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STRATEGIES TO ENHANCE THE COMPETENCE OF DKM ADMINISTRATORS IN MANAGING ACTIVITIES AT BAITUSSALAM MOSQUE, PAMULANG, SOUTH TANGERANG

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Abstract

The abstract should be written in English in a single paragraph consisting This study aims to identify strategies for enhancing the competence of the Mosque Prosperity Council (DKM) administrators in managing the activities of Baitussalam Mosque in Pamulang, South Tangerang. The study is motivated by the importance of administrator competence in supporting effective mosque management—serving as a hub for worship, "dakwah" (religious outreach), education, and community development. In practice, however, DKM administrators face various challenges, such as limitations in managerial and administrative skills, constraints regarding technology utilization, and shortages of human resources and available time. This study employs a qualitative research method with a descriptive approach. Data collection techniques include observation, interviews, and documentation. Research informants consist of the DKM chairperson, administrators responsible for activities, mosque youth members, and the congregation of Baitussalam Mosque, Pamulang, South Tangerang. Data analysis is conducted through the stages of data reduction, data presentation, and conclusion drawing.

Keywords: *Strengthening; HR Competence; Service*

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1. Introduction

The mosque is a pivotal institution in the history of Islamic civilization, serving not only as a venue for acts of formal worship—such as the five daily prayers—but also as a hub for community activities across various facets of life. Since the time of the Prophet (PBUH), mosques have functioned as centers for education, social interaction, economic activity, and even politics, driving the dynamics of the Muslim community. In the context of modern Indonesian society, this strategic function is realized through the Mosque Prosperity Council (DKM), which is tasked with managing and enlivening the mosque through three primary functions: (management and administration), worship and social activities, and physical maintenance and facilities.

In this regard, Baitussalam Mosque holds a highly strategic position as a center for religious and social activities within an urban community. It serves not merely as a place of worship but also holds the potential to become a hub for spiritual guidance, Islamic education, and community empowerment. However, this immense potential cannot be fully realized without professional, visionary, and adaptable management by the DKM.

The competencies required of DKM administrators extend beyond religious understanding to encompass managerial skills, leadership, communication, public relations, and financial management (including fundraising). Without the systematic and sustainable development of these competencies, mosque activities risk becoming merely routine and uninspired, failing to attract the participation of the younger generation or address social issues in the surrounding area.

True mosque prosperity is measured not only by the size of the congregation during the five daily prayers but also by the extent to which the mosque contributes tangibly to community empowerment. Therefore, mosque management must be integrated, optimizing the three key aspects of management. Without professional governance, a mosque risks losing its strategic role, becoming nothing more than a passive place of worship rather than a vibrant center of civilization for the community.

In the modern era—particularly in urban areas like Pamulang, South Tangerang—the DKM faces increasingly complex challenges. Urban communities are characterized by diverse social, educational, and professional backgrounds, as well as high population mobility. These conditions require mosques to be adaptable, innovative, and responsive to the varied needs of their congregations.

In mosque management, the role of the Mosque Prosperity Council (DKM) is crucial for coordinating worship, educational, and social activities, as well as community services. However, in practice, DKM administrators face several obstacles that affect management effectiveness. A primary hurdle is the limited competence of human resources in areas such as organizational management, administration, and work program planning. Some administrators still operate using conventional methods, preventing mosque governance from being conducted in a professional, systematic, and strategic manner.

Furthermore, the low level of youth involvement in mosque administration is a significant issue. Many teenagers and young adults lack interest in participating in mosque activities, hindering the process of leadership succession. This situation results in a lack of program innovation and a limited ability to adapt to technological advancements and the needs of modern society.

Another challenge facing the DKM relates to limited funding and suboptimal financial management. Most mosques still rely on congregational donations without the support of sustainable economic empowerment programs. Consequently, activities related to community development, facility maintenance, and the expansion of "preaching" (religious outreach) often face obstacles. Additionally, financial transparency and accountability must be prioritized to maintain public trust in the administration.

In today's digital era, the evolution of information technology presents a unique challenge for DKM administrators. They are expected to utilize digital media for "preaching", communication, and information dissemination to the congregation. In reality, however, some administrators lack adequate technological skills, preventing mosque publication and outreach activities from reaching their full potential.

This study identifies issues regarding administrative management and personnel who lack adaptability to technology. Consequently, there are frequent errors in reporting—most notably in financial reporting, which is often inaccurate or inconsistent.

Given these challenges, efforts are needed to enhance the competence of DKM administrators through training, guidance, and the strengthening of mosque organizational management systems. This effort is crucial to ensure that mosques do not merely serve as places of worship but also function as centers for community guidance, education, community empowerment, and the strengthening of Islamic values amidst the changing times.

2. Literature Review

2.1. Mosque Prosperity Council

1. Definition of Mosque and Mosque Council and Their Position in Islam

A mosque is a place of worship for Muslims used for prayer and various other religious activities. Etymologically, the word "mosque" comes from the Arabic "sajada" (prayer), "yasjudu" (prostration), and "sujūdan" (prostration), thus meaning "to prostrate oneself". Thus, a mosque is defined as a place of prostration to Allah SWT. Over time, mosques have become more than just places of worship, but also centers for education, preaching, community development, and social activities.

According to Moh. E. Ayub, in his book "Mosque Management: Practical Guidelines for Administrators", published by Gema Insani Press, a mosque is the center of Muslim activity, serving a range of functions, including worship, education, social, and

cultural aspects of Muslim life. Therefore, mosque management requires an organization capable of organizing all mosque activities in a planned and professional manner.

Furthermore, the Mosque Prosperity Council (DKM) is an organization or institution formed to manage and prosper mosques through various worship, education, social, administrative, and maintenance activities for mosque facilities. DKM is responsible for developing work programs, managing finances, maintaining infrastructure, and increasing congregational participation in mosque activities. With the DKM, mosque management can run more effectively so that the mosque's function as a center for community development can be carried out properly. Mosques are fundamental institutions in Islamic civilization that have a much broader function than simply a place for prayer. Etymologically, the word mosque comes from the words sajada-yasjudu-sujudan, which means a place of prostration or a place of worship to Allah SWT. From a historical perspective, mosques since the time of the Prophet Muhammad (peace be upon him) have not only functioned as places of ritual worship, but also as centers for education, community development, political decision-making, and management of the community's socio-economic affairs. During the Prophet's time, the mosque became the first center of Islamic civilization in Medina, where all Muslim activities were centered there. This shows that mosques have a multidimensional dimension that encompasses spiritual, social, educational, and administrative aspects. Therefore, in Islam, the mosque is inseparable from the life of the community, as it serves as a symbol of unity and the center of Muslim activities.

2. The Concept of the Mosque Prosperity Council (DKM)

The Mosque Prosperity Council (DKM) is an institution or organization established to manage, organize, and promote the prosperity of the mosque. The DKM serves as the primary driving force in ensuring that all mosque activities are planned, organized, and sustainable. In mosque management literature, the DKM is often referred to as the mosque management board, which is responsible for all aspects of mosque management.

In general, the DKM's duties encompass three main functions: First, Idarah (Management and Administration). Idarah is the administrative management aspect of the mosque, encompassing program planning, organizing activities, financial management, and reporting on mosque activities. This function emphasizes the importance of transparent and professional governance.

Second, Imarah (Mosque Prosperity). Imarah is related to worship and social activities such as congregational prayer, religious study, Islamic education, mosque youth activities, and community empowerment activities. The main goal of imarah is to make the mosque vibrant and active in fostering the community. Imarah (leadership) is a crucial element in mosque management, meaning it promotes prosperity, revitalizes, and develops the mosque's function so that it truly becomes a center of Muslim community activities. In the context of the Mosque Prosperity Council (DKM), imarah is understood not only as the activity of enlivening the mosque with worship activities, but also

encompasses various efforts to make the mosque a place for religious, educational, social, and cultural development, and community empowerment. A prosperous mosque is not only determined by the condition of its magnificent building, but also by the extent to which it provides benefits to the congregation and the surrounding community.

The DKM, as the organization responsible for mosque management, plays a significant role in carrying out the imarah function. Through planned and sustainable programs, the DKM strives to create a comfortable, active, and attractive mosque atmosphere for all levels of society. Imarah is an integral part of the DKM's duties because the primary purpose of a mosque is to serve as a center of community life, just as mosques during the time of the Prophet Muhammad (peace be upon him) served as places of worship as well as centers for education, deliberation, social services, and the resolution of various community issues.

In the realm of worship, “imarah” (mosque management and revitalization) is realized through the organization of routine activities aimed at enhancing the faith and piety of the congregation. These activities include the five daily congregational prayers, Friday prayers, “Tarawih” prayers during Ramadan, Islamic study sessions, Quranic recitation, collective “dhikr” (remembrance of God), and other religious observances. The Mosque Management Board (DKM) is responsible for ensuring the smooth conduct of these acts of worship by scheduling prayer leaders “imams”), sermon givers (“khatibs”), lecturers, and “muezzins”, as well as providing facilities that ensure the congregation's comfort. Through effective management, the mosque can become a place that the community deeply cherishes.

Beyond acts of worship, “imarah” also encompasses education and community guidance. The mosque plays a strategic role in improving the community's religious understanding through initiatives such as Quran Education Centers (TPQ), “madrasah diniyah” (religious schools), youth study groups, Muslim family guidance, and religious training. The DKM can collaborate with religious teachers (“ustadz”), Quran instructors, and community leaders to design educational programs tailored to the congregation's needs. Through continuous education, the mosque can foster a generation that possesses sound religious understanding, noble character, and a caring attitude toward others.

The “imarah” function of the DKM also includes social and community aspects. The mosque is not merely a gathering place for prayer times but also a venue for strengthening social bonds among residents. Various social activities—such as providing support for orphans and the destitute, as well as collecting and distributing “zakat” (obligatory alms), “nfaq” (voluntary contributions), and “sadaqah” (charity)—serve as tangible examples of the mosque's role in assisting the community. The DKM can drive these social activities by establishing a trustworthy, transparent, and targeted system for managing community funds. In this way, the benefits of the mosque's presence can be felt by the wider community.

The role of “imarah” is also evident in efforts to develop youth-oriented activities. Mosque youth groups are a vital element in ensuring the mosque's future vitality. The

DKM needs to provide space and opportunities for the younger generation to engage in various positive activities. Programs such as leadership training, youth study sessions, Islamic sports activities, community service, and creativity development can serve as a means to build the character of an active and responsible younger generation. Through youth involvement, the mosque will remain vibrant and capable of keeping pace with the times.

In carrying out the function of "imarah" (mosque revitalization and activity management), the Mosque Prosperity Council (DKM) must also pay attention to organizational management aspects. Effective mosque management requires planning, the division of tasks, program implementation, and periodic evaluation. Every DKM member must understand their duties and responsibilities to ensure mosque activities run effectively. Good communication among administrators, the congregation, and the surrounding community is a crucial factor in fostering a harmonious atmosphere within the mosque. Furthermore, transparency regarding financial management and work programs will boost the congregation's trust in the DKM.

The third aspect is "Ri'ayah" (Mosque Maintenance). "Ri'ayah" encompasses the physical upkeep of the mosque—such as cleanliness, security, comfort, and facility maintenance—to ensure the congregation can worship in comfort. These aspects are interconnected and serve as key indicators in assessing the success of the mosque's management by the DKM. "Ri'ayah" is a vital component of mosque management, involving the maintenance, care, and management of the various facilities and physical elements that support the mosque's ongoing activities. Within the scope of the DKM, "ri'ayah" represents the responsibility to ensure the mosque remains in a proper, comfortable, clean, and safe condition, suitable for use by the congregation. Successful mosque management is measured not only by the volume of worship and social activities organized but also by the DKM's ability to maintain and manage the infrastructure and facilities that support these activities.

As the House of Allah, the mosque holds a noble status; therefore, its cleanliness, dignity, and suitability must be preserved. Consequently, "ri'ayah" is an integral part of the comprehensive effort to revitalize and enliven the mosque. A mosque that receives optimal care fosters a sense of comfort for the congregation as they perform acts of worship and participate in various religious activities. Conversely, a lack of attention to maintenance can cause discomfort and hinder the implementation of programs planned by the DKM. Through effective "ri'ayah" management, the mosque can fully realize its role as a center for worship and community service.

In carrying out its leadership function, the DKM also needs to pay attention to aspects of organizational management. Good mosque management requires planning, task allocation, program implementation, and regular evaluation. Each DKM administrator must understand their duties and responsibilities to ensure effective mosque activities. Good communication between administrators, the congregation, and the surrounding community is crucial in creating a harmonious mosque atmosphere.

Furthermore, transparency in financial management and work programs will increase the congregation's trust in the DKM.

Third, Ri'ayah (Mosque Maintenance). Ri'ayah encompasses aspects of the mosque's physical maintenance, such as cleanliness, security, comfort, and the upkeep of mosque facilities, ensuring congregants can worship comfortably. These three aspects are interrelated and serve as key indicators in assessing the success of mosque management by the DKM. Ri'ayah is a crucial aspect of mosque management, relating to the maintenance, care, and management of various facilities and physical elements that support the ongoing activities of the mosque. Within the scope of the Mosque Prosperity Council (DKM), ri'ayah is responsible for ensuring that the mosque is always in a suitable, comfortable, clean, safe, and usable condition for the congregation. The success of mosque management is not only measured by the number of worship and social activities held, but also by the ability of the Mosque Council (DKM) to maintain and manage the facilities and infrastructure that support these activities.

As a house of God, the mosque holds a noble position and must be maintained in a clean, dignified, and appropriate manner. Therefore, ri'ayah is an integral part of efforts to ensure the mosque's overall prosperity. A mosque that receives optimal maintenance will create a sense of comfort for the congregation in performing worship and participating in various religious activities. Conversely, insufficient attention to maintenance aspects can cause discomfort and hinder the implementation of programs planned by the DKM. Through effective ri'ayah management, the mosque can fulfill its role as a center of worship and community service optimally.

Implementation of ri'ayah encompasses various forms of maintenance of the mosque building and facilities. The DKM is obligated to ensure the building remains strong, clean, and safe for its users. This maintenance includes the main prayer hall, ablution area, bathrooms, courtyard, parking area, educational space, and various other supporting facilities. Routine inspections and monitoring are necessary to ensure any damage is promptly identified and addressed before it becomes a more serious problem. Continuous maintenance can also extend the useful life of the facility and reduce long-term repair costs.

One of the key elements of ri'ayah is maintaining the cleanliness of the mosque environment. A clean mosque demonstrates the care of the management and congregation for the comfort of worship. Efforts to maintain cleanliness can be achieved through establishing a cleaning schedule, providing adequate waste disposal facilities, maintaining carpets and prayer equipment, and maintaining the cleanliness of the ablution area and toilets. Furthermore, the Council of Mosque Supervisors (DKM) can encourage congregation participation in maintaining mosque cleanliness by instilling the understanding that cleanliness in a place of worship is a shared responsibility.

Beyond cleanliness, ri'ayah also encompasses the management of various mosque facilities and infrastructure. Equipment such as loudspeakers, fans, air conditioners, lighting, pulpits, carpets, Quran shelves, activity equipment, and administrative

equipment must be regularly maintained to ensure they remain functional. The DKM needs to maintain a systematic inventory so that all mosque assets can be managed effectively. Every mosque facility is a trust from the congregation and must be safeguarded, used appropriately, and maintained responsibly.

Security is also a crucial aspect of ri'ayah management. The DKM must strive to create a safe mosque environment for congregants, both during daily worship activities and major religious events. This can be achieved through orderly parking management.

...providing adequate lighting, supervising mosque facilities, and fostering cooperation with the surrounding community. A secure mosque environment instills a sense of comfort and tranquility in the congregation as they engage in activities there.

“Ri’ayah” (maintenance and care) is also linked to the aesthetic appeal and comfort of the mosque environment. A well-organized mosque with lush surroundings and a thoughtful layout creates a more pleasant atmosphere for the congregation. Maintaining the grounds, caring for plants, painting the building, and arranging activity spaces are all part of efforts to create a comfortable and inviting mosque environment. The beauty of the mosque is not merely about showcasing architectural grandeur; it is also an act of reverence for the place of worship and a way to provide the best possible service to the congregation.

To ensure effective “ri’ayah” management, the Mosque Management Board (DKM) requires a structured management system. Maintenance planning, budgeting, the delegation of responsibilities among board members, and activity evaluations must be carried out systematically. The DKM can establish a dedicated division responsible for managing facilities and infrastructure to ensure that “ri’ayah” efforts are focused and effective. Maintenance activities should be planned based on needs and priorities, taking into account the condition of the facilities and the mosque's financial capacity.

Managing funds for “ri’ayah” requires adherence to principles of trustworthiness and transparency. Since funds used for mosque maintenance come from the congregation's trust, their usage must be fully accountable. The DKM needs to provide periodic financial reports so the community is informed about how mosque funds are managed. Financial transparency boosts congregation trust and encourages community involvement in supporting various mosque maintenance programs.

Technological advancements also offer the DKM opportunities to enhance the effectiveness of “ri’ayah” management. Digital systems can assist with asset inventory tracking, maintenance scheduling, and documenting the condition of mosque facilities. With technological support, the management team can oversee operations more easily and make decisions based on more accurate data.

Ultimately, “ri’ayah” represents a commitment and a sense of responsibility toward preserving the mosque's ongoing function. A well-maintained mosque creates a comfortable environment, enhances the quality of service for the congregation, and supports various religious and social activities. “Ri’ayah” (mosque care and maintenance) extends beyond the physical upkeep of the building; it also serves as an act of reverence

for the house of worship and honors the trust the community has placed in the mosque management board (DKM).

This aligns with previous research conducted by Hidayatulloh in an article titled "The Influence of Mosque Management Committee (DKM) Members' Motivation and the Leadership of the DKM Chairperson on the Managerial Competence of the DKM Chairperson in the City of Bogor," which concluded that the motivation of DKM members and the leadership of the DKM chairperson have a significant positive impact on the managerial competence of the DKM chairperson.

Through effective maintenance management, a mosque can become a clean, comfortable, and safe space that offers broad benefits to the community. Successful management relies on collaboration among the DKM administrators, the congregation, and the surrounding community. With careful planning and sustained implementation, the mosque can continue to fulfill its role as a hub for worship, education, social services, and the development of the Muslim community.

3. Research Method

This study employs a qualitative research design with a descriptive approach. A qualitative approach was selected to gain an in-depth understanding of the phenomena observed in the field—specifically, the strategies used to enhance the competence of DKM (Mosque Prosperity Council) administrators in managing mosque activities. Through this approach, the researcher can directly explore the meanings, experiences, and perspectives of the DKM administrators within their specific context.

In this study, the researcher employs a phenomenological method, utilizing descriptive data collection techniques through interviews and observations.

A descriptive approach is utilized to provide a systematic and factual account of the actual situation at Baitussalam Mosque in Pamulang, South Tangerang. The study does not aim to test hypotheses or establish cause-and-effect relationships; rather, it seeks to describe and explain the strategies, processes, and factors influencing the enhancement of DKM administrators' competence.

In this qualitative study, the researcher serves as the primary instrument, conducting observations, interviews, and data analysis directly in the field. This approach enables the collection of in-depth, realistic, and holistic data regarding how DKM administrators manage mosque activities and the efforts undertaken to improve their competence. Through this research design and approach, the study aims to provide a comprehensive understanding of management practices and human resource development strategies within the context of religious organizations—specifically, the Mosque Prosperity Council (DKM).

This study utilizes a qualitative approach with a descriptive research design. The qualitative approach was chosen to gain an in-depth understanding of the strategies employed by DKM administrators to enhance their competence and manage mosque

activities. The descriptive approach is used to systematically and factually describe the facts, phenomena, and strategies being implemented.

4. Results and Discussion

Overall, the study results indicate that enhancing the competence of the mosque management board (DKM) is a crucial factor in the successful management of mosque activities. Competent management fosters a more active and structured mosque organization capable of delivering excellent service to the congregation. Therefore, efforts to improve management competence—through ongoing guidance, training, and organizational development—must be sustained so that Baitussalam Mosque can continue to grow and provide widespread benefits to the surrounding community.

The management team's managerial skills require further improvement, particularly regarding program planning, organizational administration, activity evaluation, and human resource management. In practice, some implemented work programs lack systematic and measurable design, leading to occasional inefficiencies in execution. Activity planning remains rudimentary and focuses heavily on routine religious events, while long-term program formulation has not been fully aligned with the congregation's needs or evolving community dynamics. Regarding organizational administration, tasks such as document management, activity logging, and report preparation are still handled manually and lack proper organization, resulting in suboptimal documentation of activity data and organizational archives. Furthermore, the division of duties among board members lacks clarity; coordination during program implementation needs improvement to ensure the organization operates in a more focused, orderly, and professional manner. In terms of evaluation, the board has yet to conduct routine, structured assessments of completed programs. Consequently, shortcomings in activity execution often go undocumented, missing opportunities for improvement in future activities. This is significant because evaluation plays a vital role in gauging program success, identifying obstacles, and determining solutions to enhance the quality of services provided to the congregation. Meanwhile, regarding human resource management, the board faces challenges in fostering optimal collaboration and facilitating leadership succession. Youth participation in mosque activities remains low, hindering effective leadership development. Additionally, efforts to enhance management capabilities through training or organizational management guidance remain limited. Therefore, measures are needed to enhance managerial competence—through training, organizational development, and the strengthening of operational systems—so that mosque management can become more professional and effective, while optimally meeting the needs of the congregation.

Several key challenges faced by the Mosque Management Board (DKM) in managing the activities of Baitussalam Mosque include:

Limited Human Resource Competence and Time Constraints

Most DKM board members have not undergone specialized training in mosque management or the administration of religious organizations. Consequently, the management of activities relies heavily on personal experience and established habits. This lack of competence results in suboptimal work program planning, a dearth of innovative activities, and weak evaluation systems. Furthermore, as most board members hold primary jobs outside of mosque activities, the time available for managing mosque operations is relatively limited. This situation prevents some programs from achieving their full potential.

Lack of Leadership Succession and Limited Use of Technology

Leadership succession is a major challenge in mosque management. Youth involvement in the DKM structure remains low, as many young people lack interest in mosque organizational activities. Administrative tasks, activity publicity, and documentation are still handled in a rudimentary manner; the board lacks an integrated digital system to support mosque management operations.

Lack of Program Innovation and Fluctuating Congregation Participation

Mosque activities tend to remain routine and have not fully adapted to the needs of modern urban society. Economic empowerment programs, skills training, and community-based creative activities remain limited. Congregation participation in specific activities remains unstable, particularly among teenagers and the younger generation; congregants are generally active only during major events. A common challenge faced by the Mosque Prosperity Council (DKM) in carrying out its functions and roles is the lack of innovation in program planning alongside fluctuating levels of congregation participation. These two aspects are interconnected and significantly influence the success of mosque management as a center for worship, “da'wah” (religious outreach), education, and community empowerment. Monotonous programs that fail to align with congregants' needs can diminish public interest in mosque activities. Conversely, low participation can dampen the enthusiasm of mosque administrators to develop new, creative, and beneficial programs.

Program innovation refers to the DKM's ability to introduce activities relevant to the times without compromising Islamic values. Innovation does not necessarily mean creating complex or costly programs; rather, it lies in the administrators' ability to identify community needs and design activities that deliver tangible benefits. In the modern era, mosques are expected to serve not only as venues for obligatory worship but also as centers for community development capable of addressing various social, educational, economic, and technological challenges.

A lack of program innovation is typically evident when mosque activities focus solely on routine practices—such as congregational prayers, weekly study circles, religious lectures, and the observance of major Islamic holidays. While these activities are vital and must be maintained, today's community also requires programs that are more varied, educational, and tailored to the needs of different age groups. If the DKM fails to innovate its program planning, the mosque risks losing its appeal, particularly among the

younger generation, whose characteristics and needs differ from those of previous generations. This situation is particularly evident when most mosque activities are designed for specific groups, leaving others—such as teenagers, university students, women, or professionals—without adequate opportunities to participate. Consequently, congregational involvement is uneven; mosques tend to be bustling during periods like Ramadan or major Islamic holidays but relatively quiet during other routine activities. This phenomenon indicates that participation levels fluctuate and have yet to evolve into a sustainable culture.

Fluctuations in participation are driven by various internal and external factors. Internally, low community engagement stems from poor communication between mosque administrators and the congregation, insufficient activity promotion, limited program variety, and suboptimal service delivery. Externally, factors include busy schedules, lifestyle changes, the rise of digital technology, increased work commitments, and the growing availability of alternative activities outside the mosque environment.

Advancements in information technology also present specific challenges for mosque management boards (DKM). People—especially the younger generation—now access information primarily through digital media rather than conventional channels. If the DKM fails to utilize social media, communication apps, or digital platforms for publicity and outreach, information about mosque activities will struggle to reach the wider congregation. This can result in low attendance, as many community members remain unaware of the schedules or benefits of the organized activities.

A lack of program innovation can also erode the congregation's sense of belonging to the mosque. People are more likely to attend if they feel the activities meet their specific needs. Conversely, if programs are unappealing or irrelevant, the community will seek alternatives they deem more suitable. Therefore, the DKM must understand the characteristics of the congregation to design programs that effectively meet their needs.

In the context of community empowerment, the Mosque Management Board (DKM) has a tremendous opportunity to introduce various innovative programs. Examples include Sharia-based entrepreneurship training, Quran literacy classes for all ages, pre-marital counseling, health seminars, skills training, micro-enterprise support, guidance for building harmonious families, academic tutoring for children, and training on digital technology usage. Such programs not only enhance the mosque's social function but also strengthen the bond between the mosque and the community.

Engaging the younger generation must also be a priority when developing program innovations. Mosque youth groups are vital assets who will eventually take over the DKM's leadership. Therefore, they should be given space to be creative, share ideas, and participate in both the planning and execution of activities. Activities such as leadership training, interactive study sessions, group sports, community service, religious competitions, digital media training, and other creative initiatives can serve as vehicles to boost youth participation while strengthening their connection to the mosque.

Beyond creating innovative programs, the DKM must establish an effective communication system with the congregation. Information regarding activities should be disseminated through various channels—both in-person and via digital platforms like WhatsApp groups, social media, websites, or mosque notice boards. Open communication fosters community participation, as congregants feel involved and receive information quickly and clearly.

Periodic program evaluation is also crucial for fostering sustainable innovation. The DKM needs to assess every activity conducted by soliciting feedback from the congregation. The results of these evaluations can serve as a basis for addressing shortcomings, maintaining successful programs, and developing new activities that better align with community needs. In this way, innovation stems not only from the board members but also from the aspirations of the congregants, who are the primary beneficiaries.

To boost congregant participation, the DKM should also adopt a more inclusive and collaborative approach. Board members can partner with community leaders, educational institutions, youth organizations, religious study groups, and local communities to organize various activities. Such collaboration will expand networks, enhance program quality, and foster community engagement across diverse groups. The more parties involved, the greater the potential for creating varied and compelling programs.

Transparency in the mosque's organizational and financial management also influences the level of congregational participation. The community is more likely to place their trust in the mosque and feel motivated to contribute when the management committee demonstrates trustworthiness, professionalism, and openness. High levels of trust generate support—whether through attendance, volunteer effort, ideas, or financial contributions—that sustains the mosque's programs.

Ultimately, program innovation and increased congregational participation are inseparable aspects of efforts to revitalize the mosque. The management committee must be capable of interpreting social changes, understanding community needs, and developing programs that are creative, beneficial, and sustainable. Innovative programs boost community interest in attending and participating, while high levels of participation reinforce the success of every organized activity. Through synergy between the management and the congregation, the mosque can optimally fulfill its role as a center for worship, education, “preaching” (outreach), social services, and community empowerment, thereby delivering tangible benefits to the lives of the people.

5. Conclusion and Suggestions

In general, the administrators of the Baitussalam Graha Indah Pamulang Mosque Welfare Council (DKM) demonstrate commendable competence regarding religious matters and the conduct of worship activities. This is evidenced by the active schedule of congregational prayers, religious study sessions, Quranic education, and routine socio-

religious activities. However, regarding managerial and organizational aspects, the administrators face various challenges, such as limitations in administrative skills, program management, and the use of digital technology, as well as the lack of an optimal activity evaluation system.

Mosque activity management remains dominated by conventional methods, hindering the full development of innovative programs tailored to the needs of modern society—particularly the younger generation. Furthermore, congregant participation in certain activities fluctuates. Key obstacles faced by the DKM administrators include limited human resources, a lack of mosque management training, insufficient leadership succession, time constraints due to the administrators' primary occupations, and the suboptimal use of information technology in mosque management.

Strategies to enhance the competence of the Baitussalam Graha Indah Pamulang DKM administrators involve training and guidance, strengthened organizational coordination, the engagement of the younger generation in mosque activities, the use of digital media for “Preaching” (religious outreach) and publicity, and the development of innovative programs based on the congregation's needs. Improving administrator competence is crucial to the successful management of mosque activities; the higher the administrators' competence, the more professional and effective the management of the mosque's functions—specifically regarding administration. revitalization and activity. and maintenance ecomes.

Based on the research findings, the researcher offers the following recommendations:

1. For the Mosque Management Board (DKM)

The DKM of Baitussalam Mosque is encouraged to continuously enhance its competencies in organizational management, leadership, administration, communication, and digital technology through training, seminars, workshops, and comparative studies at mosques that have already implemented modern management practices. Furthermore, the board needs to develop programs that are creative, innovative, and aligned with the needs of the urban community, particularly the younger generation.

2. For the Mosque

The mosque is expected to establish an organizational management system that is more professional, transparent, and information technology-based, particularly regarding administration, activity publicity, and financial reporting. The mosque should also aim to expand its social functions through community empowerment programs, education, skills training, and mosque-based socio-economic activities.

3. For the Congregation and the Community

The congregation and the community are encouraged to participate more actively in supporting mosque activities, whether through direct involvement in programs or by providing moral and material support to advance the mosque as a center for community development.

4. For the Government and Religious Institutions

The government and religious institutions are expected to provide support in the form of guidance, training, and mentoring to the DKM, ensuring that mosque management becomes increasingly professional and capable of addressing the challenges of the changing times.

5. For Future Researchers

This study has limitations regarding its scope and research subjects. Therefore, future researchers are encouraged to expand upon this work by conducting further studies on mosque management, the digitalization of mosque operations, mosque-based community empowerment, or strategies for developing DKM human resources, utilizing broader and more in-depth research approaches.

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