Strategic Formulation Towards A Prosperous Mosque : Case Study Of Izzatul Mu'minin Mosque Lembang

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ABSTRACT
The Izzatul Mu'minin Mosque (MIM) in Lembang aims to extend its impact beyond ritual worship to positively influence the wider community through worship, social, economic, educational, and da'wah activities. To achieve this, MIM seeks to become a regional center of civilization. This study analyzes internal and external factors to develop strategies for transforming MIM into a prosperous mosque, aligning with the Ministry of Religious Affairs' guidelines and the Quranic verse At-Taubah 18. A qualitative research method is used to explore the mosque's context, utilizing observations, interviews, and document analysis to identify practical solutions. The research incorporates a strategic management approach to provide academically sound recommendations that benefit both the mosque and the broader community. Validation is ensured through triangulation of methods and informant input. Using the IE Matrix, MIM is positioned in Cell 5 (Hold & Maintain), while the SWOT Matrix helps generate strategic recommendations. Key strategies include enhancing communication forums for formal and informal discussions, collaborating with external communities for social activities, digitizing the mosque's infrastructure, improving facilities like bathrooms and ablution spaces, offering rest areas for worshippers and tourists, and establishing a baitul mal (financial body) with independent audits to ensure accountability.
Keywords: Mosque; Prosperous; Strategic Management; SWOT; QSPM

INTRODUCTION

The mosque is a very important building in the Islamic religion which is the center of activities and worship for its followers. Some terms for mosques are taken from specific terms, such as the jami' mosque for mosques used for Friday prayers, while mosques that are usually used only for obligatory prayers located in villages, offices, and shops are usually called mushalla. In some areas, the term musholla is also called langar or surau. Mosques were established as a center for community activities because in general mosques are the embodiment of the most important aspirations for Muslims.

In Indonesia, mosques are managed by an institution known as the Mosque Prosperity Council (DKM) or takmir which comes from the Arabic word meaning 'people who take care the mosque'. DKM is a group of people who receive the mandate from the mosque congregation and the community. They are tasked with prospering the mosque, both maintaining the physical mosque and various activities related to the mosque (Hizbullah et al., 2022).

Mosque in the beginning was as a center of civilization that was proven to be able to successfully reform from an inferior society and oppressed position to become one of the great

powers reckoned with in the world from the 7th century to the present day. 70% of mosque activities are actually used for social activities, while 30% are used for vertical and personal worship.

Masjid Izzatul Mu'minin (MIM) is one of 24 mosques in Village Gudang kahuripan located in the Lembang which also tourist area, so that on weekends or holiday seasons it becomes a stopover for tourists to perform worship or just rest. MIM is still managed with a traditional management that has not been able to be accounted for openly and professionally. For example, in making accountability reports or financial reports. In fact, the mosque must have financial reports from financial reporting standards such as the Financial Accounting Standards Statement (PSAK) no. 45 and 109.

From the congregation's side, the number of people attending the five daily prayers is very small compared to the number of residents in the mosque area. It ranges from 10-15 people even though the number of residents around the mosque is more than 500 residents or the mosque occupancy rate is below 2%.

Several mosques in Indonesia that have become national model mosques such as the Jogokariyan Mosque in Yogyakarta and the Kapal Munzalan Mosque in West Kalimantan also have the characteristic of high social impact without disregard personal worship (Auliyah, 2014). Significant growth can be seen in the Kapal Munzalan mosque in Pontianak, where when it was first established it only had assets of 1.5 billion in 2012, growing up to 450 billion in 2022, ZISWAF management from 100 million per year jumped to 108 billion. Thus, the benefits provided also grew from 100 people to more than 500 thousand people (Azzam & Muhyani, 2019).

There were eleven functions and roles of mosques during the time of the Prophet Muhammad which became the basis for the prosperity of a mosque, including a place of worship to Allah, a place to arrange deliberations or meetings, a place for teaching and learning activities or tarbiyah, a center for government regulation, a place for military and martial arts training, a hospital for war victims, a court, a place for social assistance, a reception hall and a transit house, a place to secure prisoners, and a center for information and information for the community (Hatta, 2011). So that Medina, which when the Prophet arrived was on the verge of destruction, turned into the capital city which became the center for the development of Islam throughout the world.

In the Qur'an, there are many verses that mention mosques, but one verse that is the basis for the prosperity of mosques is Surah At-Taubah verse 18. (Ekaviana et al., 2021) conducted research on the Jogokariyan mosque in Yogyakarta which implemented the mosque prosperity application according to the verse are: (1) Provide the best facilities in the mosque, (2) Provide the best service to the congregation, (3) Provide accommodation for receiving and distributing congregation donations, (4) Provide security guarantees in the mosque and the surrounding community.

The prosperity of the mosque encompasses four key stages: (1) Baitullah, which involves establishing the mosque as a place of worship, with worship being the primary objective; (2) Baitul Quran, which transforms the mosque into a center for educational activities based on the Quran; (3) Baitul Mal, which designates the mosque as a repository for wealth collection and distribution to those entitled; and (4) Baitul Muamalah, which aims to free the mosque from dependence on donations, enabling it to fulfill its needs independently.

In addition, the Ministry of Religious Affairs of the Republic of Indonesia (RI., 2014) also regulates the standards for fostering mosque management. KEMENAG RI divides the management of mosque management into three important parts, namely Idarah, Imarah, and Riayah by referring to the function and role of the mosque during the time of the Prophet Muhammad Peace Be Upon Him.

Idarah is a mosque management activity involving planning, organizing, finance, administration, supervision, and reporting. Imarah is an activity to prosper the mosques such as worship, teaching and learning, social activities, and commemorating Islamic holidays. Riayah is an activity to maintain the physical and building facilities, equipment, cleanliness, environment, beauty, and security of the mosque (Mannuhung & Tenrigau, 2018).

Additional strategies that can be applied to mosques such as management, human resources, services, jama'ah strategies.

Table 1. Some of the prosperity issues facing MIM

Prosperity Parameter (QS 9:18, Kemenag 2014, Ikhwani, 2021)	Prosperous Mosque	Masjid Izzatul Mu'minin (MIM)
Baitullah/Riayah	To be a comfortable place of worship with well-maintained facilities.	Even though it is a place of worship, the physical condition is still not well maintained, as can be seen from the number of worshippers who worship at the mosque, which is only around <1% of the total population in the surrounding area.
Baitul Quran/Imarah	Becoming a place of education for the surrounding community Having a strategic plan and evaluating strengths and weaknesses in the marketing.	Activities are still held once a week and only for adults, not yet covering across generations.
Baitul Mal/Idarah	Accountable & transparent financial management	There are no basic standards for financial management.
Baitul Muamalah/Imarah	Providing a place for muamalah to increase the independence of the mosque and the surrounding community.	There are no activities and facilities to build muamalah, so the economic impact is not felt by the community.
Human Resources	Having a clear organizational structure and division of tasks.	There is no organizational structure and division of tasks for DKM administrators.
Marketing	Have a strategic plan and evaluate strengths and	There is no marketing strategy design to meet the needs of the

	weaknesses in serving the congregation & also marketing position	community and invite the community to worship at the mosque.
Jama'ah	Having a congregation mapping	There is no congregation mapping

Strategy formulation involves defining the organization's vision and mission, identifying the organization's external strengths and weaknesses, assessing internal resources and capabilities, developing alternative strategies, and selecting the most appropriate strategy to implement within three stage, input stage, matching stage, and decision stage.

METHOD

This study employs a qualitative research method as the primary approach for collecting and analyzing data, which will be used to formulate strategic recommendations. The qualitative method focuses on understanding phenomena from the perspectives of participants within their natural settings, enabling the researcher to gain in-depth insights. By utilizing an interpretive approach, this method allows for the exploration of complex behaviors, attitudes, and interactions in real-world contexts. Through interviews, observations, and document analysis, data will be gathered to provide a comprehensive understanding of the subjects, ensuring that the strategic recommendations are grounded in authentic, contextually relevant findings (Fitria, 2024).

RESULTS AND DISCUSSION

Internal & External Analysis

The first steps in conducting research on the MIM included conducting observations and gathering data on the mosque. The information about the mosque profile was taken from the Republic of Indonesia's Ministry of Religious Affairs' official website (KEMENAG RI). Additionally, physical observations were performed to analyze the mosque's operations as well as its neighbors. Other related data were obtained from the profile report of citezen from the Head of Rukun Warga (RW) where the MIM stands in Lembang, West Bandung Regency. The research findings come from internal elements, such as the mosque's profile, organizational structure, infrastructure, human resources, and financial management.

The following are the results of research based on interviews sources were obtained from several people who contributed directly to the mosque to obtain internal analysis, as well as external parties such as the MUI (Indonesia Muslim Scholar Council), and prosperous mosque practitioners to reach other perspectives between April – May 2024.

The results of the analysis based on citizen data as of 2024 show that only around 78 people out of 505 residents in RW 8 have jobs or around 15%. 148 people or 29% are still of school age and have not worked, while the remaining 44% have not and do not work. Hence, in terms of economic background, MIM sorrounding by the lower middle class
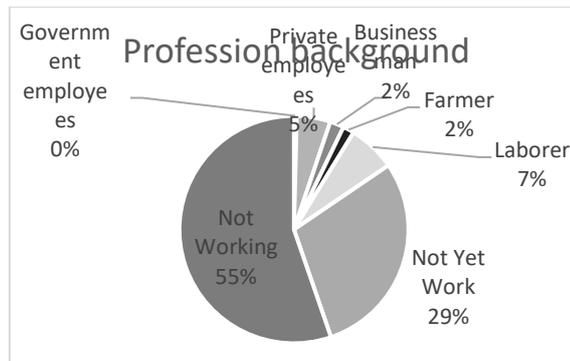
Figure 1: Socio-economic overview of the people around MIM

"For the social community around Izzatul Mu'minin, in terms of economy, it is below average, middle to lower for socioeconomics."

"Education and economy are indeed lacking here. Most of them here are only, sorry, construction workers. Mothers are only at home, at home, rarely gossip, let alone study outside is also rare."

"One of the obstacles to inviting them to the mosque is like the neighbors to the south of the mosque from truck conductors, construction workers, yes, sometimes they work outside, sometimes they go away so that's the obstacle and most of them have unstable livelihoods."

In terms of education, only 26 people have reached college level or around 5% and 30 people are elementary school graduates (6%). If added to the school age community of 29%, then only 40% of the community has received education, the remaining 60% have never or have not completed their education even to the lowest level.
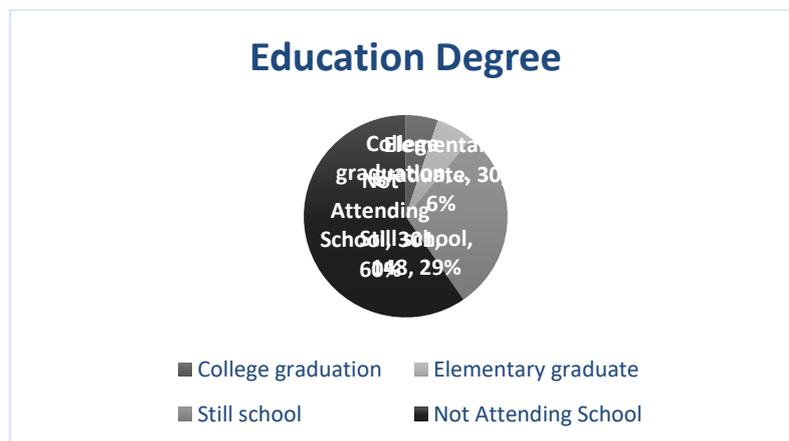

Figure 2: Education Level of People around MIM

In July 2023, there was a change in the management of MIM. Although still managed by 3 persons, several programs were launched to increase impact and interaction with the community. One of the programs is PASAR MIMBAR (Pekan Sembako Murah MIM Barokah). This program is a subsidy program for necessities such as rice, oil, and other necessities for the public which is held once a week. In the past six months, the enthusiasm of the community has been very high and has directly felt the program. As a result, the mosque's finances have soared very high by more than 340% due to the turnover of money in the PASAR

MIMBAR social program and the presence of donors who have also donated. Financial performance data from 2018 to 2023 can be seen in Figure 3.
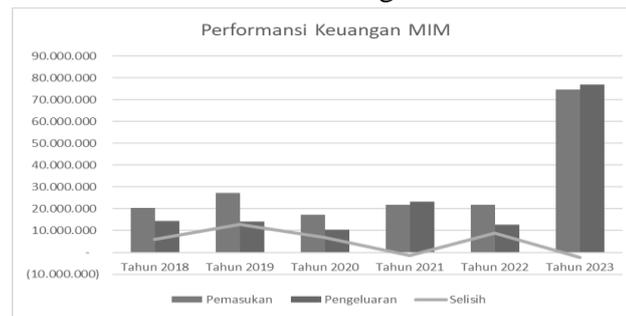

Figure 3: Financial performance in last 6 years

Masjid Izzatul Mu'minin (MIM) is quite strategic, close to tourism destination, and it is often a stopover for tourists, especially when there is traffic and entering prayer time. It was observed on weekends, especially long weekend holidays, many tourists deliberately stopped by the MIM to worship or just to go to the bathroom.

"For the background, it just so happens that most of them here are traders and because previously RW 8 was combined from the two RW, most of them did have some from outsiders. For tourist visits to the area around the Izzatul Mu'minin, maybe for Friday there will be an increase and for the coincidence that there is a tourist area closest to the Izzatul Mu'minin Mosque, for Friday maybe many will come."

"From the residents, entrepreneurs, those who are often at home, like traders, housewives, from travelers too, there are often those who stop by, rest and pray here. There are also many tourists, especially when on vacation, they worship while resting here. There are many, right?"

"Tourists are very influential, if for example there is an event, for example every Friday or Dhuhur, there is a traffic jam, there will be many who pray, join the prayer below the mosque. That's why this is suitable if it becomes like a viaduct, the activity is like that. That's why I used to want to try this, I wanted it to be a religious tourism, as a religious tourism that's the point, that's the point."

In terms of human resource management at the Izzatul Mu'minin, there is some information obtained based on interviews conducted. Among them, regeneration efforts face obstacles where there is a lack of HR availability who are willing and take over the responsibility of managing the mosque. The community does not participate actively in activities at the mosque. And the DKM Management also has difficulty in inviting and embracing the community, especially in preparing the next generation.

"For regeneration, actually since long ago we have prepared, generations of administrators, the management of this mosque. Starting from the Muadzin, the Imam of the Mosque, then others, that is prepared. It's just that it is again hampered, how come human anthusiasm what is lacking here?"

"DKM should be able to bridge this, to his children, maybe at this time that approach is still lacking from the previous DKM. Maybe if inviting, maybe it's done, maybe the youth methods, which are still a bit difficult to invite."

"As far as I know, it seems like there's nothing, it's still the same, there's no people development."

Another finding can be seen that financial management at MIM still faces several challenges, especially related to transparency, standardization of financial reporting, and management of ZISWAF (zakat, infak, sadaqah, and waqf) funds. The importance of improving a structured and transparent financial reporting system is the key to effective and accountable financial management in this mosque.

The interview reveals issues with financial transparency and reporting within the mosque's management. The Treasurer and the Head of DKM manage finances separately, leading to overlapping and unclear financial reports. Funds are often handled individually, without joint accounting or comprehensive weekly tracking of income and expenses. This lack of coordinated financial management results in inadequate clarity and transparency regarding the mosque's financial status.

Develop Vision & Mission

One of the stages in strategic management is to determine the vision and mission. The following are the vision, mission, and values of the MIM obtained from the latest DKM management.

Vision: MIM as a house for worship, education, economy, social, and da'wah according to the Qur'an and As Sunnah as a blessing for the surrounding mosque.

Mission: (1) Making the Izzatul Mu'minin a comfortable place of worship for the community; (2) Making the Izzatul Mu'minin a center for seeking knowledge, both formal and informal, as well as a place for the people to socialize; (3) Making the Izzatul Mu'minin Mosque an economic center that contributes to people; (4) Helping the community by providing spiritual and physical benefits.

Value: Jama'ah oriented. Focusing on serving the congregation as servants of Allah, and humans who have spiritual and physical needs.

Objective: Central of village civilization. MIM is a center for advancing civilization at the village level in terms of worship, education, social, economy, and da'wah.

Input Stage (IFE & EFE Matrix)

The IFE Matrix aims to analyze internal factors in an organization. Each factor is given a score to determine how strong or weak its influence is on the condition of the organization (Zulfa & Rachmawati, 2021). The EFE Matrix aims to evaluate external and environmental factors that can affect organizational performance.

Table 2. IFE Matrix

Factors		Value (0-1)	Rating (3-4)	Score Value X Rating
Strengths	Izzatul Mu'minin Mosque has an area that extends about 30 meters so that it provides enough space for worship and activities.	0,070	4	0,279
	Strategic location, located 50 meters from Jalan Raya Lembang and close	0,073	4	0,219

	to several tourist locations in Lembang.			
	Has a madrasah or classroom for teaching and learning.	0,080	3	0,293
	Can be used by the community for social needs such as weddings, religious studies, thanksgiving, and deaths ceremonial.	0,075	4	0,299
	The coverage area is quite wide across RT and RW and has easy access to the mosque.	0,070	3	0,209
	Abundant Water Resources from well endowments to meet water needs.	0,073	4	0,292
Weaknesses	Too much reliance on the figure of the Head of DKM, so that there is a lack of initiative from the management and congregation in general.	0,071	2	0,143
	The mosque's finances only rely on weekly donations, where the congregation around the mosque is middle to lower class.	0,070	1	0,070
	Financial management that is less transparent and has an unclear format, because it is still held by the Head of DKM and treasurer at the same time.	0,070	1	0,070
	There has been no regeneration and renewal of the management for a very long time.	0,070	1	0,070
	Lack of human resources who understand the organization, religion and are willing to contribute to the mosque.	0,071	2	0,143
	Lack of supporting facilities, such as ablution places and bathrooms that are not maintained and are uncomfortable to use.	0,068	1	0,068
	Lack of routine activities as a communication forum between management, congregation and external parties.	0,073	1	0,073

		0,067	2	0,133
	There is no digital technology infrastructure to help manage the mosque.	0,067	2	0,133
	Total	1,00		**2,307**

Table 3. EFE Matrix

Factors		Value (0-1)	Rating (3-4)	Score Value X Rating
Opportunities	There is potential in the development of knowledge, such as the presence of ustadz who have memorized the Qur'an.	0,068	2	0,135
	The strategic location of the mosque is a place for tourists to rest and worship during traffic jams and prayer times.	0,064	2	0,129
	Development of children's education into formal education (PAUD, TK).	0,072	2	0,145
	Creating PHBI (Islamic Holiday Commemoration) activities to strengthen the ties between the mosque and the community.	0,063	3	0,189
	Facilitating the community for social needs such as marriage, religious studies, thanksgiving, and death.	0,068	4	0,270
	Enthusiasm from the community who want to work together in the mosque even though they do not want to be given specific responsibilities.	0,063	2	0,126
	Use of technology for communication and mosque services.	0,055	1	0,055
	Establishing a Business Entity to increase income and be more independent.	0,060	1	0,060
Threats	The condition of the congregation is dominated by lower middle socio-economic and educational backgrounds.	0,066	1	0,66
	Generation gap from the older generation (>50 years) to the very	0,061	2	0,123

young generation (<10 years). No teenagers and young people are interested in going to the mosque.			
Many older generations still have strong traditional principles, sanctifying the mosque only for ritual activities.	0,057	2	0,113
Differences of opinion between sect of muslim organizations.	0,060	2	0,119
Lack of human resources who understand and want to contribute to the mosque because they feel inferior.	0,061	3	0,184
Funding and financial sources that support mosque programs are very limited.	0,066	1	0,066
There is indirect competition with communities outside the mosque that hold religious programs such as pengajian and ta'lim assemblies.	0,058	3	0,175
Lack of human resources to improve the digitalization of the mosque.	0,058	2	0,116
Total	1,00		**2,07**

4. Matching Stage (IE & SWOT Matrix)

The IE score is obtained from the total score on the IFE Matrix and EFE Matrix. For the IFE score, it shows 2.3 indicating a moderate internal position, because it is in the range between 2.0 to 2.99. While the score for EFE 2.07 indicates also medium external position, because it is in the range between 2.0 to 2.99. So, this position is in cell V in the IE matrix (Hold & Maintain).
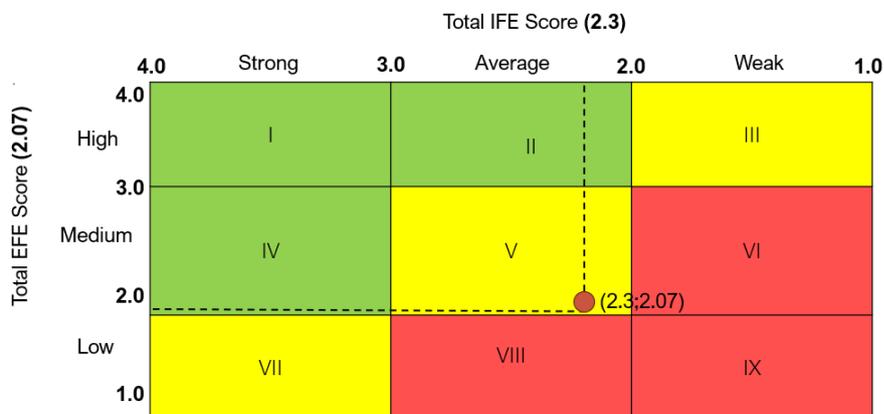

Figure 4: IE Matrix for Masjid Izzatul Mu'minin

This means that the MIM has a good internal condition and also external condition. The appropriate strategy for this business unit is a growth and development strategy, with a focus

on market and product development, and possibly forward, backward, or horizontal integration (Castrawijaya, 2023).

SWOT produces four possible alternative strategy sequences: (1) SO (Strength–Opportunities) strategy: created by utilizing all strengths to achieve and utilize opportunities as much as possible; (2) ST (Strengths–Threats) strategy: using the company's strengths to overcome threats; (3) WO (Weaknesses–Opportunities) strategy: implemented based on utilizing existing opportunities by minimizing existing weaknesses; (4) WT (Weaknesses–Threats) strategy: based on defensive activities and trying to minimize existing weaknesses and avoid threats.

Table 3. SWOT Matrix

	Strengths (S)	Weaknesses (W)
	S1, S2,S3, S4, S5, S6	**W1, W2, W3, W4, W5, W6, W7, W8**
Opportunities (O)	**Strength-Opportunities (SO) Strategies**	**Weakness-Opportunities (WO) Strategies**
O1, O2, O3, O4, O5, O6, O7, O8	Develop formal education facilities (TK, PAUD) and non-formal (TPQ, Tahsin, Tahfidz) supported by strategic locations and the existence of madrasah facilities. (S1; S3; O1; O3) Provide facilities for resting and praying for tourists who stop at the mosque. (S1; S2; O2) Facilitate social events and PHBI (Islamic Holiday Commemoration) for the general public with more attractive packaging. (S1; S4; S5; O4) Establish a Business Entity to increase income and independence of the mosque (Refill water, Herbal, Cupping etc.) (S6; O8)	Have an organizational structure in accordance with the standards of mosque prosperity. (W1; W4; W5; O4; O5) Improve the ablution and bathroom facilities that are comfortable for visiting tourists. (W6; O2) Involve the surrounding community from children, teenagers, and parents to share knowledge. (W1; W4; W5; W7; O6) Utilize technology for communication between the mosque and the congregation such as Whatsapp Groups and Instagram. (W3; W7; W8; O7) Have an accountable administration and financial body (baitul mal). (W2; W3; O7) Make financial announcements with technology media that can be accessed openly and transparently anytime and anywhere. (W2; W3; W8; O7) Hold regular meetings (offline/online) with external parties such as RW, MUI, and figures to

improve mosque relations. (W1; W4; W7;O5;O6;O7)

Manage the database of the congregation who are the target of da'wah so that it is more targeted. (W4; W5;O6;O7)

	Threats (T)	Strengths-Threats (ST) Strategies	Weaknesses-Threats (WT) Strategies
	T1, T2, T3, T4, T5, T6, T7, T8	Empowering the community (productive age) around in establishing a Mosque-Owned Business Entity. (S2; S6; T1; T6) Becoming a center for youth activities such as group study, exercising or just chatting. (S1; S3; T2; T8) Opening the mosque for external activities from pengajian or other ta'lim assemblies as hosts. (S1; S4; T7) Holding inter-organizational meetings mediated by the MUI to discuss the unity of the people. (S1; S4; T3; T4) Facilitating teenagers and young people with wifi facilities to attract them to go to the mosque. (S1; S3; T2; T8)	Stimulate the community with social assistance events to get them used to going to the mosque. (W5; W7; T1; T2) Collaborate with established organizations, communities, philanthropies to create social events for the community around the mosque. (W2; W7; T6) Invite external and independent parties to monitor and audit the use of mosque finances which are reported routinely to the congregation. (W3; T5; T8)

SWOT Matrix generates 21 strategies that can be seen in table 3, these strategies can be compressed into eight main strategies that cover all strategies generated from SWOT. (1) Creating an Organizational Structure in accordance with KEMENAG RI Standards and prepare the regeneration program. (2) Developing da'wah and education services both formal and informal education. (3) Increasing Regular communication forums for all people & communities. (4) Creating Treasury (Baitul Mal) with accountable & transparent administrations. (5) Renovating bathroom facilities and ablution areas become decent rest room. (6) Collaborating & build partnerships with external organizations, communities, and philanthropy. (7) Utilizing digital platforms to facilitate communication and information. (8) Establishing a Business Entity (Baitul Mu'amalah) to make MIM become indepent.

Decision Stage (QSPM)

The eight strategic alternatives have been established based on the attractiveness score (AS) assigned to each internal and external factors. The interest rate of each factor is multiplied by the weight of that factor to calculate the total attractiveness score (TAS)

Table 4. QSPM Matrix Result

Factors	Total Attractive Scores (TAS)							
	S1	S2	S3	S4	S5	S6	S7	S8
Strengths								
The mosque space is large and elongated so that it provides space for worship and other activities.		0,279	0,279	0,279			0,279	0,209
Strategic location and close to several tourist locations in Lembang.		0,292	0,292	0,292		0,146	0,219	0,292
Has a madrasah or teaching and learning class.	0,239	0,318				0,239	0,239	0,159
Can be used for social activities such as weddings, religious studies, thanksgiving, and deaths ceremonial.	0,224	0,299	0,299			0,299	0,299	0,299
Wide coverage area across RT, RW and has easy access to the mosque.		0,209	0,279	0,279		0,209	0,209	0,209
Abundant water sources from waqf wells to meet water needs.			0,292	0,292				
Weaknesses								
Too much reliance on the figure of the DKM chairman, lack of initiative from the management and congregation.	0,286			0,286	0,286		0,286	0,286
The mosque's finances only rely on the donation box, from the majority of the lower middle-class congregation.	0,279	0,279		0,279	0,279			0,279
Financial management that is less transparent and has an unclear format, because it is held by the DKM chairman and treasurer at the same time.	0,209			0,209	0,279			0,209
There is no regeneration and renewal of the management.	0,279			0,279		0,279	0,279	
Lack of human resources who understand the organization, religion	0,286						0,286	0,286

and are willing to contribute to the mosque.

Factor								
Ablution and bathroom facilities that are not well maintained and uncomfortable.			0,205					
Lack of routine activities as a communication forum between management, congregation and external parties.	0,219	0,219	0,219		0,219		0,219	0,219
There is no digital technology infrastructure to help manage the mosque.			0,200		0,266	0,266		0,133
Opportunities								
Potential for scientific development with the presence of ustadz who have memorized the Qur'an.	0,270	0,270			0,135		0,270	
A place for tourists to rest and worship during traffic jams and prayer times.			0,258	0,193		0,193		
Development of children's education into formal education (PAUD, TK) and non-formal (TPQ)	0,289	0,289	0,145			0,289	0,289	
PHBI (Islamic Holiday Commemoration) activities to strengthen ties with the community.	0,189	0,189	0,126			0,189	0,189	0,189
Facilitating social needs such as marriage, religious studies, thanksgiving, and deaths ceremonial.		0,203	0,203		0,135	0,270	0,203	0,270
The enthusiasm of the community for cooperation in the mosque even though they do not want to be given specific responsibilities.	0,126			0,189		0,189	0,189	0,189
Use of technology for communication and mosque services.			0,165		0,165	0,220	0,110	
Establishing a Business Entity to be more financially independent.				0,179	0,239	0,119		0,179
Threats								
The condition of the congregation is dominated by lower middle socio-economic and educational backgrounds.				0,198	0,264	0,198	0,198	0,198

Generation gap from the older generation (>50 years) to the very young generation (<10 years). Few teenagers and young people are interested in going to the mosque. — 0,184	0,184		0,184		0,184	0,184	0,184
Many older generations have strong traditional principles, sanctifying the mosque only for ritual activities. —	0,113		0,170		0,170	0,113	0,170
Differences of opinion between organizations (NU, Muhammadiyah, Persis, etc.). —	0,179					0,119	
Lack of human resources who understand and are confident to contribute to the mosque. — 0,184	0,184		0,184	0,184		0,184	0,184
Limited sources of funding and finance to support mosque programs. —			0,264	0,264	0,264	0,198	0,264
Indirect competition with communities outside the mosque that hold religious programs such as pengajian and ta'lim assemblies. — 0,175	0,175	0,175			0,175	0,175	0,175
Lack of human resources to improve the digitalization of the mosque. — 0,175					0,233		
Total — **3,612**	**3,682**	**3,400**	**3,758**	**2,716**	**3,868**	**4,736**	**4,583**
Ranked — **6**	**5**	**7**	**4**	**8**	**3**	**1**	**2**

Based on the results of the analysis of the QSPM matrix above, strategies can be obtained that can be recommended for the MIM to become a prosperous mosque in order from the highest to the lowest Total Attractiveness Score.

1. **Increasing Regular communication forums for all people & communities.** Open communication forums regularly, making the mosque a place for formal and informal discussions with the congregation or external parties. Mosques need to carry out the process of socialization and internalization of religious values to children, teenagers, and adults. Even the process of resocialization, a concept of re-socializing people who are different or with people who want to know Islam.

2. **Collaborating with organizations, communities, and philanthropy**. Building partnerships with various organizations and communities to hold social events such as bazaars, seminars, or charity activities involving the congregation and the surrounding community.

3. **Digitalization to facilitate communication and information**. Utilizing digital platforms such as websites, mobile applications, and social media for communication and managing the congregation database with an integrated system supported by technological facilities. With the advancement of digital technology, social media has become a very effective tool to facilitate fast and efficient communication. Such as choosing the right

platform, informative and educational content, posting consistency, actively interacting, and being transparent.

4. **Establishing a Business Entity (Baitul Mu'amalah) to make MIM become indepent**. Opening a business such as refillable drinking water, herbal shops, or cupping services that can provide additional income for the mosque and involve the community in its management.

5. **Developing da'wah and education services both formal and informal education**. Developing digital da'wah and education services such as routine studies according to congregation segmentation, as well as developing formal (TK, PAUD) and non-formal (TPQ) education.

6. **Creating an Organizational Structure in Accordance with KEMENAG RI Standards and prepare the regeneration program**. Forming and organizing mosque according to formal guidelines, as well as holding training and cadre programs to improve the quality of mosque human resources.

7. **Renovating bathroom facilities and ablution areas become decent rest room.** Renovate and improve the quality of facilities and ablution areas and provide a decent rest room for worshipers and tourists visiting the mosque. Supporting solemnity in worship, cleanliness is a unity whose index is the quality of service which will be directly proportional to worship.

8. **Creating Treasury (Baitul Mal) with accountable & transparent administrations**. Establishing a transparent and professional financial division and inviting independent auditors to ensure accountability and transparency in the management of mosque finances. Mosques can carry out economic empowerment through market mechanisms or through sharia-based economic activities such as sharia cooperatives.

CONCLUSION

Using the formulation of strategies using David's management theory and several mosque management theories, assisted by analysis tools such as IFE, EFE, IE Matrix, SWOT Matrix, and QSPM (David, 2011). Masjid Izzatul Mu'minin can formulate more appropriate and sustainable strategies to increase its role and benefits as a center for religious and social activities that have a positive impact on the surrounding community. Thus, through the input, matching, and decision stage stages, there are eight strategies with sort by priority are: (1) Increasing Regular communication forums for all people & communities; (2) Collaborating & build partnerships with external organizations, communities, and philanthropy; (3) Utilizing digital platforms to facilitate communication and information; (4) Establishing a Business Entity (Baitul Mu'amalah) to make MIM become indepent; (5) Developing da'wah and education services both formal and informal education; (6) Creating an Organizational Structure in Accordance with KEMENAG RI Standards and prepare the regeneration program; (7) Renovating bathroom facilities and ablution areas become decent rest room; (8) Creating Treasury (Baitul Mal) with accountable & transparent administrations.

Masjid Izzatul Mu'minin can run programs in accordance with the results of the formulation of comprehensive and integrated strategies to overcome challenges, utilize potential, and improve performance as a center for religious and social activities that have a positive impact on the surrounding community.

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