DEVELOPMENT OF MOSQUE ORGANIZATIONS AS LEARNING ORGANIZATIONS IN THE PERSPECTIVE OF MARQUARDT'S THEORY

Mohammad Muhyidin Nurzaelani[1*], Yogi Wiratomo[2], Muhammad Japar[3], Dian Herdiati[4]

[1,2,3,4]Sekolah Pascasarjana, Universitas Negeri Jakarta
*mohammad.muhyidin@mhs.unj.ac.id
yogi.wiratomo@mhs.unj.ac.id
mjapar@unj.ac.id
dherdiati@unj.ac.id

Abstrak

Saat ini terdapat fenomena menarik terkait perkembangan dan semangat memakmurkan Masjid di Indonesia. Bukan hanya terkait perkembangan jumlahnya, perkembangan desain bangunannya, tapi juga terkait dengan perkembangan organisasi dan manajemennya. Tren pengelolaan masjid saat ini menunjukkan pengelolaan masjid yang lebih profesional, Masjid bukan lagi hanya menjadi tempat salat, tetapi banyak organisasi masjid yang mencoba mengembalikan fungsi masjid seperti pada zaman Rasullullah SAW, sebagai tempat ibadah yang juga dapat berperan dan berfungsi sebagai tempat pendidikan dan sosial kemasyarakatan. Penelitian ini dilakukan dengan menggunakan metode penelitian kualitatif dengan pendekatan studi literatur (literatur review) atau dengan jenis penelitian studi pustaka (library research). Penelitian ini memanfaatkan literatur (kepustakaan) baik berupa jurnal, prosiding, maupun buku. Fokus utama penelitian ini adalah untuk menganalisis dan mendeskripsikan bagaimana mengembangkan manajemen Masjid menjadi organisasi belajar dalam perspektif teori Marquardt, yaitu model sistem organisasi belajar yang meliputi pembelajaran, organisasi, manusia, pengetahuan, dan teknologi. Dari berbagai informasi terkait profil, program, dan kegiatan-kegiatan Masjid di Indonesia, dapat dilihat bahwa telah banyak Masjid yang menjadi organisasi belajar. Teori Marquardt tentang model sistem organisasi belajar dapat menjadi *framework* bagi organisasi Masjid dalam mengembangkan Masjid sebagai organisasi belajar yang anggotanya memiliki kemauan belajar secara kuat dan kolektif serta terus-menerus/kontinyu untuk meningkatkan diri dan organisasinya demi keberhasilan bersama.

Kata kunci : Masjid; Organisasi Belajar; Model Sistem Organisasi Belajar

Nurzaelani, M. M., Wiratomo, Y., & Japar, M.

Abstract

Currently, there is an interesting phenomenon related to the development and enthusiasm for prospering mosques in Indonesia. Not only related to the development of their numbers, the development of their building designs, but also related to the development of their organizations and management. The current trend in mosque management shows more professional mosque management, mosques are no longer just places of prayer, but many mosque organizations are trying to restore the function of mosques as in the time of the Prophet Muhammad SAW, as a place of worship that can also play a role and function as a place of education and social community. This research was conducted using a qualitative research method with a literature review approach or with a library research type. This research utilizes literature (library) in the form of journals, proceedings, and books. The main focus of this research is to analyze and describe how to develop mosque management into a learning organization from the perspective of Marquardt's theory, namely a systems learning organization model that includes learning, organization, humans, knowledge, and technology. From various information related to the profile, programs, and activities of mosques in Indonesia, it can be seen that many mosques have become learning organizations. Marquardt's theory on the learning organization system model can be a framework for mosque organizations in developing mosques as learning organizations whose members have a strong and collective desire to learn continuously to improve themselves and their organization for mutual success.

Keywords: *Mosque; Learning Organization; System Learning Organization Model*

I. Introduction

Currently, there is an interesting phenomenon related to the development and enthusiasm for prospering mosques in Indonesia. Not only related to the development of their numbers, the development of their building designs, but also related to the development of their organizations and management. Currently, there are more and more organizations and NGOs that are oriented towards empowering mosque communities, not only the Indonesian Mosque Council which is the parent organization of the Mosque Prosperity Council (DKM) throughout Indonesia, such as the Badan Koordinasi Remaja Masjid Indonesia (BKPRMI), Majlis Taklim, and other organizations under DKM. The current trend in mosque management shows more professional mosque management, mosques are no longer just places of prayer, but many mosque organizations are trying to restore the function of mosques as in the time of the Prophet Muhammad SAW.

Abudin Nata appreciated this development by saying that "*the mosque not only plays a role as the main supporter of ritual worship activities that function to improve mental spiritual health, but has also been used for various other social community activities. Likewise, the architectural design of the mosque, name, program, management, characteristics of the congregation and others have also experienced extraordinary improvements*" (Nata, 2021).

Etymologically, the word "mosque" comes from Arabic with the root word: "sajad-yasjudu-masjidan" which means "place of prostration or place of prayer". According to Shaykh Sa'id Ali ibn Wahf al-Qathani in Samad et al. (2021) a mosque is a place

specifically provided for the five daily obligatory prayers in congregation routinely; not incidental. Different from the place used for the 'Eid prayer which is called a mushalla or open field. According to Nata (2021) in terms of etymology, a mosque is an isim makan (name of a place) from the vocabulary sajada, which means a place of prostration. Because prostration is the main characteristic of the work of prayer, the mosque can also be interpreted as a place of prayer.

Quraish Syihab in Suryawati (2021) explains that the mosque is a place for carrying out various Muslim activities that reflect submission and obedience to the creator. According to Abubakar, the mosque is a place to motivate oneself and awaken spiritual strength and increase the faith of a Muslim. Meanwhile, Moh. E. Ayub defines the mosque as a place for Muslims to gather and perform congregational prayers by increasing solidarity and connecting brotherhood among the Muslim community (Suryawati, 2021). From several definitions presented above, it can be concluded that the mosque is not only a place to perform prayers but is a place for various activities including social activities.

If we look at the current trend of mosque management which is increasingly professional, it can be said that the Jogokariyan Mosque in Yogyakarta is a trend setter which is famous for its zero rupiah cash, whose management pattern has been widely adopted by many other mosques in Indonesia. Currently, similar mosques are developing in various regions in Indonesia which are managed with professional management, such as the Kapal Munzalan Indonesia Mosque which was founded by H. Muhammad Nur Hasan in Kubu Raya, West Kalimantan in 2012 which is currently managed by KH. Luqmanulhakim and is famous for its programs such as the "Gerakan Infaq Beras (GIB)" and with volunteers called the "Pasukan Amal Sholeh (PASKAS)".

The management of the Masjid Kapal Munzalan Indonesia has also been widely adopted by other mosques in Indonesia, such as the Masjid Muslim Billionaire with its slogan, "Masjid Bahagia", founded by dr. Andhyka Sedyawan, with various activities whose management system has also been adopted by other mosques in various regions in Indonesia.

The trend of professional mosque management that serves the congregation with full service continues to spread to various regions in Indonesia, one of the figures who has spoken out a lot about it is Rendy Saputra, a management expert in Indonesia. In addition to the three mosques above, many other mosques have begun to be managed with professional management such as Masjid Sejuta Pemuda in Sukabumi, Masjid Malikal Mulki in Bogor, Masjid Baitul Huda in Bandung, and so on.

Islam views everything must be done neatly, orderly, and regularly, not only the goal is good, but the method or process must also be carried out well. The management process is basically planning everything properly so that it gives birth to confidence in doing something according to the rules that will produce benefits (Imanuddin et al., 2022).

The General Chairman of the Pusat Dewan Masjid Indonesia (PP DMI) Muhammad Jusuf Kalla Muhammad Jusuf Kalla said that in Indonesia there are 800,000 mosques, making Indonesia the country with the largest number of mosques in the world. With such a fantastic number of mosques, if the mosques are managed very well, of course it will have a big impact on the progress of the nation (Antara.com, 2020)

In organizational management science, there is currently a trend related to learning organizations with two figures, namely Peter Senge with The Fifth Discipline and Michael J. Marquardt with the Systems Learning Organization Model. According to Peter Senge (1990) a learning organization is an organization whose members continuously expand their capacity to create the results they really want, new expansive thinking patterns are fostered, collective aspirations are liberated, and people continuously learn to see the organization as a whole together, while according to Marquardt in Japar et al. (2023) a learning organization is an organization that is willing to learn strongly and collectively and continuously improve itself to acquire, organize, and use knowledge for mutual success. Learning organizations also empower human resources within and around them, and utilize technology to improve their learning processes and productivity. Marquardt (2002) explains that new learning organizations are able to harness the collective genius of their people at the individual, group, and system levels. This ability, combined with better organizational status, technology, knowledge management, and people empowerment, will enable organizations to leave the competition behind.

In the Decree of the Director General of Islamic Community Guidance in 2014, mosque management has three areas, namely: (1) "Imarah", related to mosque prosperity activities such as worship, education, social activities, and commemoration of Islamic holidays; (2) "Riayah", related to mosque maintenance activities such as the beauty, cleanliness and security of the mosque; and (3) "Idarah", related to planning, organizing, implementing, supervising and reporting.

II.   Methods

This research was conducted using a qualitative research method with a literature review approach or with a library research type. This research utilizes literature in the form of journals, proceedings, and books. The main focus of this research is to analyze and describe how to develop mosque management into a learning organization from the perspective of Marquardt's theory, namely the learning organization system model which includes learning, organization, people, knowledge, and technology. The data analysis procedure carried out is through data searches through journal articles, proceedings articles, and books which are then reduced by selecting, simplifying, focusing, and analyzing literature that is in accordance with the research objectives. Furthermore, the data is presented in the form of text or narrative based on the results of the analysis carried out, then the data is concluded so that conclusions can be

obtained related to the focus or objectives of the research (Japar et al., 2023). This literature study examines data sources both primary and secondary related to the concept of mosque management and learning organizations in order to build mosques as learning organizations in accordance with Michael J. Marquardt's Systems Learning Organization Model theory.

III. Discussion

A. Role and Function of Mosques

Ahlan (2022) in his research presents information that during the time of the Prophet Muhammad SAW, mosques have functioned as a number of centers of social interaction for Muslims. Some of the functions of the mosque include as a center of worship, a center for resolving the problems of the people in legal aspects, an Islamic information center, a center for empowering the people's economy through the management of the Baitul Mal by the Amil Agency, and a center for education and teaching such as basic religious teachings and other Islamic teachings. Because, at that time the mosque became a place of education for Muslims regardless of status and class.

According to Castrawijaya (2023), the role and function of the mosque during the time of the Prophet Muhammad SAW were as follows: a place for worship, a meeting place, a place for consultation, a place for social activities, a place for treating the sick, a place for fostering the community and Islamic preaching activities.

According to Bahri in (Imanuddin et al., 2022) Since the time of the Prophet, mosques have also functioned as centers of culture, science, information, development of the people's economy, and regulation of war strategies. According to (Prabowo, 2017) the role and function of the mosque are not only as a place of ritual worship (mahdhah) but also broader social worship (ghairu mahdhah) in the fields of economics, education, socio-culture and others. So that the mosque has a strategic role as a center for fostering the community in an effort to protect, empower, and unite to create a quality, moderate and tolerant community.

According to Ayub in (Ahlan, 2022) in several historical literatures, some information has been presented that during the time of the Prophet Muhammad SAW, the function of the mosque was as follows.

1. Center of worship, such as prayer, dhikr and other Mahdhah worship practices.
2. Center of education and teaching, such as basic religious teachings and other Islamic teachings. Because at that time, the mosque became a place of education for all levels of the Muslim community.
3. Center for resolving the problems of the community in the legal aspect (judicial), such as issues of disputes, adultery, and other legal issues.
4. Center for empowering the community's economy through Baitul Mal.
5. Center for Islamic information.

6. Even once as a training center for Islamic troops and the affairs of the Prophet's government.

According to Utami et al. (2024), as the main place of worship for Muslims, mosques not only function as a place to perform prayers, but also as a center for educational, social, and religious activities. Furthermore, according to Badan Kesejahteraan Masjid (BKM) Pusat (2000) mosques have social, educational, unifying, and religious functions.

From the explanation regarding the role and function of the mosque, it can be concluded that the mosque is a place where organizations that carry out the function of the mosque as a place of worship can also play a role and function as a place of education and social community.

B. Mosque Organization

A mosque is an organization that is the center of worship, preaching, tabligh, and Islamic civilization. Mosque management applies the concept of management in order to achieve efficiency and effectiveness (Imanuddin et al., 2022). n Indonesia, mosques are managed by an organization called Dewan Kemakmuran Masjid (DKM). Nationally, it is led by an organization called Dewan Masjid Indonesia (DMI) which has representatives both at the provincial and city/district levels. DKM itself can have other organizations within it such as mosque youth, mosque youth, taklim councils, and so on.

According to the Decree of the Director General of Islamic Community Guidance Number DJ.II/802 of 2014, the Organizational Structure of the Mosque Management consists of at least Advisors, Chairperson, Secretary/Chairperson of the Idarah Division (management), Treasurer, Chairperson of the Imarah Division (prosperity activities) and Chairperson of the Ri'ayah Division (maintenance and procurement) with the number of administrators adjusted to the scope of work.

Along with the development of the role and function of the Mosque today, it can be seen that the Mosque is starting to become a learning organization that continues to learn and teach by utilizing human resources and technology to continue to develop. The Mosque Organization is currently seen as a professional organization that has various programs as solutions to the problems of the community.

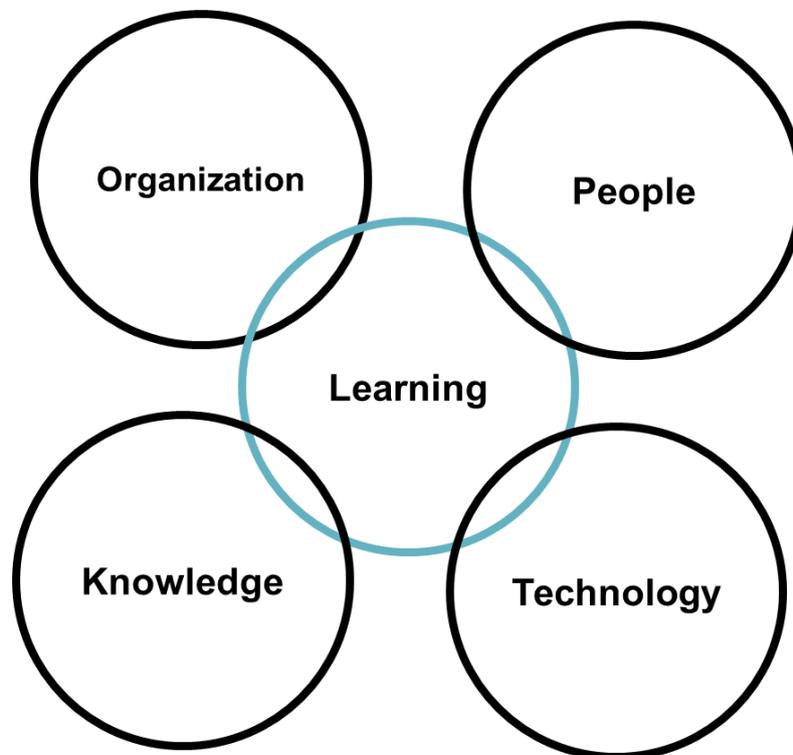## C. Mosque as a Learning Organization

The development of mosque management today is very interesting to review from the perspective of a learning organization. Learning institutions can be designed and run as learning organizations. In other words, mosques can be built as learning organizations by adopting a learning orientation. This means involving everyone in the system (congregation) in expressing their aspirations, building their awareness, and developing their abilities together (Senge, 2012).

Currently, there are two theories that are widely used as the basis for learning organizations, namely "The Fifth Discipline" by Peter Senge and the "Systems

Learning Organization Model" by Michael J. Marquardt. This study will discuss the Mosque as a learning organization from the perspective of Marquard's theory of the System Learning Organization Model.

According to Marquardt (2002), Systems Learning Organization Model consists of five subsystems, namely learning, organization, people, knowledge, and technology. The organizational, human, knowledge, and technology subsystems are needed to improve and complement learning, which will then permeate the other four subsystems. If one of the subsystems is weak or absent, the other subsystems will be significantly disrupted. According to Marquardt (2002), an organization is impossible and cannot be maintained without understanding the five subsystems of the learning organization, namely Learning, Organization, People, Knowledge and Technology.

In order to build a mosque as a learning organization, it is necessary to formulate steps in accordance with the theory of the learning organization system model from Michael J. Marquardt, this formulation is examined as follows.

Picture 1. Systems Learning Organization Model Michael J. Marquardt (2002)

1. Learning Subsystem

Learning is a core subsystem to become a learning organization. Marquardt identifies the learning subsystem into 3 levels, 5 skills, and 3 learning methods/approaches. Learning occurs at 3 levels, both individual, group, and organization. The five main skills needed to maximize organizational learning are systems thinking, mental models, personal mastery, independent learning, and

dialogue are needed to maximize learning organizations. Furthermore, three learning methods/approaches are adaptive learning, anticipatory learning, and action learning.

Mosques as learning organizations must implement learning subsystems to foster a culture of learning both among mosque administrators and the congregation in general. This is in accordance with the function of the mosque as a center of education and in the Decree of the Director General of Islamic Community Guidance in 2014 it is included in the realm of the Imarah. According to Samad et al. (2021), the mosque is a madrasah for the people in the broadest sense.

a. Individual Learning

Individual learning refers to changes in skills, insights, knowledge, attitudes, and values acquired through self-directed learning, technology-based learning, and observation. (Marquardt, 2002). Individual learning in the Mosque organization aims to develop the competence of mosque administrators and congregations through independent learning or through training, studies, and seminars. Examples of activities that can be implemented are:

- Training on mosque management, fiqh, or technology.
- Leadership training, motivational training, and self-management.
- Provision of learning resources based on Islamic literature and management to improve individual knowledge.
- Learning through experience, both through individual reflection and group discussion.

b. Pembelajaran Tim

Group or team learning includes the enhancement of knowledge, skills, and competencies achieved by and within groups (Marquardt, 2002). Team learning in the Mosque organization aims to encourage collaboration between members of the management and the mosque community. Examples of activities that can be implemented are:

- Regular meetings to evaluate activities and divide tasks.
- Small group discussions to solve common problems, such as social programs or Ramadan activities.
- Building a culture of mutual support and sharing knowledge between team members.
- Formation of cross-functional work teams to share experiences and learn from each other.

c. Organization Learning

Organization learning represents the increase in intellectual capability and productivity gained through commitment and opportunity for continuous improvement throughout the organization (Marquardt, 2002). Organizational learning in the Mosque organization aims to build the Mosque into an organization that has a commitment and utilizes opportunities for continuous improvement, always adapts, and learns from experience. Examples of activities that can be implemented are:

- Documenting mosque activities to be used as a reference in the future.
- Periodic evaluation of the success and challenges of mosque programs.
- Involvement of the congregation in providing input for the development of Mosque programs and activities.
- Training in conflict management, disaster mitigation, child-friendly Mosques, team building, and fund-raising management.
- Comparative studies (best practices) related to Mosque management to other Mosques.

2. Organization Subsystem

Learning organizations must have four key components of organizational subsystems, namely Vision, Culture, Strategy and Structure (Marquardt, 2002). In the organization subsystem, the Mosque as a learning organization must have a vision, form a structure and culture that supports learning. The vision of the Mosque management is a thought about the existence of the Mosque after it is built, how the Mosque can face the problems of the community (Castrawijaya, 2023). Examples of the implementation of organizational subsystems in a mosque as a learning organization are:

- The mosque forms a shared vision and forms shared values that include the hopes, goals, and direction of the mosque organization. For example, the Jogokariyan Mosque Management determines the Da'wah Map because the mosque must have a clear da'wah map, a real work area, and a recorded congregation. So that it can be measured and accounted for (MasjidJogokariyan.com, 2024).
- Building an organizational culture based on Islamic values such as openness, justice, and deliberation.
- Developing strategies with clear action plans, methodologies, techniques, and steps to achieve a shared vision.
- Implementing a routine evaluation mechanism for mosque programs. •
- Establishment of a flexible mosque organizational structure, allowing innovation and collaboration. According to Slamet, dynamic leadership must integrate cultural development into the work ethic of the mosque organization including noble habits, honest, trustworthy, caring, ethical, honorable, and meaningful characters (Fachrudin et al., 2023).

3. People Subsystem

The human resource subsystem of the Mosque as a learning organization is the manager and leader of the mosque organization, members, stakeholders, and the general public. Empowerment of human resources in a learning organization is intended so that the organization can empower and enable all existing human resource components, both internal and external (Barus, 2021). Mosques must be able to carry out the role of empowerment, coaching, mentoring, and modeling with

the main responsibility to generate and enhance learning opportunities for people around the mosque. Examples of implementation are:

- Create models and learning projects for members of the mosque organization and congregation. For example, developed by the Masjid Kapal Munzalan such as Masjid Enterprise (MasjidEnterprise.id, 2024).
- alancing learning activities and individual and organizational development needs as developed by the Masjid Muslim Billionaire with the Pondok CEO, Santri on Duty, and Leadership Camp Muslim Billionaire programs (MasjidMuslimBillionaire.com, 2024).
- Empowering members of the Mosque organization to learn and share knowledge. For example, the Jamaah Mandiri program from the Jogokariyan Mosque provides prayer training to residents who are not yet able to pray, so that they are no longer embarrassed to go to the mosque to pray in congregation (MasjidJogokariyan.com, 2024).
- Providing educational opportunities for members of mosque organizations, communities, and the surrounding community through mosque scholarships. Many mosques have provided study scholarships for their administrators and congregations, such as the Jamik Mosque of Syiah Kuala University in Banda Aceh, the Masjid Muslim Billionaire in Bogor Regency, Masjid Nurul 'Ashri in Sleman, Masjid Al Munawwarah in Medan City, and so on. Scholarships can be managed from mosque cash or direct scholarships from certain parties, both individuals and organizations, such as scholarships distributed by the Campus through the Campus Mosque or other Mosques.
- Create an entrepreneurship development program for members of mosque organizations, communities, and the surrounding community. This is in line with the Indonesian Mosque Council program which launched the Entrepreneurial Home Program through the DMI Economic Empowerment Department. This program aims to foster an entrepreneurial spirit and encourage digital transformation for UMKM and Mosques in Indonesia (MediaIndonesia.com, 2024). An example of a mosque entrepreneurship development program is ISYEFPreneur which was developed by ISEF BI. (Indonesia Sharia Economic Festival Bank Indonesia), a mosque-based entrepreneurship training program with comprehensive entrepreneurship training materials and experienced mentors. (ISEF, 2020). The GERMAS (Galeri Remaja Masjid) program was launched by Lembaga Pemberdayaan Ekonomi Kreatif, Kewirausahaan, dan Investasi (LPEKIN) BKPRMI South Sulawesi (BPKRMI Sulsel, 2024), and so on. Many mosques in Indonesia have their own businesses that are collected in Baitul Muamalah, such as the Masjid Muslim Billionaire, Masjid Kapal Munzalan, Masjid Jogokariyan, so on, there are even mosques that have Muslim Guest House businesses such as Masjid Ismuhu Yahya in Pontianak City (MasjidIsmuhuYahya.com, 2024).

4. Knowledge Subsystem

Learning organizations manage the knowledge that is acquired and generated by the organization. This includes the acquisition, creation, storage, analysis and data mining, transfer and dissemination, and application and validation of knowledge. Knowledge management is at the heart of building a learning organization. An organization can acquire knowledge from various sources, both knowledge that comes from internal and external to the organization (Marquardt, 2002).

Knowledge management is very important for the Mosque as a learning organization to support decisions. Knowledge management can be obtained through the perception and experience of leaders, members of the organization, congregations, related stakeholders, and the community around the mosque. Examples of activities that can be carried out by the Mosque in the knowledge subsystem are:

- Development of a digital archive system to store data such as financial reports, activities, and donations as future references.
- Development of a database management system to manage information on mosque congregations, to determine the potential of all mosque congregations and utilize it for the benefit of the mosque.
- Utilization of activity evaluation results as a basis for future planning.
- Involvement of congregations in providing input for the development of mosque programs and activities.
- Involvement of congregations in sharing knowledge at the mosque.

5. Technology Subsystem

The technology subsystem consists of supporting, integrated technology networks and information tools that enable access and exchange of information and learning. (Marquardt, 2002). As a learning organization, the mosque must be able to manage technology and utilize it well for learning. The implementation of the technology subsystem in the mosque as a learning organization is:

- Development of a mosque financial management information system that includes financial recording, fund collection, fund distribution, and transparent reporting of mosque funds.
- Development of a mosque administration and secretariat system, including a mosque administration management system, SOP, correspondence, archives and documentation, and administration formats.
- Use of technology for da'wah programs and community services such as the use of live streaming of studies so that more congregations can benefit, the use of websites and social media to disseminate information related to mosque programs and activities, the use of study schedule applications and prayer schedules, and so on.
- Development of a digital archive system to store data such as financial reports, activities, and donations as future references.

- Development of a database management system to manage information on mosque congregations, to find out the potential of all mosque congregations and utilize it for the benefit of the mosque.
- Use of virtual class applications and learning management systems (LMS) to conduct training.
- Development of digital cottages as carried out by several mosques, such as the Ismuhu Yahya Pontianak Mosque, the Muslim Billionaire Mosque in Bogor Regency, and so on.
- Utilization of technology in prospering the earth, so that the congregation not only prospers the Mosque, but also participates in prospering the earth through the ecoMasjid and Zero Waste programs, and other similar activities.

IV. Conclusion

Currently, the spirit of prospering the Mosque is becoming a trend among Muslims in Indonesia. There is an interesting phenomenon related to the development and spirit of prospering the Mosque in Indonesia. Not only related to the development of the number, the development of the building design, but also related to the development of the organization and its management. This phenomenon, the spirit of the community in prospering the Mosque needs to be managed well so that it does not seem careless and can achieve the desired goal of restoring the role and function of the Mosque as in the time of the Prophet Muhammad SAW.

From various information related to the profile, programs, and activities of Mosques in Indonesia, it can be seen that many Mosques have become learning organizations. Marquardt's theory of the learning organization system model can be a framework for Mosque organizations in developing Mosques as learning organizations whose members have a strong and collective will to learn and continuously/continuously to improve themselves and their organizations for mutual success.

The thing that needs to be considered is if the Mosque organization in our environment has not been able to become a learning organization, then we should not blame the takmir, the DKM administrators or other organizations under it, because in reality this change must be carried out gradually, in a process, and with great patience.

V. References

Ahlan. (2022). Peran Masjid Sebagai Basis Peradaban Islam. *Jurnal Kajian Islam Interdisipliner*, *2*(2), 154–165. http://riset.unisma.ac.id/index.php/natiq/article/view/16066DOI:http://dx.doi.org/an-natiq.v2i2.16066

Antara.com. (2020). *Ketum DMI Jusuf Kalla: Jumlah masjid Indonesia terbanyak di dunia - ANTARA News*. Antara.Com.

https://www.antaranews.com/berita/1323622/ketum-dmi-jusuf-kalla-jumlah-masjid-indonesia-terbanyak-di-dunia

Badan Kesejahteraan Masjid (BKM) Pusat. (2000). *Fiqih Masjid*. Badan Kesejahteraan Masjid (BKM) Pusat, Direktorat Jenderal Bimbingan Masyarakat Islam dan Urusan Haji.

Barus, N. (2021). Transformasi PPSDM Aparatur Perhubungan Menuju Corporate University. *Jurnal Ilmiah Edunomika*.

BPKRMI Sulsel. (2024, November 25). *GERMAS Diluncurkan di Makassar, Pilot Project Nasional Pengembangan Kewirausahaan Remaja Masjid - BKPRMI Sulawesi Selatan*. BPKRMI Sulsel. https://bkprmisulsel.id/germas-diluncurkan-di-makassar-pilot-project-nasional-pengembangan-kewirausahaan-remaja-masjid/

Castrawijaya, C. (2023). *Manajemen Masjid : Profesional di Era Digital* (A. Ulinnuha & K. Ahmad, Eds.). Amzah.

Fachrudin, F., Arini, I., & Japar, M. (2023). Analisis Penerapan Konsep Organisasi Belajar pada AB Home Education. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, *4*(2), 2829–2836. http://jurnaledukasia.org

Imanuddin, M., Sudarmanto, E., Yulistiyono, A., Hasbi, I., Eka Darmayanti, T., Jubaidah, W., Suharyat, Y., Fatira, M. A., Syahrul, Y., Murti, A. R., & Rakhmawati, I. (2022). *Manajemen Masjid*. Widina Bhakti Persada Bandung. www.penerbitwidina.com

ISEF. (2020). *ISYEFPrenuer Kompetisi - Indonesia Sharia Economic Festival*. ISEF. https://isef.co.id/kompetisi-isyefprenuer/

Japar, M., Hermanto, H., Djunaidi, D., & Sukardjo, Moch. (2023). Membangun Sekolah Sebagai Organisasi Belajar. *Jurnal Basicedu*, *7*(1), 698–708. https://doi.org/10.31004/basicedu.v7i1.4238

Marquardt, M. J. (2002). *Building the Learning Organization : Mastering the 5 Elements for Corporate Learning* (2nd ed.). DAVIES-BLACK PUBLISHING, INC.

MasjidMuslimBillionaire.com. (2024). *PROGRAM - Masjid Muslim Billionaire*. MasjidMuslimBillionaire.Com. https://masjidmuslimbillionaire.com/program/

MasjidIsmuhuYahya.com. (2024). *Baitul Muamalah - Masjid Ismuhu Yahya Pontianak*. MasjidIsmuhuYahya.Com. https://masjidismuhuyahya.com/

MasjidJogokariyan.com. (2024). *Manajemen Masjid Unggulan - Masjid Jogokariyan Yogyakarta*. MasjidJogokariyan.Com. https://masjidjogokariyan.com/

MasjidKapalMunzalan.id. (2024). *Pendiri dan Sejarah Singkat - Masjid Kapal Munzalan*. https://masjidkapalmunzalan.id/pendiri/

Nata, A. (2021). Peran dan fungsi masjid di Indonesia dalam perspektif pendidikan Islam. *Ta'dibuna: Jurnal Pendidikan Islam*, *10*(3), 414. https://doi.org/10.32832/tadibuna.v10i3.5203

MediaIndonesia.com. (2024, October 25). *DMI Luncurkan Program Rumah Wirausaha Masjid*. MediaIndonesia.Com. https://mediaindonesia.com/humaniora/712290/dmi-luncurkan-program-rumah-wirausaha-masjid

Prabowo, H. (2017). *Ecomasjid: Dari Masjid Makmurkan Bumi* (M. Huda & A. Hilabi, Eds.). Yayasan Pesantren Al-Amanah Sempon.

Samad, D., Zaini, H., Hamzah, A., Ruslan, R., Bahar, M., Asmara, E., Kosim, M., Hakim, R., Abadi, Ri., & Welhendri. (2021). *Masjid Makmur, Memakmurkan dan Pengembangan Ekosistim Syariah Berbasis Masjid* (A. Hamzah, Agusrianto, & Masrial, Eds.). Pimpinan Wilayah Dewan Masjid Indonesia Provinsi Sumatera Barat.

Senge, P. M. (1990). *The Fifth Discipline: The Art And Practice Of The Learning Organization*. Doubleday Currency.

Senge, P. M. (2012). *Schools that learn : a fifth discipline fieldbook for educators, parents, and everyone who cares about education*. Nicholas Brealey.

Surat Keputusan Nomor 802 (DJII-802) Tahun 2014 tentang Standar Pembinaan Manajemen Masjid.

Suryawati, E. (2021). Pemberdayaan Masjid Sebagai Pusat Pendidikan Islam. *Jurnal Ilmu Pendidikan*, *15*(02). http://jurnal.staiskutim.ac.id/index.php/namajurnal

Utami, D. A., Ilyas, D., & Zakaria, R. H. (2024). Histori Masjid Sebagai Pusat Pendidikan Islam di Zaman Rasulullah SAW. *International Conference on Tradition and Religious Studies*. https://proceedings.radenfatah.ac.id/index.php/lc-TiaRS/index