

# Local Economic Development Strategy through Mosque's Islamic Leadership and Managerial Capacity

Asnita Frida Sebayang\*, Ria Haryatiningsih

Development Economics Department, Faculty of  
Economics and Business  
Universitas Islam Bandung  
Bandung, Indonesia

\*asnita@unisba.ac.id, ria.haryatiningsih@unisba.ac.id

Fitroh Hayati

Faculty of Education and Teacher Training  
Universitas Islam Bandung  
Bandung, Indonesia  
fitroh@unisba.ac.id

**Abstract**—Local economic development always requires breakthroughs to create inclusive development by involving various institutions. One of the institutional involvements initiated in this study is the presence of a mosque in solving economic problems at the local level. This study uses quantitative methods, namely Structural Equation Model (SEM) and Analytical Hierarchy Process (AHP). Islamic leadership and managerial capacity influenced the local economic development. There was a strong correlation among Islamic leadership, managerial capacity, and local economic indicators. The internalization process of Islamic Leadership is based on the leadership characteristics exemplified by the Prophet Muhammad, namely; honesty (Shiddiq), trustworthiness (Amanah), Islamic messengers (Tabligh), and smart (Fathonah) characteristics. This study found Islamic leadership has a stronger contribution than the managerial capacity to support local economic indicators. The transmission of the influence of managerial capacity to support the local economy is strongest from the management of the Mosquepreneur Program that produces local entrepreneurial power that supports regional development, especially in terms of poverty reduction. The main strategies chosen by mosque managers to support local economic development are; more concerned with partnerships than the competition, upholding Islamic business ethics, and program innovation based on community needs.

**Keywords**—mosque, local economy, leadership, capacity, managerial

## I. INTRODUCTION

In a country with a Muslim majority population, the function of the mosque can be optimized as a driving force for the local economy. Additional visits to mosques provide the potential for an increase in economic activity around the mosque. Some studies in Indonesia indicate that mosques have positive consequences for the local economy as indicated by an increase in the income of the community around the mosque [1–3]. From the literature search, there are several impacts of mosques on the local economy, namely direct impacts in the form of an increase in the income of the business world around

the mosque and employment, especially in mosques located in tourist sites, especially if related to religious tourism. The indirect impact is in the form of income earned by the workforce around the mosque and the secondary impact is in the form of additional income obtained by economic actors due to labor spending around the location. Trades around the mosque location include; food and beverages, Muslim clothing, souvenirs, and other retail trade. Mosques that have cultural values are thought to have a greater role in improving the local economy. Studies conducted by Campoy-Munoz, Cardenete, and Delgado [4] indicate that mosques with high cultural values will have an impact in the form of increasing income and employment. the mosque with high cultural value also functions as a tourist destination. The ability of a mosque to create added value for the local community cannot be separated from the issue of managerial capacity. The mosque is managed with the principles of maintaining the value of trust. The higher the public trust, the mosque tends to grow bigger with a stronger financial composition. The higher the financial capacity of the mosque, various programs can be held not only related to the symbols of worship but also various social and economic activities that have an impact on the local economy. Then, the importance of leadership in mosque organizations as institutions that are thick with religious values can internalize the characteristics of the Prophet Muhammad (*Shiddiq, Amanah, Tabligh, and Fatonah*) to increase the managerial capacity of a mosque which is associated with the achievement of local economic quality. Not all mosques are successful in doing this. A study conducted by Auliyah indicates that mosques are often faced with human resource problems in driving their programs [5].

This study uses a single selected case study at the Jogokariyan Mosque in Yogyakarta. This mosque is quite popular as a community economic development program. The interaction of mosques with the local economy is a new strategy introduced in this study as an effort to bring institutions closer to regional economic growth efforts. The local economic development approach is a process in which local government and community organizations are involved to

encourage, stimulate, maintain, business activities to create jobs [6]. Currently, many approaches have been developed to encourage the local economy, including; infrastructure, local innovation, public-private cooperation, and institutional strengthening and community participation.

This paper emphasizes the contribution of local institutions (mosques) as a focus to encourage the local economy through two major forces, namely Islamic leadership and managerial capacity. The importance of leadership in mosque organizations as institutions that are thick with religious values can internalize the characteristics of the Prophet Muhammad SAW who upholds the characters of trustworthy (*shiddiq*), *amanah*, *tabligh*, and *fathonah*. The transformation of the prophet's traits cannot be transferred 100% but these four traits can color the management of mosques through internalizing the attitude of the Prophet Muhammad in managing institutions in a city [7]. Good character and management ability will encourage institutions to work better.

## II. METHODOLOGY

### A. The Data Gathering Methods

This study consisted of primary data and secondary data. Primary data were collected through field observations and questionnaire instruments. There are two forms of questionnaires, namely questionnaires to the community who are the economic partners of the mosque and the mosque administrators who are part of the decision-making consisting of the Syuro Council and the Mosque management. The questionnaire for the community is divided into several parts, namely; general identity, community assessment related to the application of Islamic leadership, community assessment related to the application of modern management in mosque management, and local economic conditions as part of the interaction with the Jogokariyan Mosque. The research instrument was tested first through validity and reliability tests.

The data from the community involved as respondents were 100 respondents who were selected with the criteria that they had interacted with the mosque quite intensely in the past year in various forms of mosque partners in implementing the program. The determination of the programs identified in this study is based on the results of interviews with the mosque's Shura Council, namely; management of Ziswaf, management of mosque entrepreneurs, and strengthening the capacity of mosque youth. The condition of the selected program is also triangulated with the mosque's annual report which is an official report to the public. The research instrument was tested first through validity and reliability tests.

The next data collection in the formulation of the strategy formulation involved 12 key informants with structured discussions. The key informants selected are the main activists of the mosque and are decision-makers in carrying out various programs at the Jogokariyan Mosque.

### B. The Data Analysis Methods

This study applied quantitative methods, *Equation Model* Structural (SEM) and Hierarchical Analytical Process (AHP). The first model is used to identify the influence of the selected variables to encourage the local economy which is examined from three indicators, namely; employment, poverty reduction, and income generation. There are two latent variables observed, namely the first is Islamic Leadership which consists of four independent variables; implementation of *shiddiq*, *amanah*, *tabligh*, and *fathonah* attitudes. The second latent variable is Managerial Capacity which consists of four independent variables, namely; implementation of planning, organizing, actuating, and controlling. Managerial capacity is explored from three main program management consisting of; *ziswaf*, *mosquepreneur*, and *mosque youth capacity building*.

## III. FINDINGS AND RESULTS

### A. The Effect of Managerial Capacity and Islamic Leadership on the Local Economy

The model was developed to answer how much all the transmission processes from aspects of Islamic leadership and managerial capacity to local economic development. The model used to answer these problems is the *Structural Equation Model* (SEM).

The SEM is composed of a rational framework that Islamic leadership strength and managerial capacity influence local economic development. The strength of Islamic leadership is manifested in actions related to the attitudes introduced by the Prophet Muhammad SAW, namely attitudes that are a manifestation of *amanah*, *shiddiq*, *tabligh*, and *fathonah* which are the basis of trust (*trust*) of the economic partners of the mosque (mosque) which are mostly live around the Jogokariyan Mosque. The managerial capacity, in this case, is identified through the implementation of modern management instruments starting from *planning*, *organizing*, *actuating*, *controlling* in the three main mosque programs, namely; management of zakat, infaq, and alms funds (ZISWAF), entrepreneurial formation (*mosquepreneur*) and capacity building. The two main programs are an important part of presenting the role of a mosque-based economy while the program is *capacity building* mostly directed at the mosque's internal efforts to produce cadres who can master religious knowledge well.

Several constructs have been developed to examine the transmission of the relationship between managerial capacity and Islamic leadership to the local economy.

The first construct is managerial capacity, which is defined as the ability to implement mosque management from the aspects of planning, implementation, organization, and supervision. The construction is divided into three main mosque activities, namely the zakat, infaq, alms, and waqf (ZISWAF) fund management program, the *mosquepreneur* program, and the capacity building program. The first transmission was identified from the correlation of managerial

activities in each program. The path consists of; identification of the correlation between the application of planning (MADZ1), actuating (MADZ2), organizing (MADZ3), and controlling (MADZ4) on the managerial capacity of ZISWAF fund management (X1MADZ). The next transmission is the correlation of managerial capacity in the mosquepreneur program with aspects of planning (MMP1), implementation (MMP2), organization (MMP3), and supervision (MMP4). Transmission of managerial capacity is also identified in the capacity-building program, starting from aspects of planning (MCB1), implementation (MCB2), organization (MCB3), and supervision (MCB4). The three programs will construct a correlation coefficient on local economic development with different magnitudes of influence. From all these constructs, it was found that managerial capacity had the greatest influence on local economic development.

The model also identify the effect of the application of the characters of honesty (shiddiq)/KKK1, amanah (KKK2), delivering religious messages (tabligh)/KKK3, and intelligent (fathonah)/KKK4. The influence of these four characters gives a positive correlation to the formation of the local economy, especially in poverty reduction.

The process of transmitting all variables and indicators is carried out through two triangulation stages. The first stage is conducting a literature study on all possible variables and indicators related to the mosque-based local economic development strategy. The first process was then validated with the field context through in-depth interviews and field observations. This study then produces a path analysis that shows the direction of the relationship and the magnitude of the coefficients presented in Figure 1 below.

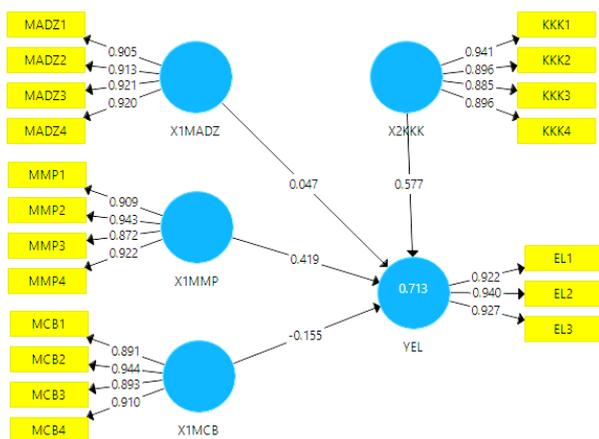


Fig. 1. Results of structural equation model estimations.

**Notations:**

- EL1 = Local Economy: Labor Absorption Indicator
- EL2 = Local Economy: Poverty Reduction Indicator
- EL3 = Local Economy: Income Indicator
- X1MADZ = Managerial Capacity in The ZISWAF Allocation
- X1MADZ1 = Managerial Capacity *Planning* in The ZISWAF Allocation

- X1MADZ2 = Managerial Capacity *Organizing* Fund in The ZISWAF Allocation
- X1MADZ3 = Managerial Capacity *Actuating* in The ZISWAF Allocation
- X1MADZ4 = Managerial Capacity *Controlling* in The ZISWAF Allocation
- X1MMP = Managerial Capacity Masjid-preneur
- MMP1 = Managerial Capacity *Planning* in Mosquepreneur Program
- MMP2 = Capacity Managerial of *Organizing* in Mosquepreneur Program
- MMP3 = Capacity Managerial of *Actuating* in Mosquepreneur Program
- MMP4 = Capacity Managerial of *Controlling* in Mosquepreneur Program
- X1MCB = Managerial Capacity of Capacity Building Program
- MCB1 = Managerial Capacity of Planning: of Capacity Building Program
- MCB2 = Managerial Capacity of Organizing: Capacity Building Program
- MCB3 = Managerial Capacity of Actuating: Capacity Building Program
- MCB4 = Managerial Capacity of Controlling: Capacity Building Program
- X2KKK = Islamic Leadership Capacity
- KKK1 = Implementation of *Shiddiq*
- KKK2 = Implementation of Amanah
- KKK3 = Implementation of *Tabligh*
- KKK4 = Implementation of *Fathonah*

The results of data processing with SEM-PL indicate that Islamic leadership has a greater correlation than managerial capacity. The biggest correlation is the trustworthy (*shiddiq*). The correlation coefficient of the two variables, namely managerial capacity, and Islamic leadership, reached 0.713. The closeness of the two variables, in particular, plays a very important role in poverty reduction, income reduction, and employment.

The next step is to evaluate the measurement model (*outer model*) to ensure that the measurements made are valid and reliable. Evaluation of the measurement model refers to 3 criteria, namely [8]: *Convergent Validity*, *Discriminant validity*, and *composite reliability*.

- *Convergent Validity* is the value of the *loading factor* contained in endogenous and exogenous variables with their indicators, where the value must be >0.7 ( some literature 0.6 is still tolerated) and the AVE (*Average Variance Extracted*) value is greater than 0.5. The AVE value is the value of each variable while the loading factor value is the value of each indicator, more details can be seen in Table 1.

TABLE I. VALUE CONVERGENT VALIDITY (LOADING FACTOR AND AVE) LATENT ENDOGENOUS AND EXOGENOUS VARIABLES

Peubah Latent	Indicator	Loading factor	AVE
X1MADZ	X1MADZ1	0.900	0837
	X1MADZ2	0.914	
	X1MADZ3	0.924	
	X1MADZ4	0.923	
X1MMP	MMP1	0.907	0831
	MMP2	0.943	
	MMP3	0.874	
	MMP4	0.922	
X1MCB	MCB1	0.891	0827
	MCB2	0.944	
	MCB3	0.893	
	MCB4	0.910	
X2KKK	KKK1	0.941	0819
	KKK2	0.897	
	kkk3	0.885	
	KKK4	0.896	
YEL	EL1	0.922	0.864
	EL2	0.940	
	EL3	0.926	

Source: Primary data is processed, 2021.

Table 1 shows the indicators on the latent variables in a managerial capacity allocation ZISWAF (X1MADZ) can explain variance indicator X1MAD1, X1MAD2, X1MAD3 and X1MAD4 each more than 90 percent, as well as the capacity of Managerial *Mosquepreneur* (X1MMP), capacity building (X1MCB) and Islamic leadership capacity (X2KKK) have met the requirements of good Convergent Validity. This means that each latent variable has been able to reflect each of its constituent indicators more than 70 percent. Meanwhile, the AVE value for each endogenous variable is also greater than 0.5. Thus, each variable supporting indicator has been valid for more than 80 percent. The *convergent validity value* higher, the higher the correlation between indicators in compiling exogenous and endogenous variables (constructs).

1) *Discriminant validity*: The model is valid if the correlation between variables must be greater than other variables. The correlation value X1MCB variable is 0.91. The value of 0.91 is greater than all other variables (X1MCB variable), thus it can be concluded that the X1MCB variable is valid. Similarly, based on Table 2, it can be seen that the variables have met the validity criteria, the details can be seen in Table 2 below.

TABLE II. DISCRIMINANT VALIDITY (FORNELL-LARCE CRITERION)

Variable	X1MADZ	X1MCB	X1MMP	X2KKK	YEL
X1MADZ	<b>0.915</b>				
X1MCB	0.806	<b>0.91</b>			
X1MMP	0.822	0.815	<b>0.912</b>		
X2KKK	0.779	0.722	0.728	<b>0.905</b>	
YEL	0.715	0.640	0.750	0.805	<b>0.930</b>

Source: Primary data is processed, 2021.

2) *Composite reliability*: The Values of reliability models from the value of Alpha's Cronbach and composite Reliability with the limit of reliability value must be greater than 0.7.

Based on the measurement results show the value composite and Alpha's Cronbach is greater than 0.7, meaning that the measurement tool used is considered appropriate/reliable and consistent in measuring the construct variables.

TABLE III. VALUE ALPHA'S CRONBACH AND COMPOSITE RELIABILITY

Variables	Composite Reliability	Alpha's Cronbach	rho_A
X1MADZ	0.954	0.935	0.940
X1MCB	0.950	0.930	0.933
X1MMP	0.952	0.932	0.939
X2KKK	0.948	0.926	0.927
YEL	0.950	0.921	0.926

Source: Primary data is processed, 2021.

The measurement results from evaluation *outer models* above can concluded that the measurement model that was built was very good. This is also shown from the measurement tools that are already valid and reliable. Valid in the sense that the measurement tool used is appropriate and able to explain the intended variable, while reliable indicates the tool used has a high level of consistency, namely an average of 0.951.

After testing the goodness of fit measurement, the next step is to test the goodness of the structural model (*inner Model test*) with the help of the Smar-PLS software through the bootstrap procedure. Several steps must be taken to measure the *Inner Model Test*: first by looking at the coefficient of determination (*R-square*) of 0.713; Secondly, the coefficient track/*path coefficients* that connect between the latent variables (model structural) as well as the *loading factor* linking the indicator with latent variables (measurement model), more details can be seen in Table 4 below:

TABLE IV. COEFFICIENT LINE / PATH COEFFICIENT

Exogenous variables	Variable endogenous	Path coefficient	t-statistic	P-value
X1MADZ	YEL	0.047	2.567	0.008
X1MCB	YEL	<b>-0.155</b>	<b>1.184</b>	<b>0.237</b>
X1MMP	YEL	0.419	2.759	0.006
X2KKK	YEL	0.577	6.150	0.000

Source: primary data is processed, 2021.

Table 3 shows that the coefficient is positive in the variable Path X1MADZ, X1MMP, X2KKK while the variable X1MCB is negative. This means that the managerial capacity of the allocation of ziswaf funds, the managerial capacity of the *mosquepreneur*, and the capacity of Islamic leadership influence the local economy. Table 4 indicates the Islamic leadership capacity (siddiq, amanah, tabligh, and fathonah characters) has a greater coefficient in influencing the local economy, meaning if the character of poverty and employment absorption);

The third step is to perform a significance test (see *t statistic/ P-Value*) with a confidence level of 95 percent. Based on Table 4, it can be seen that the variables X1MADZ, X1MMP, X2KKK have a significant effect on the YEL variable. This indicates that the managerial capacity of ziswaf

fund allocation, the managerial capacity of the mosque preneur, and the capacity of Islamic Leadership have a significant influence on the local economy.

The measurement results indicate several conclusions from the observed variables, where the variable that most influences the local economy is the variable from the managerial capacity of ziswaf fund allocation (Table 1). This indicator has *factor loading* the highest value and is considered to have a major influence on the local economy, where the XIMADZ1 (planning) value is 0.900; XIMADZ2 (Organizing of 0.914); XIMADZ3 (Actuating is 0.924) and XIMADZ4 (controlling is 0.923). This indicator needs to be developed to encourage the local economy at the Jogokariyan Mosque in Yogyakarta. Thus, to improve the local economy, it is necessary to encourage the development of managerial capacity in the allocation of ziswaf funds from the planning, organizing, actuating, and controlling aspects.

**B. The Priority Strategies to Support Local Economic Development**

The formulation of mosque strategies to support the local economy cannot be separated from the decision-making of mosque administrators. Decision-makers are involved from the program planning process to implementation. These decisions will have an impact on the surrounding community and subsequently affect local economic achievements. The important role of decision-makers is part of the institutional management capacity. Identification of decision-making indicators begins with field observations and interviews with key informants. There are 10 paired choices set. The results of measuring the preferences of mosque administrators in choosing policies in mosque development to support local economic development are presented below.

TABLE V. RESULTS OF TREATMENT ANALYTICAL HIERARCHY PROCESS

Indicators	Criteria	
	A	B
1	0.895139	0.104861
2	0.886012	0.113988
3	0.398843	0.601158
4	0.334259	0.665741
5	0.430324	0.569676
6	0.347686	0.652314
7	0.169676	0.830324
8	0.199305	0.800695
9	0.825463	0.174537
10	0.369676	0.630324

Source: Primary data is processed, 2021.

The prominent findings from the AHP model are several decision-making strategies chosen by mosque management. The preferences consist of; choosing a partnership strategy over competition (indicator 1), choosing a strategy that focuses on the application of business ethics compared to maximum profit (indicator 2), prioritizing the interests of the community compared to the interests of the mosque (indicator 3), prioritizing fast service compared to procedural services

(indicator 4), the choice of services is wider than just around the mosque (indicator 5), chooses mosque business development than the use of public funds (indicator 6), focuses on benefits to the community over popularity (indicator 7), applies management that involves the community rather than command management (indicator 8), choosing program innovation over maintaining the old program (indicator 9) and choosing a solution-based program over a plan-based program (indicator 10). The choice of this strategy indicates that the mosque managers are very visionary by placing the strategic role of the mosque in building the community. Community development strategies with positive actions are considered more effective in building a sustainable community.

The findings of this study are by Islamic principles [9] stating that empowerment activities for the prosperity of mosques are the guidance of the Prophet Muhammad. This activity is the responsibility of Muslims together both individually and in community groups as evidence of faith and piety to Allah SWT. It implies the role of the mosque to internalize proper behavior that exists in all mosques, be it an active role where the mosque through its management performs or schedules certain things to meet existing expectations. Mosques play an important role in changing the values of life in religion and fostering people through socio-economic piety programs, for example by realizing community empowerment through mosques by distributing zakat or in the form of passive roles, for example by the establishment of a mosque, the morality of the surrounding population can become more positive. good. According to Farid in Suryani and Faizha [10] states that Muslim-based empowerment requires the existence of an institution that is monotheistic and socially capable so that both can be combined to create empowerment activities that represent the above objectives and one of the institutions that allow the implementation of Islamic social principles.

Muslims can achieve progress like in the past, so Muslims must start from the mosque, by revitalizing the function of the mosque. One of them is by updating the management and management of the mosque. The Mosques must be managed more professionally, with programmed activities and adequate equipment [11]. The ability of mosque administrators to manifest a good attitude is a key behavior. The mosque management must be chosen from people who have a noble character, are willing to help and cooperate in advancing and prospering the mosque [12]. Syahidin added that the leader of the mosque is a person who can move the administrators of the mosque to be equally active in preparing a good plan and carrying it out with full responsibility [13].

Leadership according to Wahjosumidjo is an important force in the context of management, therefore the ability to lead effectively is the key to organizational success [14]. The important role of leadership is also reinforced by Gomes' opinion which states that leadership is a process of social influence and the deliberate influence of a person on others to structure activities and relationships within an organization. The point is who uses influence, how to use influence, and the

goals to be achieved from that influence, and the results of efforts to use influence [15].

A mosque that can present strong leadership and managerial capacity will bring a lot of change to society. The mosque's decision to take part in the community will increase trust and make the community closer to the mosque. This condition opens the opportunity for the implementation of the believer's behavior to spread more widely.

#### IV. CONCLUSION AND POLICY IMPLICATION

The identification results by applying the Structural Equation model found that the latent variable that had the most influence on local economic development was the strength of Islamic leadership. The implementation of Islamic leadership in the form of an honest attitude gives the highest influence, then the attitude of trustworthiness, innovative attitude (*fathonah*), and finally the attitude of *tabligh*. All variables have a positive influence on the local economy. Identification of the latent variable of managerial capacity, the variable that gives the strongest influence on managerial capacity in the management of ZISWAF is in the aspect of implementation (*actuating*). All aspects of managerial capacity, namely *planning*, *organizing*, *actuating*, and *controlling* have a positive effect on the management of the ZISWAF program.

The positive correlation also occurs in the *Mosquepreneur* Program where the strongest influence on aspects of organizing, while the mosque's youth program does not affect local economic development. Of the two programs that have a positive effect on the local economy, the managerial capacity of the Mosquepreneur Program has a higher coefficient of influence than the managerial capacity of the ZISWAF management program. All latent variables consisting of Islamic Leadership, ZISWAF Management Managerial Capacity, Managerial Capacity in the Mosquepreneur Program obtained a correlation coefficient of 0.713 with the highest effect on the impact of poverty reduction.

The results of the identification of decision making with *the Analytical Hierarchy Process Model* found some mosque strategies in managing the community. The focus of the strategic choices of mosque managers are; the policy choice to apply Islamic business ethics rather than the goal of maximum profit, a collective leadership system instead of a commanding leader, providing fast service, the mosque choose financial independence with the mosque business.

The next study should be helped the local economy grow better through partnership patterns with various parties (government, industry, and universities) based on noble religious values. The ability of mosques to manage the local economy can be a good example for other mosques in Indonesia to achieve sustainable economic growth.

#### ACKNOWLEDGMENT

The authors would like to thank LPPM UNISBA for funding this study with Contract Number: 100/B.04/LPPM/XII/2020. The authors expressed their greatest appreciation to the management of the Jogokariyan Mosque, especially to Mr. Jazier ASP. We would like to thank also Fitriani Millenia Onesha and Elsa Selvia who have become research assistants in this study. This research will provide a new approach to the choice of regional economic development strategies in the future.

#### REFERENCES

- [1] M. Sari, "Pengaruh Objek Wisata Religi Masjid Agung Madani Islamic Centre Rokan Hulu terhadap Pendapatan Pedagang dalam Ekonomi Syariah." Universitas Islam Negeri Sultan Syarif Kasim Riau, 2018.
- [2] M. Ainin, L.N. Kholidah, and A. Ma'sum, "Eksplorasi Program Pembinaan Pelaksana Pendidikan Pendekatan School Based Management pada Madrasah Tsanawiyah Kawasan Pinggiran, Pedesaan, dan Terpencil di Jawa Timur," *J. Pendidik. dan Pembelajaran*, vol. 20, no. 1, pp. 102–112, 2014.
- [3] A.F. Abshari, "Strategi Masjid Dalam Pemberdayaan Ekonomi Umat (Studi Pada Masjid Raya Pondok Indah dan Masjid Jami' Bintaro Jaya)," 2011.
- [4] P. Campoy-Muñoz, M.A. Cardenete, and M.C. Delgado, "Assessing the economic impact of a cultural heritage site using social accounting matrices: The case of the Mosque-Cathedral of Cordoba," *Tour. Econ.*, vol. 23, no. 4, pp. 874–881, 2017.
- [5] R. Auliyah, "Studi Fenomenologi Peranan Manajemen Masjid At-Taqwa dalam Pemberdayaan Ekonomi Masyarakat Bangkalan," *Competence J. Manag. Stud.*, vol. 8, no. 1, 2014.
- [6] N.G. Leigh and E.J. Blakely, *Planning local economic development: Theory and practice*. SAGE publications, 2016.
- [7] Sari, Helena, and Sebayang, "Sari, Helena, & Sebayang, 2019," 2019.
- [8] J.F. Hair Jr, M. Sarstedt, L. Hopkins and V.G. Kuppelwieser, "Partial least squares structural equation modeling (PLS-SEM): An emerging tool in business research," *European business review*, 2014.
- [9] A. Kadim, N. Sunardi, R. Lesmana, and A. Sutarman, "Revitalisasi Fungsi Masjid Sebagai Pusat Penguatan Manajemen Peternak Sapi Rakyat melalui Lembaga Pemberdayaan Masyarakat Terpadu (LEMPERMADU).(Studi Kasus di Masjid Ainul Yaqin Kel. Jontlak, Kec. Praya, Kab. Lombok Tengah, Provinsi Nusa Tenggara Barat)," *J. Abdi Masy. Humanis*, vol. 1, no. 1, 2019.
- [10] H. Suryani and S. I. Faizah, "Peran Masjid Sebagai Roda Penggerak Perekonomian Masyarakat (Penelitian Deskriptif Pada PKL di Kawasan Masjid Al-Akbar Surabaya)," *J. Ekon. Syariah Teor. dan Terap.*, vol. 2, no. 5, pp. 387–399, 2015.
- [11] A.I. Suharto, *Revitalisasi Pendidikan Islam*. Tiara Wacan, 2006.
- [12] Ayub, *Manajemen Masjid*. Gema Insa, 1996.
- [13] Syahidin, *Pemberdayaan Umat Berbasis Masjid*. Alfabeta, 2013.
- [14] Wahjsumidjo, *Kepemimpinan Kepala Sekolah: Tinjauan Teoritik dan Permasalahannya*. Raja Graf Persada, 2002.
- [15] F.C. Gomes, *Manajemen Sumber Daya Manusia*. Andi Offset, 2009.