

Optimization of Mosque Resources and Management in Community

Empowerment: Influence and Mediation of Functions

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ABSTRACT

This study aims to analyze the influence of mosque resources and management on community empowerment with the function of mosques as a mediating variable. Mosques have the potential to become a center for community empowerment through optimal management and management of resources. This study uses a quantitative approach with regression analysis to measure the direct and indirect effects of mosque resources and management on community empowerment. The results of the study show that mosque resources have a significant influence on the welfare of the community. The management of the mosque also greatly affects the function of the mosque, which acts as a mediator between mosque resources and community empowerment. In conclusion, optimizing resources and improving mosque management can support improving the welfare of the surrounding community. This study recommends that mosque managers develop mosque-based empowerment programs that are sustainable and inclusive.

Keywords: *Mosque Resources; Mosque Management Community Empowerment; Mosque Function; Regression Analysis.*

INTRODUCTION

Mosques play a very important role in the lives of Muslim communities, functioning not only as places of worship but also as centers of social, economic, and educational activities that support the welfare of the surrounding community. Although this potential has been recognized, many mosques have not fully utilized existing resources and management to support optimal community empowerment. One of the contributing factors is the management of mosques which tends to focus on ritual aspects, with limitations in terms of management and use of resources for programs that have a wider social impact (Fernando, 2023).

Previous research has shown that the optimization of mosque resources, such as funds and facilities, as well as good management can support programs oriented towards community empowerment. For example, Mufti Afif's research (2022) states that the mosque-based economic empowerment strategy carried out by the Al Falah Sragen Mosque has a significant positive impact on the welfare of the surrounding community. In addition, Syfa Nur Malawati and Wildan Yahya (2022) highlighted how mosques can function as centers for community development, not only in spiritual aspects but also in economic empowerment and education. Research by Ani Nurbayani Ani Nurbayani (2020) also shows that productive management of waqf

funds can be used to provide educational and economic facilities that are beneficial to the community.

However, most of these studies emphasize one aspect, the resources or management of mosques, without considering the interaction between the two elements in supporting comprehensive community empowerment. Research by Ridwanullah and Herdiana (2018) shows that mosques that can revive the spirit of the community empowerment movement can contribute to various fields of spirituality, economy, and education. In addition, research by Perdana (2019) emphasizes the importance of increasing public trust and integrity in mosques to improve community welfare.

In this context, it is important to understand whether the resources and management of mosques can directly or indirectly affect community empowerment through the function of mosques as centers of social and economic activities. This study aims to fill the gap in previous research by analyzing the direct influence of mosque resources on community empowerment and identifying the influence of mosque management on mosque functions. In addition, this study also focuses on the indirect influence of mosque resources on community empowerment through the function of mosques as a mediating variable. With this approach, it is hoped that this research can provide recommendations that can be applied for mosque managers in designing more effective and sustainable empowerment programs.

METHOD

This explanatory study aims to measure the relationship between variables that affect mosque-based community empowerment. Using a quantitative approach, this study analyzes the influence of mosque resource and management variables on community empowerment, with the function of mosques as a mediating variable. The research population includes people who participate in empowerment programs in several active mosques in Dumai, Riau. The sample was selected through a purposive sampling technique with the criteria of mosques that have held an empowerment program for at least one year. The respondents were members of the community who had participated in the program, and the number of samples was calculated using the Slovin formula to obtain representative data.

Data were collected using a closed questionnaire based on the Likert scale 1-5 to measure respondents' perception of the availability and optimization of mosque resources, the quality of mosque management, the social and economic functions of mosques, and the level of community empowerment as measured by improving skills, access to education, and economic welfare. The validity and reliability of this research instrument were tested, with a construction validity test and a reliability test using Cronbach's Alpha, which set a $\alpha >$ value of 0.7 as an indicator of reliability.

The data were analyzed using descriptive statistics to determine the respondents' profiles and their perceptions of the role of mosques in community empowerment. This

study uses path analysis to test the direct and indirect effects between variables, which allows testing the mediating variables of mosque function. The analysis is carried out using statistical software such as SPSS or AMOS. Participation in this study is voluntary, with the guarantee of confidentiality of respondent data. Before filling out the questionnaire, each respondent was given informed consent to ensure their willingness and understanding of the purpose of the study.

FINDINGS AND DISCUSSION

In this study, the characteristics of the respondents consisting of 325 people were described through several aspects, namely gender, relationship with the mosque, level of education, type of work, number of mosque worshippers, and the amount of alms collected per month. The following are the results of a descriptive analysis of each of these characteristics:

Table 1. Gender of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Man	262	80,6	80,6	80,6
Woman	58	17,8	17,8	98,5
Legitimate	3	,9	,9	99,4
4	2	,6	,6	100,0
Entire	325	100,0	100,0	

Source: SPSS 21

Based on Table 4.15, most of the respondents were men, with a percentage of 80.6% (262 respondents), while women only numbered 17.8% (58 respondents). There are also some anomalous data in the gender category that fall into other codes, namely 0.9% and 0.6%. Overall, mosque worshippers are dominated by men, which shows the high participation of men in mosque activities.

Table 2. Respondent's Relationship with the Mosque

	Frequency	Percent	Valid Percent	Cumulative Percent
Manager	164	50,5	50,5	50,5
Legitimate Congregation	161	49,5	49,5	100,0
Entire	325	100,0	100,0	

Source: SPSS 21

Based on Table 2, the survey results show that the relationship between respondents and mosques is almost evenly distributed between administrators and congregations. As many as 50.5% of respondents were mosque administrators (164 respondents), while the other 49.5% were regular congregations (161 respondents). This shows that the input from these two groups is quite balanced, so that the information obtained has a scope of views from two different perspectives on the role of mosques.

Table 3. Respondent Education

	Frequency	Percent	Valid Percent	Cumulative Percent
S3	1	,3	,3	,3
S2	10	3,1	3,1	3,4
S1	67	20,6	20,6	24,0
Vocational High School	175	53,8	53,8	77,8
JUNIOR	35	10,8	10,8	88,6
SD	18	5,5	5,5	94,2
Other	19	5,8	5,8	100,0
Entire	325	100,0	100,0	

Source: SPSS 21

In Table 3, most of the respondents have a high school/vocational education, reaching 53.8% or 175 people. Undergraduate graduates followed them by 20.6% (67 respondents), while master's and doctoral graduates were 3.1% and 0.3% respectively. In addition, there were also respondents with junior high school education (10.8%) and elementary school education (5.5%). This data shows that most worshippers and mosque administrators have a high school equivalent education, which reflects the general education level of the people around the mosque.

Table 4. Respondent's Job

	Frequency	Percent	Valid Percent	Cumulative Percent
Civil servants	45	13,8	13,8	13,8
TNI/POLRI	3	,9	,9	14,8
Self employed	116	35,7	35,7	50,5
Legitimate Farmers/Fishermen	25	7,7	7,7	58,2
Worker	37	11,4	11,4	69,5
Other	99	30,5	30,5	100,0
Entire	325	100,0	100,0	

Source: SPSS 21

Based on Table 4, the type of job held by most respondents was self-employed, with a percentage of 35.7% (116). Another significant job category is the "Other" category, which is 30.5% (99 respondents). Only 13.8% of respondents worked as civil servants, followed by workers at 11.4%, farmers/fishermen at 7.7%, and TNI/POLRI at 0.9%. This data shows that most mosque worshippers are self-employed and workers from various informal sectors.

Table 5. The number of regular mosque worshippers who carry out mandatory prayers is five

	Frequency	Percent	Valid Percent	Cumulative Percent
100-200	33	10,2	10,2	10,2
less than 100	107	32,9	32,9	43,1
Legitimate less than 50	165	50,8	50,8	93,8
less than 20	20	6,2	6,2	100,0
Entire	325	100,0	100,0	

Source: SPSS 21

Based on Table 5, most of the regular congregations who carry out mandatory prayers in congregations at mosques amount to less than 50 people (50.8% or 165

respondents). Only about 10.5% of the population reaches more than 100 people. In general, the number of congregations praying in congregation is still relatively low, indicating the need to increase the number of congregations in mosques. This small number of worshippers can also affect the mosque's income from donations and alms.

Table 6. Number of Donations Collected

		Frequency	Percent Valid	Percent Cumulative
Legitimate	10 m - 25 m	33	10,2	10,2
	less than 10 million	109	33,5	43,7
	less than 5 million	148	45,5	89,2
	less than 1 million	28	8,6	97,8
	5	7	2,2	100,0
	Entire	325	100,0	100,0

Source: SPSS 21

Based on Table 6, the amount of alms and alms collected in mosques for one month is mostly below five million rupiah, with 45.5% of respondents stating that the amount is less than 5 million. Only 10.2% of respondents stated that alms and charity reached 10-25 million rupiah. This low amount of alms may be related to the small number of ordinary worshippers who perform mandatory prayers in mosques, so a more effective strategy is needed to increase the participation of worshippers in alms and almsgiving.

The description of the characteristics of the respondents provides an overview of the demographics and involvement of the congregation in the mosque. Most of the congregation is made up of men with a high school education background, and most are self-employed. In addition, the number of congregations that attend regularly and the alms collected are still limited, indicating the need for a more active program to increase congregational attendance and alms collection.

Table 7. Validity Test of Community Empowerment Variables

Variable	Dimension	Indicators	Pearson Correlation	Sig. (2-tail)	T-table	Result
Community empowerment	Faith and Righteousness	PM11	0.394	.004	0,271	Legitimate
		PM12	0.364	.008	0,271	Legitimate
		PM13	0.531	.000	0,271	Legitimate
	Education	PM21	0.663	.000	0,271	Legitimate
		PM22	0.752	.000	0,271	Legitimate
		PM23	0.722	.000	0,271	Legitimate
						Legitimate

Variable	Dimension	Indicators	Pearson Correlation	Sig. (2-tail)	T-table	Result
	Economics	PM24	0.664	.000	0,271	Legitimate
		PM31	0.811	.000	0,271	Legitimate
		PM32	0.676	.000	0,271	Legitimate
		PM33	0.771	.000	0,271	Legitimate
		PM34	0.810	.000	0,271	Legitimate
		PM35	0.730	.000	0,271	Legitimate
		PM36	0.597	.000	0,271	Legitimate
	Social Society	PM37	0.729	.000	0,271	Legitimate
		PM41	0.759	.000	0,271	Legitimate
		PM42	0.430	.001	0,271	Legitimate
		PM43	0.467	.000	0,271	Legitimate
						mate

Source: SPSS 21

Table 7 shows that the indicators in the community empowerment variables, which include the dimensions of Faith and Piety, Education, Economy, and Social Society, all have a Pearson correlation value greater than 0.271 and a significance of <0.05 . Therefore, all items in the community empowerment variable are also declared valid.

Table 8. Reliability Test

He	Variable	Alfa Cronbach	Result
1	Function of the Mosque	0,627	Reliable
2	Community empowerment	0.914	Reliable

Source: SPSS 21

Based on Table 8, the results of the reliability test show that all variables in this study have Cronbach's Alpha values that meet the reliability criteria with the minimum limit set by Nunnally on Gouzali (2002), namely Cronbach's alpha value ≥ 0.60 . The mosque function variable has an Alpha Cronbach value of 0.627, which meets the reliability criteria, so the instrument for the mosque function variable is considered reliable. Meanwhile, the community empowerment variable had the highest Alpha Cronbach value, which was 0.914, indicating a very high level of reliability. This means that the variables of community empowerment are consistent and reliable in this

study. Thus, all variables in this study are declared reliable and suitable for measuring the variables studied.

Based on the results of the reliability test in Table 8, all variables, namely resources, mosque management, mosque functions, and community empowerment, have a Cronbach's Alpha value of ≥ 0.60 . Therefore, the instruments used in this study are stated to be reliable and suitable for measuring the variables studied.

Characteristics of Respondents

The descriptive analysis showed that 80.6% of the respondents were men, and the involvement of the administrators and worshippers was almost balanced, reflecting active participation in mosque activities. Most respondents have a high school education and are self-employed, indicating that mosques serve as a gathering place for individuals from different backgrounds. However, the low attendance of worshippers in mandatory prayers and donations indicates the need for strategies to increase community participation and involvement in mosque activities. Khotimah's research shows that community involvement in mosque activities is greatly influenced by their understanding of the function of mosques as centers of social and religious activities.

The Influence of Mosque Resources on Community Empowerment

Mosque resources have proven to play an important role in community empowerment. As many as 84.3% of respondents agreed that mosques organize Islamic studies and 94.1% supported socio-religious activities. This shows that the mosque functions as a place of worship and as a center for education and community development. Research by Ridwanullah and Herdiana (2018) emphasized that mosques can function as centers for community empowerment in various aspects, including spiritual, economic, educational, and social. For example, the At-Taqwa Grand Mosque in Cirebon has succeeded in reviving the spirit of the community empowerment movement through various programs involving active participation from worshippers.

However, there is a need to improve formal education facilities in mosques, considering that 35% of respondents do not agree with the provision of formal education. On the other hand, the potential of mosques in carrying out skills training for adolescents is huge, with the support of 77.2% of respondents, showing that mosques can contribute to the capacity building of the younger generation. Research by Mutalib (2023) shows that mosques function as places of worship and as centers of economic activities that can improve people's welfare. The study also shows that mosques can create jobs and improve community skills through the training provided.

The Influence of Mosque Management on the Function of the Mosque

The results of the study show that good mosque management is very important to improve the social and economic functions of mosques. As many as 69.2% of respondents consider mosques as ideal places of worship, but only 23.7% strongly agree with the social function of mosques. Research by Maharani (2022) shows that good financial management in the mosque has a positive effect on the performance of

the mosque itself. With a transparent and accountable financial management system, mosques can be more optimal in managing funds from congregations for various community empowerment activities.

Implementing a transparent and accountable management model to manage mosque finances can create a more stable foundation for community empowerment activities. Research by Sochimin (2017) emphasized that the return of the mosque's function as a center for community economic empowerment is very necessary. In addition, research by Fernando (2023) emphasizing the importance of community participation in the management of mosques, where the community is expected to be agents of change who can initiate social activities to improve their conditions. This is in line with Anjani's findings (2023), which shows that active community participation in mosque management can increase the effectiveness of the empowerment program implemented.

Overall, the findings of this study show that optimizing mosque resources and management is essential to support more comprehensive community empowerment. With the right steps, mosques can function not only as places of worship but also as centers of empowerment that actively contribute to the social and economic development of the community. The study concluded that mosques have great potential to empower the community but need more effective management to achieve these goals. With good management, mosques can encourage community empowerment, creating a better environment for all its members.

CONCLUSION

This study analyzed the characteristics of the respondents and the impact of mosque resources and management in community empowerment involving 325 respondents. The results showed that most of the respondents were men (80.6%), with different educational backgrounds, and most of them were self-employed (35.7%). The involvement of the management and congregation at the mosque shows the active participation of both groups. However, congregational attendance in compulsory prayers is still low, with 50.8% of respondents reporting attendance of fewer than 50 people.

The analysis showed that mosque resources play an important role in community empowerment, where 84.3% of respondents agreed that mosques organize Islamic studies and 94.1% support socio-religious activities. However, there is an urgent need to improve formal education facilities in mosques, considering that 35% of respondents do not agree with the implementation of these activities. On the other hand, the potential of mosques in skills training for teenagers has received high support, reflecting the community's expectations to develop the capacity of the younger generation.

The results of the validity and reliability test showed that the research instrument was valid and reliable, with 69.2% of respondents considering mosques as ideal places of worship. However, the role of mosques in providing social security and the ability to

generate independent funds still needs to be improved because only 23.7% of respondents strongly agree with the social function of mosques.

These findings confirm that mosques have great potential to empower the community but need more effective and strategic management. Optimization of resources and good management of mosques are expected to increase congregational participation and strengthen the social function of mosques. With the right steps, mosques can contribute significantly to the social and economic development of the community, providing real and sustainable benefits for the welfare of the community as a whole.

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