PARAPLU JOURNAL
E-ISSN: 3032-2065 | paraplu.sapublisher.com
This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.
https://creativecommons.org/licenses/by-sa/4.0/

STRENGTHENING THE PROFESSIONALISM OF *TAKMIR* THROUGH THE RESTRUCTURING OF MUSALLA INSTITUTIONAL GOVERNANCE BASED ON MULTISTAKEHOLDER COLLABORATION IN *KARANGSUKO* VILLAGE, MALANG REGENCY

Joko W.[1], Hosniyeh[2]
[1]Universitas Al-Qolam, Malang, Indonesia

Article info

Corresponding Author:

Joko Wibowo,
jokowibowo@alqolam.ac.id
Universitas Al-Qolam

ABSTRACT

The effective governance of musalla is essential for providing religious and social service to the community. However, several musallas in Karangsuko Village, Malang Regency had problems with their organizational structure, allocation of tasks, and management. The purpose of this community service program was to enhance the capability of the takmir through organizational restructuring based on cooperation among various parties. The study used qualitative descriptive approach along with a simple quantitative analysis and a community-based participatory approach. Data was collected in the study through observation, interview, focus group discussion, and some documents review. The results showed that there were only five musallas with a working management structure and only three musallas with operational permits. By implementing collaborative steps including university team members, representatives of religious organizations, village authority, and local community, 26 musallas were formed and put into operation.

Keywords: *Takmir professionalism; Institutional governance; Musalla management; Organizational restructuring; multi-stakeholder collaboration*

This article distributed under the terms of the Creative Commons Attribution-Share Alike 4.0 International License (https://creativecommons.org/licenses/by-sa/4.0/)

INTRODUCTION

A musalla is a religious institution that plays a strategic role in the lives of Muslim communities. It serves not only as a place for ritual worship but also has the potential to become a center for religious education, moral guidance, the strengthening of social solidarity, and the empowerment of the surrounding community. In carrying out these various functions, the role of the *takmir*, as the institutional managers, is a crucial factor in determining the effectiveness and sustainability of the musalla's activities. As a result, the management of the musalla must be implemented in accordance with a systematic institutional framework, having some division of labor to carry out orderly administration and ongoing coordination, enabling the musalla to perform its religious and social functions efficiently.

Professionalism in *takmir* as mosque management is associated with how well they perform their tasks related to organization management (planning, organizing, implementing, and monitoring the processes performed). In religious institutions, professionalism is defined not only by an ability to carry out worship activities but also by the clarity of organizational structure, role assignment, administration order,

transparency level, and ability to ensure coordination and renewal in leadership. Good institutional governance enables each board member to understand their roles and responsibilities, ensuring that the musalla's operations do not rely solely on specific individuals. Thus, strengthening the professionalism of the *takmir* is a key prerequisite for the development of the musalla as a religious institution capable of providing organized and sustainable services.

The importance of strengthening the capacity of places of worship administrators has also been demonstrated in a number of community service activities. Dan et al. (2025), for example, conducted management and governance mentoring activities for mosque foundations and management committees in Batang-Batang Subdistrict, Sumenep Regency. These activities were prompted by limited managerial capacity and suboptimal governance systems within mosque organizations. Through training, participatory discussions, and administrative mentoring, this program aimed to improve the administrators' understanding of program planning, financial management, and organizational administration[1].

In line with these efforts, Rosyidi (2025) carried out a community service activity focused on strengthening the institutional management capacity of the Nurul Huda Mosque in *Nambi* Village through administrative and financial training for mosque administrators. This initiative was prompted by the fact that administrative management was still done manually, financial record-keeping was disorganized, and the administrators' understanding of modern management principles was limited[2].

Moreover, Kurniawan (2026) focused on the enhancement of administrative governance via an administrative management mentoring program which included the executive board members of the Mosque Prosperity Council (DKM) in Lampung Province. The program was participated in by 120 members from 15 mosques and used the participatory methods of training, mentoring, focus group discussion, and monitoring and evaluation over six months. The results of the implementation of the program demonstrated an increase of 78% in administrative management literacy, a rise of 72% in financial recordkeeping, and an improvement of 80% in the reporting system.[3].

In addition to improving organizational administration, the aspects of transparency and accountability in financial management were also addressed in Afiq's (2025) community service activities at the Al Mujahidin Mosque in Karanganyar Village, Ambulu Subdistrict, Jember Regency. The activities were carried out through initial observation, needs assessment, training in financial reporting, practical guidance, and evaluation using an educational-participatory approach. The results of the activities demonstrated an increased understanding among the mosque administrators regarding transparency and accountability, as evidenced using a more systematic financial

[1] Yayasan Dan et al., "Pendampingan Manajemen Dan Tata Kelola Masjid Bagi Pengurus" 4, no. 4 (2025): 1147–55, https://doi.org/10.60004/komunita.v4i4.715.

[2] Muh Hasyim Rosyidi et al., "Bakti Insani : Jurnal Pengabdian Dan Pemberdayaan Penguatan Manajemen Kelembagaan Masjid Nurul Huda Di Desa Nambi Melalui Pelatihan Administrasi Dan Keuangan Bakti Insani : Jurnal Pengabdian Dan Pemberdayaan" 01, no. 02 (2025): 70–78.

[3] M Agus Kurniawan et al., "Pendampingan Manajemen Meningkatkan Tata Kelola Akuntabel Administrasi Masjid Untuk Organisasi Keagamaan Yang" 2 (2026): 26–37, https://doi.org/10.55984/bakti.

reporting format, the public disclosure of reports to the congregation, and the establishment of a routine evaluation mechanism[4].

Along with technological advancements, efforts to strengthen mosque governance have also begun to focus on the use of digital-based administrative systems. In this context, Effendi (2025) examined the effectiveness of training on the use of the E-Masjid application in enhancing the competence and readiness of mosque administrators to implement technology-based administrative systems. The initiative involved 26 participants from six mosques through participatory training that included lectures, demonstrations, and simulations of the app's use. According to the study results, the participants attained considerable enhancement in comprehension and technical abilities, with the average score increasing by 60-80%. Moreover, it was shown that the digitalization of financial operations, participant data, and asset recording enables transparency and accountability mechanisms in mosque management. However, the implementation of digital systems has to rely on sufficient infrastructure, as well as on the need for enhancing digital literacy[5].

In addition to emphasizing administrative and technological aspects, capacity building for mosque administrators is also carried out through a more comprehensive approach to developing managerial competencies. Wasik (2026), for example, established the Indonesian Mosque Management School (SMMI) as a community service program to enhance the managerial competencies of mosque administrators through a participatory-educational approach. The program included assessments, training, interactive discussions, simulations, mentoring, and evaluations focused on strengthening institutional management, program planning, and transparency in digital-based financial management. The results of the activities demonstrated an increase in the capacity of mosque administrators and the emergence of community empowerment initiatives, including the involvement of the younger generation and the economic development of the Muslim community[6].

Another equally important aspect in strengthening mosque institutions is the development of the quality of the human resources who run the organization. This was the focus of Julianto's (2026) study on human resource development (HRD) strategies based on Islamic values among the management of the Baitul Mukhlisin Mosque. The study found that HRD had not yet been carried out systematically and still required improvements in the areas of planning, training, and performance evaluation of the management committee. Additionally, this research highlighted the relevance of incorporating the principles of *amanah* (trustworthiness), *ihsan* (excellence), *adil* (fairness), *syura* (consultation), and *ikhlas* (integrity) in the process of character building[7].

Meanwhile, Albahi (2026), who examined the management of productive *zakat* as an instrument for the economic empowerment of congregants in Bandung Regency. Using a qualitative approach with case studies of five mosques, the study found that most mosque management committees still managed *zakat* in a consumptive and

[4] Ahmad Zubadul Afiq, Farida Umi Choiriyah, and Bastomi Dani Umbara, "Manajemen Penguatan Tata Kelola Keuangan Masjid Berbasis Transparansi Dan Akuntabilitas" 6 (2025): 100–110.

[5] Yusli Effendi et al., "Implementasi Aplikasi E-Masjid Dalam Penguatan Administrasi Dan Transparansi Keuangan" 5, no. 3 (2025): 1017–30.

[6] Abdul Wasik et al., "MASYARAKAT MELALUI SEKOLAH MANAJEMEN MASJID" 14, no. 1 (2026).

[7] Putra Rizki Julianto et al., "Strategi Pengembangan Sumber Daya Insani Berbasis Nilai Islam Pada Takmir Masjid Baitul Mukhlisin Ponorogo" 2, no. 1 (2026): 574–87.

informal manner due to limited managerial capacity and a lack of support from local regulations[8].

In addition to the management of productive *zakat*, the development of *waqf* is also one of the strategies for strengthening the institutional capacity of mosques. In this regard, Fauziah (2025) examined the management and development of productive *waqf* in strengthening the institutional capacity of the Roudhotul Muchlisin Mosque in Kaliwates, Jember. Using a descriptive qualitative approach, the study found that the productive management of *waqf* assets was supported by the professionalism of the *waqf* trustees and the application of modern management principles[9].

In the context of *Karangsuko* Village, *Pagelaran* Subdistrict, Malang Regency, the community's socio-religious life has shown significant development. According to the integrated community service mapping report of 2026 from Al-Qolam University Malang, 2,899 residents participated in Quran recitation activities in their neighborhoods, and 3,567 residents were registered members of *Nahdlatul Ulama*. These conditions indicated the presence of social and religious capital that could support the development of mosque institutions.

However, the community's high level of religious activity has not been fully matched by adequate institutional governance of the musalla. The results of a social analysis and data collection on 46 musalla in *Karangsuko* Village showed that only five musalla had a clear management structure and job descriptions, while only three musalla were found to hold an Operational Permit (IJOP). In addition, only 18 musalla organized *Majelis Ta'lim*, six had a LAZISNU unit, and 14 consistently hold congregational prayers and the call to prayer five times a day. Most prayer halls were still managed informally and, on a family, -based basis, so administrative management, the division of responsibilities, institutional coordination, and leadership succession had not yet functioned optimally.

This condition indicates the difference between the desired condition (das sollen) and real condition (das sein) in managing religious institutions at Karangsuko Village. Ideally, a musalla must have clearly defined management structure, division of work, orderly dealing in administration, proper institutional legal position, and sustainable means of coordination and leadership revitalization.

Given this gap, efforts were needed to strengthen the professionalism of *takmir*—efforts that focued not only on enhancing religious activities but also on improving institutional structure and governance. This community service program was developed through a community-needs-based approach, using the results of social mapping and analysis as the basis for determining interventions. Its implementation involved collaboration between the integrated community service team members from the University of Al-Qolam Malang, the *Karangsuko* NU Branch Executive Board, the *Pagelaran* Subdistrict MWCNU, the *Karangsuko* Village Government, LAZISNU, and the mosque administrators or *takmir*.

---

[8] Muhammad Albahi and Evan Hamzah Muchtar, "Penguatan Peran Takmir Masjid Dalam Pengelolaan Zakat Produktif Untuk Pemberdayaan Ekonomi Jamaah Di Kabupaten Bandung" 1, no. 1 (2026): 37–55.

[9] Nur Dinah Fauziah et al., "Penguatan Kapasitas Kelembagaan Masjid Melalui Implementasi Model Wakaf Produktif Di Masjid Roudhotul Muchlisin Penguatan Fungsi Masjid Adalah Wakaf . Dalam Perspektif Historis , Wakaf Telah Berbagai Aktivitas Keagamaan , Pendidikan , Kesehatan , Pelayanan Sosial , Hingga Kedermawanan Individual , Melainkan Instrumen Ekonomi Sosial Yang Mampu" 4, no. 1 (2025): 16–32.

Prior community service initiatives would typically target mosque institution capacity-building through training in administration and finance, modernization, human resources training, and socioeconomic empowerment, whereas this program centers on musalla governance restructuring at the village level through institutional mapping and multi-party collaboration. Instead of opening with capacity-building activities, as was the case in past initiatives, the program carries out an investigation of 46 musallas first to identify their mode of organization as well as the institution's actual needs. The program implementation entailed the involvement of the team from the university, the religious community, the village authorities, and the musalla executive team members. The main results of the program were the establishment and opening of the management boards of 26 musallas substantiated by decrees of establishment, opening minutes, and plaques showing the organizational structure of musallas. As a result, this program contributed to the community-based model of institutional restructuring that developed the organizational and administrative base for more systematic and sustainable musalla management.

Based on the above description, this community service activity aimed to strengthen the professionalism of the mosque management committee in *Karangsuko* Village by mapping the institutional conditions, raising awareness of the importance of organizational governance, establishing and formalizing the management structure, and strengthening coordination among the mosque management committee, religious organizations, and the village government.

METHOD

Research Focus and Scope

This study focused on strengthening the professionalism of musalla management committees through the restructuring of musalla institutional governance in *Karangsuko* Village, *Pagelaran* Subdistrict, Malang Regency.

The research subjects included 46 small musallas scattered throughout *Karangsuko* Village. The participants involved include musalla administrators or *takmir*, the NU Branch Executive Board, the Nahdlatul Ulama Mosque Management Board (LTMNU), the Nahdlatul Ulama Sub-District Representative Council (MWCNU) of *Pagelaran* Sub-District, the *Karangsuko* Village Government, and other parties contributing to the program's implementation. The research and community service activities were carried out as part of the Integrated Community Service Program of 2026 of Al-Qolam University.

The scope of this study covered two main aspects. First, the diagnostic aspect, which involved identifying the current state of musalla management, particularly regarding the existence of an organizational structure, division of duties, institutional legality, and community involvement. Second, the intervention aspect, which involved describing the process of organizing the management structure of the *takmir* through data collection, outreach, guidance on structuring the organization, and the formal installation of the management board.

Research Design

This study employed a descriptive research design with a qualitative approach supported by simple quantitative data. A descriptive study was chosen because it aimed to systematically describe the institutional conditions of the musalla, the problems faced by the *takmir*, and the process of implementing the program to strengthen institutional governance in *Karangsuko* Village.

A qualitative approach was used to understand the management conditions of the musalla based on field observations, interviews, discussions with stakeholders, and documentation of activities.

Meanwhile, simple quantitative data was used to clarify the institutional conditions of the musalla based on a survey of 46 musallas. This data included, among other things, the number of musalla that already had a management structure and division of duties, the number of musalla that held an Operational Permit (IJOP), and the number of musalla that organized specific religious activities.

Community-Based Participatory Approach

This research utilized a participatory method based on the community empowerment model (community-based participatory approach). Thus, the institutional strengthening program was not designed solely based on the implementers' assumptions but was grounded in the conditions and needs identified within the community.

The participatory approach was implemented in several stages. The first stage involved mapping the conditions of the musalla through surveys and observations of 46 musallas in *Karangsuko* Village. The second step involved performing social analysis employing interviews, discussions, and gathering data from stakeholders to find problems related to musalla management. The third step included reviewing the outcomes through Focus Group Discussions (FGD) to identify the priorities of the program as well as the role distribution.The fourth stage involved program implementation through outreach, data collection on management, reorganization of the mosque management structure, and the formal appointment of management members.

In practice, the team members served as facilitators and mentors, while the relevant parties provided support in accordance with their respective capacities and authorities.

Data Collection Techniques

Data collection for this study was conducted using the following techniques.

Observation

Direct observations were conducted on the conditions of 46 musallas in *Karangsuko* Village. This activity aimed to obtain a factual overview of the institutional conditions and religious activities of the musallas. The aspects observed included the existence of a management structure, the division of duties among the *takmir*, operational legality, religious activities, and the state of institutional management.

Interview

Interviews were conducted with a number of parties directly involved in the management of the musallas, including the *takmir*, the NU Branch Chairperson, representatives of the Pagelaran Subdistrict LTMNU, and officials from the *Karangsuko* Village Government. The interviews aimed to gather information regarding the musallas' management practices, challenges in establishing a management structure, the division of responsibilities, and the stakeholders' expectations regarding the institutional strengthening of the musallas.

Focus Group Discussion (FGD)

Focus Group Discussions (FGDs) were done among the team members and other stakeholders to review and analyze the findings of the village condition assessment, identify priority problems, and formulate possible solutions. Among other things, one of the topics discussed was the organizational arrangement of *takmirs*, including the clarification of responsibilities and coordination mechanisms.

Documentation

Documentation was conducted by collecting various documents related to the initial conditions, the implementation process, and the program's outcomes. These documents included data from the musalla survey, management structure charts, activity attendance lists, outreach invitations, management Decisions (SK), meeting minutes, organizational structure posters, and photos of activities.

Data Analysis Methods

The data collected were analyzed using qualitative descriptive analysis supplemented by simple descriptive statistical analysis. The analysis was conducted to organize, categorize, and interpret the information obtained during the mapping process and the implementation of the program to strengthen the institutional capacity of the musalla.

Qualitative data analysis was conducted in three stages. First, data reduction—the process of selecting and focusing on information relevant to the research focus, specifically the conditions of the management structure, division of tasks, institutional legality, coordination, and program implementation. Second, data presentation, which involved compiling information from observations, interviews, focus group discussions (FGDs), and documentation into descriptive narratives and tables. Third, drawing conclusions, which involved interpreting the findings to explain the main issues, the need for institutional strengthening, the intervention process, and the program's achievements.

Quantitative data were analyzed using simple counts and percentages. This analysis was used to describe institutional conditions based on the results of data collection from 46 musallas, such as the number of musallas that already had a management structure and the number of musallas that already had an IJOP. Percentage calculations were performed by comparing the number of musallas meeting specific indicators with the total number of musalla surveyed.

RESULT AND DISCUSSION

Finding

Overview of the Institutional Status of the Musallas in *Karangsuko* Village

The results of data collection and observations of 46 musallas in *Karangsuko* Village, *Pagelaran* Subdistrict, Malang Regency, indicated that these musallas played a vital role in the religious life of the community. However, from the perspective of institutional governance, most musallas still required strengthening, particularly in terms of organizational structure, division of duties, operational legality, administration, and coordination among administrators.

One of the main issues identified was that the management of these musallas tended to remain informal and family based. Of the 46 musallas surveyed, only 5 had a management structure accompanied by clear job descriptions. Consequently, the remaining 41 musallas did not yet have adequately documented organizational structures and division of duties.

Similar issues were also found regarding legal compliance. Only 3 out of 46 musallas had obtained an Operational Permit (IJOP). This situation indicated that the majority of musallas still required assistance in strengthening their institutional legal standing.

In addition to these two aspects, the survey results also revealed a variety of religious activities and social services. A total of 18 musallas organized *Majelis Ta'lim*

activities, 6 had LAZISNU units, and 14 consistently hold congregational prayers and the call to prayer five times a day.

These data are presented in Table 1.

Table 1. Initial Institutional Conditions of the Musallas in *Karangsuko* Village

No.	Indicators	Number	Percentage
1	Having a clear organizational structure and division of responsibilities	5	10,9%
2	Holding an Operational Permit (IJOP)	3	6,5%
3	Organizing *Majelis Ta'lim*	18	39,1%
4	Operating a LAZISNU unit	6	13,0%
5	Consistently holding congregational prayers and the call to prayer five times a day	14	30,4%
	The number of musallas surveyed	46	100%

Source: Data collection and social analysis results from the integrated community service team members at Al-Qolam University, Malang (2026). Percentages were calculated based on a total of 46 musallas.

The percentage of musalla that had a management structure and a division of duties was only 10.9%, while the percentage with an IJOP was 6.5%. These two indicators suggested that organizational restructuring and institutional administration were needs that must be prioritized.

Meanwhile, the presence of *Majelis Ta'lim* activities and LAZISNU units indicated that some musallas had developed religious and social activities. However, these activities were not yet evenly distributed.

Other findings related to coordination and leadership succession. Management practices that tended to be informal had resulted in leadership data not being properly documented. This situation also hindered coordination with NU branches and village governments, particularly regarding the registration of leadership members and religious administrators. On the other hand, the involvement of the younger generation in musalla leadership remained relatively low, so the leadership succession process required further attention.

Analysis of Issues and Needs for Institutional Strengthening

Based on the results of observations, interviews, and discussions with stakeholders, the issues surrounding the management of the musallas in Karangsuko Village could be grouped into several categories.

First, the organizational structure and division of tasks were not yet well-defined. Most musallas did not yet have a formally documented management structure. As the management system relied on family connections, there were instances when the duties of the management staff were vague.

Second, weak administration and institutional legal standing. The low number of musallas with IJOPs indicated the need to strengthen administration as the foundation for institutional development.

Third, coordination among institutions remained suboptimal. Managing a musalla requires coordinated relationships with religious organizations and the village government. However, the lack of organized management data had prevented coordination from functioning optimally. Therefore, a data collection mechanism and the strengthening of institutional relationships between the *takmir*, the NU Branch (Ranting NU), the NU Local Management Board (LTMNU), the NU District Council (MWCNU), and the Karangsuko Village Government were necessary.

Fourth, limited leadership renewal. The involvement of the younger generation in musalla management remained relatively low.

Considering these issues, the initiative of enhancing professionalism of musalla administrators concentrated on redefining, distribution of responsibilities among different bodies, ensuring solid administration, and cooperating with relevant organizations. The aim of this initiative was not to take over the management or ownership of the mosque but rather to provide guidance on how to make the work of the institution more efficient and well-organized.

Implementation of the Programs to Strengthen the Professionalism of *Takmir*

Based on the results of a social analysis, the program to strengthen the professionalism of mosque administrators was designated as one of the main work programs of the Integrated Community Service Program from Al-Qolam University in Malang. This program was implemented through collaboration between the community service team members, the *Karangsuko* Village Government, the *Karangsuko* NU Branch, the *Pagelaran* Subdistrict MWCNU, LTMNU, LAZISNU, and the musalla administrators.

The program's implementation focused on establishing and organizing the mosque management committee's structure as an initial step toward strengthening institutional governance. These activities were carried out through the following stages.

Survey of the Condition of Musallas

The initial phase of the program involved conducting a survey of the 46 small musallas in *Karangsuko* Village. The purpose of this survey was to gather information on the institutional status, management structure, legal status, and religious activities of each small musalla.

The survey results were used as the basis for determining support needs and formulating the program's direction.

Outreach on Professionalism for Takmir

The next phase involved an outreach program on the importance of professionalism among musalla administrators and the institutional organization of the musalla. The outreach activity was held on July 21, 2026, and involved LTMNU, the *Karangsuko* NU Branch, Mr. Hasyim, and LAZISNU.

This outreach served as a platform to convey the importance of management structures, division of duties, administration, and coordination between musalla administrators and relevant religious institutions.

Filling and Organizing the Management Structure

Following the informational session, the activity continued with the distribution of forms for filling out the management structure of the *takmir*. These forms were used to identify the composition of the management board for each musalla and to assist in the organizational structuring process.

At this stage, the community service team members played a role in assisting with the process of filling out the forms and organizing the management structure.

Inauguration and Installation of the Musalla Management Committee

The next step was the Inauguration and Installation of the Musalla Management Committee. According to the activity report, the inauguration ceremony was successfully held for 26 musalla management committees in *Karangsuko* Village.

The inauguration ceremony was led by the Chair of the *Pagelaran* Subdistrict MWCNU. The series of activities included the reading of the management decree by the Chair of the *Karangsuko* NU Branch, the inauguration and recitation of the oath by the musalla management committees—led by the Chair of the *Pagelaran* MWCNU—as

well as the signing of the minutes. The event continued with the presentation of the management decrees and organizational structure plaques to each committee.

The official decrees and minutes provided administrative documentation for the newly appointed management committees and could support future institutional coordination.

Results and Achievements of the Institutional Strengthening Program

The main outcome of the program to strengthen the professionalism of mosque management committees in Karangsuko Village was the formation and inauguration of 26 management committees. This achievement resulted from a series of activities, including data collection, outreach, filling leadership positions, organizing management structures, and the inauguration ceremonies.

When compared to the total of 46 musallas surveyed, the 26 management committees that had been inaugurated account for approximately 56.5%. This percentage reflected the coverage of the inauguration results relative to the number of musallas targeted in the data collection, not the percentage increase in the professional competence of the mosque administrators.

Table 2. Achievements of the Program to Strengthen the Professionalism of *Takmir*

No.	Activities/Indicators	Targets or Beneficiaries	Achievements
1	Data Collection on Musallas Conditions	46 musallas	Data on all 46 musallas was successfully collected.
2	Distribution of Invitations	*Takmir*	Invitations were distributed on July 20, 2026.
3	Socialization of Professional Mosque Management	*Takmir* and relevant stakeholders	The socialization activity was conducted on July 21, 2026.
4	Completion of Management Structure Forms	Musallas participating in the program	Management structure forms were distributed and used for data collection.
5	Organization of Management Structures	Musallas participating in the program	Management structures were organized in preparation for the inauguration.
6	Inauguration and Installation of Musalla Management Committees	Management committees of participating musallas	A total of 26 musalla management committees were officially inaugurated.
7	Issuance of Management Documents	Newly inaugurated management committees	Decrees of Appointment (*Surat Keputusan*/SK) and official minutes of the inauguration were issued/prepared as part of the inauguration process.
8	Handover of Institutional Identification Materials	Newly inaugurated management committees	Decrees of Appointment and management structure plaques were handed over.

Source: Adapted from the Integrated Community Service report by Al-Qolam University, Malang (2026).

The most tangible achievement was the organization and formal recognition of 26 musalla management committees. Thus, the program had produced administrative outputs in the form of management structures, formal recognition documents, and institutional identities for the participating musallas.

In addition to these achievements, the program also strengthened coordination among stakeholders. The involvement of the *Karangsuko* Village Government, the NU Branch, MWCNU *Pagelaran*, LTMNU, LAZISNU, and the musalla management committees demonstrated that the institutional organization of mosques was not solely the responsibility of individual committee members but also required support from local organizations and the government.

Analysis of Achievements and Aspects Requiring Follow-Up

Although the program had yielded concrete achievements, the evaluation results indicated that the institutional strengthening of the musallas had not yet been fully completed. This related to the scope of the program as outlined in the five-year roadmap, covering the period 2026–2031. Therefore, the achievements during the Integrated Community Service of 2026 should be understood as the initial stage of the process of strengthening institutional governance.

Several indicators that still required follow-up were presented in Table 4.3.

Table 3. Aspects of Institutional Strengthening Requiring Follow-Up

No.	Aspect	Conditions/Achievements During the Integrated Community Service Program	Follow-up Needs
1	Formal Management Structures Across All Musallas	Not all 46 musallas had established formal management structures.	Providing assistance to musallas that had not yet established formal management structures.
2	Completeness of Management Structures and Job Descriptions	The minimum target of 80% had not been fully achieved.	Improving management structures and clarifying the division of responsibilities.
3	Operational Legality (IJOP)	Not all musallas had obtained operational permits (IJOP).	Providing administrative assistance and support for IJOP applications.
4	Database of *Takmir* and *Amil Syar'i*	Initial data had been collected, but full data integration had not yet been achieved.	Integrating data among the NU Branch Organization (*Ranting* NU), the NU *Da'wah* Institute (LDNU), and the Village Government.
5	Administrative and Financial Management	Establishing master administrative records and financial records had not been a primary achievement.	Providing institutional administrative tools and assistance in their use.
6	Leadership Regeneration	The establishment of youth organizations at musalla had not yet been realized.	Developing leadership regeneration and encouraging youth participation.
7	Strengthening Social Functions	The establishment of LAZISNU units across all musallas had not yet been achieved.	Providing assistance in establishing and developing LAZISNU units.
8	Development of Religious and Economic Activities	SAMAMI and productive *waqf* development had not yet been implemented during the initial phase.	Developing activities gradually according to the needs of each musalla.

Source: Adapted from the evaluation of the integrated community service program achievements of Al-Qolam University, Malang (2026).

Based on Table 3, there are several aspects that should be prioritized for development. First, guidance should continue to be provided to musallas that did not yet have a formal management structure. This was important so that the program's results were not limited to the 26 musallas that had already been officially recognized but could gradually extend to all registered musallas.

Second, strengthening administrative and legal frameworks must be a priority for future efforts. The establishment of a management structure alone did not fully address institutional administrative needs. Therefore, the organizational structure documents must be supplemented with a division of duties, a master register, administrative records, and supporting documents for the IJOP application.

Discussion

The Program's Contribution to Strengthening the Professionalism of *Takmir*

The research findings indicated that issues regarding the professionalism of *takmir* in *Karangsuko* Village were closely linked to institutional governance conditions. The low number of mosques with a clear management structure and division of duties highlighted the need for organizational restructuring as the foundation for more focused management.

In this context, establishing a management structure and formally appointing mosque administrators were the first steps toward strengthening institutional aspects. An organizational structure provided clarity regarding the composition of the management team, while official decrees and meeting minutes served as the administrative basis for the appointed management.

Another contribution was evident in the program implementation model, which involved various stakeholders. The institutional restructuring of the musalla was not carried out solely by Integrated Community Service team members but also involved religious organizations, the village government, and the musalla management committee. The team members served as facilitators and mentors, while the mosque administrators remained responsible for managing their institution.

However, the results of this study also indicated the need to distinguish between administrative achievements and improvements in the competence of management. The formation of 26 management boards, the issuance of official decrees, and the presentation of plaques served as evidence of strengthened institutional formalities. These achievements could not yet be used as direct evidence that the managerial capabilities, financial transparency, service quality, or management effectiveness of each *takmir* had improved. Measuring these aspects required ongoing guidance and more systematic evaluation.

Therefore, the primary contribution of this program lied in the establishment of an initial foundation for the institutional governance of the musalla through structural reorganization, the formalization of management bodies, the provision of organizational documents, and the strengthening of multi-stakeholder coordination.

CONCLUSION

An initiative aimed at enhancing the capacity of mosque administrators in Karangsuko village has shown that in order to improve overall governance of mosques, strong organizational structure, spreading of different responsibilities among people working for the mosques, as well as better coordination with involved people, must take place beforehand. The data obtained from 46 musallas indicates that almost all of them lack proper organizational structure or necessary institutional papers. To address these issues, the program was implemented through data collection, outreach, restructuring of management bodies, and the formal appointment of mosque administrators, involving 26 musallas. These achievements provided an administrative and organizational foundation for more focused mosque management, while also strengthening the involvement of village governments, religious organizations, and the community in the development of mosque management committeesYet, the implementation and standardization of management hierarchies alone did not lead to an increase in managerial capability and the quality of mosque services. Consequently, it was necessary to develop ongoing assistance—particularly with respect to enhancing managerial and financial management, working through legal aspects of the

organization, clarifying functions and responsibilities, and training managers—for the institutional structure that has been created to eventually be able to transform into a more professional, orderly, and sustainable mosque governance system.

BIBLIOGRAPHY

Afiq, Ahmad Zubadul, Farida Umi Choiriyah, and Bastomi Dani Umbara. "Manajemen Penguatan Tata Kelola Keuangan Masjid Berbasis Transparansi Dan Akuntabilitas" 6 (2025): 100–110.

Albahi, Muhammad, and Evan Hamzah Muchtar. "Penguatan Peran *Takmir* Masjid Dalam Pengelolaan Zakat Produktif Untuk Pemberdayaan Ekonomi Jamaah Di Kabupaten Bandung" 1, no. 1 (2026): 37–55.

Dan, Yayasan, *Takmir* Masjid, Di Kecamatan, and Batang Batang. "Pendampingan Manajemen Dan Tata Kelola Masjid Bagi Pengurus" 4, no. 4 (2025): 1147–55. https://doi.org/10.60004/komunita.v4i4.715.

Effendi, Yusli, Reza Triarda, Adhi Cahya Fahadayna, and Universitas Brawjaya. "Implementasi Aplikasi E-Masjid Dalam Penguatan Administrasi Dan Transparansi Keuangan" 5, no. 3 (2025): 1017–30.

Fauziah, Nur Dinah, Fatkhiyatus Su, Ismi Zahria, Kamilatun Nisak, Universitas Kh, Abdul Chalim, and Kata Kunci. "Penguatan Kapasitas Kelembagaan Masjid Melalui Implementasi Model Wakaf Produktif Di Masjid Roudhotul Muchlisin Penguatan Fungsi Masjid Adalah Wakaf . Dalam Perspektif Historis , Wakaf Telah Berbagai Aktivitas Keagamaan , Pendidikan , Kesehatan , Pelayanan Sosial , Hingga Kedermawanan Individual , Melainkan Instrumen Ekonomi Sosial Yang Mampu" 4, no. 1 (2025): 16–32.

Julianto, Putra Rizki, Aji Damanuri, Universitas Islam, Negeri Uin, Kiai Ageng, and Muhammad Besari. "Strategi Pengembangan Sumber Daya Insani Berbasis Nilai Islam Pada *Takmir* Masjid Baitul Mukhlisin Ponorogo" 2, no. 1 (2026): 574–87.

Kurniawan, M Agus, Meisya Nadhira Aluna, Arsyad Ziyad Kamil, Adzkia Humaira, Navid Faris Alhaq, and Tsaqif Rasyid Alfarel. "Pendampingan Manajemen Meningkatkan Tata Kelola Akuntabel Administrasi Masjid Untuk Organisasi Keagamaan Yang" 2 (2026): 26–37. https://doi.org/10.55984/bakti.

Rosyidi, Muh Hasyim, M Chotibuddin, Zakiyatul Abidah, and Arif Maghfur. "Bakti Insani : Jurnal Pengabdian Dan Pemberdayaan Penguatan Manajemen Kelembagaan Masjid Nurul Huda Di Desa Nambi Melalui Pelatihan Administrasi Dan Keuangan Bakti Insani : Jurnal Pengabdian Dan Pemberdayaan" 01, no. 02 (2025): 70–78.

Wasik, Abdul, Lailatul Usriyah, Irma Nurhayati, I A I At-taqwa Bondowoso, Uinkhas Jember, and I A I Miftahul Ulum. "MASYARAKAT MELALUI SEKOLAH MANAJEMEN MASJID" 14, no. 1 (2026).