations; furthermore, the BKM has implemented management functions such as planning, organizing, executing, and controlling in the management of religious activities. Program planning is carried out formally, the duties of the board members are divided according to the organizational structure, religious activities are conducted routinely, and evaluations of these activities are carried out, although this is not yet optimal or sustainable. Additionally, the study identified supporting factors for BKM management, including support from the board, adequate facilities, good infrastructure, the role of religious leaders, and strong social bonds

among congregants. The study also identified inhibiting factors, namely a lack of program innovation and limited time available for congregants of working age.

References

- Ahmad, M. (2010). Manajemen Pengelolaan Masjid. *Jurnal Aplikasi Ilmu-Ilmu Agama*, 5(2), 105–114. [chrome-extension://kdpelmjpfafjppnhbloffcjpeomlnpah/https://digilib.uin-suka.ac.id/id/eprint/8309/1/AZIZ Muslim Manajemen Pengelolaan Masjid.Pdf](https://digilib.uin-suka.ac.id/id/eprint/8309/1/AZIZ%20Muslim%20Manajemen%20Pengelolaan%20Masjid.Pdf)
- Amin, M., & Muhammadah, S. (2024). Improving Mosque Management: Strategies Towards A Center For Islamic Activities. *Journal of Research and Community Service*, 1(1 SE-Articles), 31–43. <https://doi.org/10.65663/dedica.v1i1.54>
- Aqlia Ismi Asqiah, Ahmad Asrof Fitri, & Sobirin Sobirin. (2024). Manajemen Masjid dalam Pengembangan Dakwah di Masjid Agung Baitussalam Purwokerto. *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora*, 6(1 SE-Articles), 103–112. <https://doi.org/10.59059/tabsyir.v6i1.1763>
- Arianto, N. (2021). Pelatihan Manajemen Kemasjidan Pada Mahasiswa Program Studi Manajemen Dakwah STAIN Mandailing Natal. *Optimalisasi Perguruan Tinggi Dalam Mewujudkan Sustainable Development Goal*, 114–124.
- Aziz, H., Nurhaliza, S., Saroh, & Pratama, A. (2025). Peran Manajemen Dakwah dalam Pengembangan Usaha Syariah di Masjid. *Arus Jurnal Sosial Dan Humaniora (AJSH)*, 5(1), 709–714.
- Batubara, S. R., Fikri, S., Handayani, R., & Masjid, B. K. (2024). Manajemen Badan Kesejahteraan Mesjid Dalam Membangun Fisik Mesjid Al-Hasanah Kota. *Jurnal Manajemen Dakwah*, 12(1), 42–50.
- Candra, Rubino, & Muniru. (2023). Organizational Communication Model of the Mosque Prosperity. *Perspektif*, 12(3), 1063–1074. <https://doi.org/10.31289/perspektif.v12i3.9874>
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications Inc.
- Dalimunthe, Z., Nur, W., & Zulkipli, N. (2026). Kontribusi Badan Kesejahteraan Masjid (BKM dalam Meningkatkan Sikap Religius Masyarakat Lingkungan Masjid Ar-Ridha Titi Papan. *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam*, 3(1), 116–129.
- Ginting, J. A.-Q., & Soiman. (2025). Manajemen Pelatihan Dakwah Dalam Meningkatkan Kualitas Dakwah Santri Di Pondok Pesantren Darul Arafah Raya. *Tadbir: Jurnal Manajemen Dakwah*, 7(1), 182–199.
- Haidi, A. (2020). Peran Masjid Dalam Dakwah Menurut Pandangan Mohammad Natsir.

- Jurnal Bina Ummat: Membina Dan Membentengi Ummat, 2(02), 45–58.
<https://doi.org/10.38214/jurnalbinaummatstidnatsir.v2i02.50>
- Hamidi, M. L., Setiawan, G., & Asutay, M. (2025). The quest for sustainable mosques: A paradigm shift with the quadruple bottom line framework. *Sustainable Futures*, 9, 100588. <https://doi.org/https://doi.org/10.1016/j.sftr.2025.100588>
- Iskandar, A., & Usman, A. (2024). Mosque Empowerment: The Quranic Perspective and Financial Management. *International Journal of Mosque Zakat And Waqaf Management (Al-Mimbar)*, 4, 1–19. <https://doi.org/10.53840/h1z93k53>
- Ivakdalam, L. M., & Far, R. A. F. (2022). Peningkatan Partisipasi Masyarakat dalam Keberlanjutan Pengelolaan Sampah melalui Bank Sampah (Increasing Community Participation in Sustainable Waste Management through Waste Banks). *Agribisnis: Jurnal Agribisnis Perikanan*, 15(1), 165–181.
- Khikmawati, N. (2020). Pemberdayaan Berbasis Religi: Melihat Fungsi Masjid Sebagai Ruang Religi, Edukasi dan Kultural di Masjid Darusa'adah, Kota Bandung. *Islamic Management and Empowerment Journal*, 2(2), 215–232. <https://doi.org/10.18326/imej.v2i2.215-232>
- Khoiriyah, R., Slamet, S., Johanna, A., & Avinash, B. (2021). Management of the Mosque's Emirate in increasing Community Participation in Religious Activities (Study on the Jami' Baiturrahman Mosque, Olean Village, Situbondo Regency). *Journal International Dakwah and Communication*, 1, 52–62. <https://doi.org/10.55849/jidc.v1i1.134>
- Lexy J. Moleong. (2012). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Mariska, S., & Sukiyah, S. (2023). Penerapan Teori Manajemen Henry Fayol Untuk Menjalankan Bisnis. *MANTRA (Jurnal Manajemen Strategis)*, 1(1 SE-Articles), 9–16. <https://jurnal.desantapublisher.com/index.php/mantra/article/view/89>
- Marwan, M., Putra, M., & Saragi, D. (2026). Management of the Mosque Prosperity Board (BKM) of Raya Al Husain Mosque in Martubung Subdistrict in Attracting Public Interest in Performing Fajr Prayer. *Madania*, 1(16), 60–70.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). SAGE Publications.
- Nudin, A. I., & Fakhruroji, M. (2023). Manajemen Masjid dalam Meningkatkan Partisipasi Remaja Milenial untuk Memakmurkan Masjid. *Tadbir: Jurnal Manajemen Dakwah*, 8(1 SE-Articles), 53–76. <https://doi.org/10.15575/tadbir.v8i1.21266>
- Pahlevi, R. W., Warsono, S., & Setiyono, B. (2025). Conceptual paper on the relationship between mosque performance, financial management, and governance in Daerah Istimewa Yogyakarta, Indonesia. *Cogent Business & Management*, 12(1), 24–35. <https://doi.org/10.1080/23311975.2024.2435599>
- Respati, S. A., Darmawan, C., & Dewi, E. P. (2026). Implementasi Manajemen Badan

- Kesejahteraan Masjid Dalam Mendorong Partisipasi Sosial Masyarakat Di Masjid Nurul Ikhlas. *Journal of Innovative and Creativity*, 6(2 SE-Articles), 26165–26167. <https://joecy.org/index.php/joecy/article/view/10455>
- Rue, G. R. T. dan L. W. (2019). *Dasar-dasar Manajemen*. Bumi Aksara.
- Safitri, A., & Subahri, B. (2025). Participatory Community Based Islamic Boarding School Da'wah Management Strategy to Strengthen Local Islamic Da'wah in Lumajang. *IJoIS: Indonesian Journal of Islamic Studies*, 6(2 SE-Articles), 157–168. <https://doi.org/10.59525/ijois.v6i2.1230>
- Siswanto, A., Wijaya, A. R., & Utami, N. R. S. (2025). Enhancing Community Motivation through Religious Activities at Al Huda Mosque: Management SWOT Analysis. *Ilomata International Journal of Social Science*, 6(1), 376–389. https://www.ilomata.org/index.php/ijss/article/download/1130/579/?utm_source=chatgpt.com
- Stadtländer, C. T. K.-H. (2009). Qualitative, Quantitative, and Mixed-Methods Research. *Microbe Magazine*, 4(11), 485–485. <https://doi.org/10.1128/microbe.4.485.1>
- Sugiono. (2021). *metode penelitian kuantitatif kualitatif dan R & D*. alfabeta.
- Susanto, A. (2022). Penerapan Prinsip POACE (Planning, Organizing, Actuating, Controlling, Evaluation) dalam Pemberdayaan Masyarakat. *INTELEKSIA - Jurnal Pengembangan Ilmu Dakwah*, 4(2), 293–312. <https://doi.org/10.55372/inteleksiajpid.v4i2.211>
- Suslina, S., Tamim, R., Isti'ana, A., & Fauzi, R. (2025). Digitalization of Mosque Management as An Innovation for Religious Activities in Growing the Insal Kamil Generation. *RADEN INTAN: Proceedings on Family and Humanity*, 2, 75–82. <https://doi.org/10.47352/3032-503x.57>
- Syahputra, D. R., & Aslami, N. (2023). Prinsip-Prinsip Utama Manajemen George R. Terry. *Manajemen Kreatif Jurnal (MAKREJU)*, 1(3), 51–56.