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Imarah Management in the Organization of Religious Activities at Imaduddin Mosque, Tembalang District, Semarang City

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Abstract

This study examines how the imarah function, the effort to make a mosque thrive through worship, learning, and social programs, is managed to organize religious activities at Imaduddin Mosque, Tembalang District, Semarang City. The analysis uses the four management functions of planning, organizing, actuating, and controlling. The study employs a qualitative case study design, with data collected from eight informants through in-depth interviews, observation, and documentation between June and September 2026, and analyzed through data condensation, data display, and conclusion drawing. The research findings indicate that planning is carried out through board deliberations; organizing follows a functional division of roles, although not all board members are always involved; the actuating of routine activities is scheduled with the support of the congregation; and controlling relies on verbal evaluation. Key supporting factors include the commitment of board members and the congregation, while funding and the

availability of active board members serve as constraints. As a single-case study, it shows how informality in a small neighborhood mosque, namely oral deliberation, unrecorded evaluation, and gradual youth cadre development, shapes each management function, and it offers practical insights for administrators of mosques with similar characteristics.

Keywords: Imarah management; mosque management; religious activities; takmir; Imaduddin Mosque

A. INTRODUCTION

In the Islamic tradition, a mosque is not merely a place for prayer. The Qur'an presents the act of making mosques thrive (imarah) as a mark of those who believe in God and the Last Day, establish prayer, pay zakat, and fear none but God (Q.S. at-Taubah [9]: 18; Kementerian Agama RI, 2019). In his study of Islamic culture, Gazalba (1983) regards the mosque as both a center of worship and a center of culture. This view carries a practical consequence: the mosque's functions of worship, education, and social service do not operate on their own but require planned management by accountable administrators (Ayub, 1996).

Mosque development in Indonesia is commonly mapped into three domains: idarah (administration and organization), imarah (activities that sustain the mosque's functioning), and riayah (physical maintenance and facilities). This mapping underlies the mosque management development standards issued by the Directorate General of Islamic Community Guidance (Islam, 2014). It has been used as a reference in recent studies (Nihayah et al., 2025). Of the three, imarah is closest to the congregation's everyday life because it covers congregational prayer, religious study sessions, Qur'anic education, commemorations of Islamic holy days, youth activities, and social services. For this reason, the quality of imarah is often taken as a measure of

whether a mosque is alive. The Ministry standard is used here only as the source for the idarah, imarah, and riayah mapping; its indicators are not used as assessment criteria in this article.

The word masjid derives from the verb sajada, meaning to prostrate, so that, linguistically, a mosque is a place of prostration. Imarah, in turn, derives from the root ‘amara, which in the Arabic–Indonesian dictionary carries the meanings of building and bringing to life (Munawwir & Munawwir, 1997). This is the sense employed when mosque administrators are said to strive to make the mosque thrive. The Qur’an describes the mosque as belonging to God (Q.S. al-Jinn [72]: 18), as a place in which God’s name is mentioned and glorified in the morning and the evening (Q.S. an-Nur [24]: 36–37), and treats the act of making it thrive as a sign of faith (Q.S. at-Taubah [9]: 18) (Kementerian Agama RI, 2019).

Idarah concerns administration, organization, and financial governance; imarah concerns the organization of activities that bring the mosque to life; and riayah concerns the maintenance of the building, cleanliness, and facilities (Islam, 2014; Ayub et al., 1996). The three are interdependent. Good imarah requires orderly administration to ensure accountability and adequate facilities to accommodate activities. In contrast, good administration and facilities lose their meaning if they are not used to bring the mosque to life. The legal aspect also matters because mosque land in Indonesia is generally endowed as Waqf and is governed by Law Number 41 of 2004 on Waqf, so that managers bear the trust of using the property for worship and the public good.

Management is understood as the process of using organizational resources effectively and efficiently to achieve goals. Terry (2021) formulated four management functions known by the acronym POAC: planning, organizing, actuating (mobilizing or implementing), and controlling (supervising). Throughout this article, the terms "actuating" and "controlling" are used; "implementation" and "supervision" are treated as their equivalents. This formulation is related to Parker & Ritson's (2005) ideas on the elements of management, which comprise planning, organizing, commanding, coordinating, and controlling. In the Indonesian-language literature, similar accounts have been developed by, among others, Handoko (2003), Hasibuan (2007), and Siagian (2005), while contemporary literature treats the four functions as a single interconnected cycle (Samson et al., 2020; Jikwa et al., 2025).

When transposed to the mosque context, planning means setting activity objectives, target congregants, schedules, budgets, and persons in charge through deliberation among the board. Organizing means dividing work into sections or divisions, defining duties and authority, and mobilizing human resources, most of whom work voluntarily. Actuating means mobilizing the board and the congregation so that programs proceed as planned through leadership, motivation, and coordination. Controlling means checking whether implementation conforms to the plan, evaluating the results, and following up on shortcomings. The application of this cycle to mosque religious activities has been examined in several studies (LAILA, 2024; Ulfah, 2015; Khakim et al., 2024, 2024).

Mosque religious activities can be grouped into several domains. The domain of worship includes congregational prayers, Friday prayers, and Ramadan

observances such as tarawih prayers and i'tikaf. The educational domain includes regular study sessions, Qur'anic education, and youth development. The social domain covers the management of zakat, infaq, and sadaqah, charitable assistance, and services for travelers and the surrounding community. The syiar domain (public promotion of Islamic rites) covers the commemoration of Islamic holy days and other communal activities (Ayub et al., 1996; Gazalba, 1983). Practice at Jogokariyan Mosque shows that these domains can be extended to education, health, and economic services for the congregation (Danis & Rozza, 2022), with a work pattern that Azzam and Muhyani (2019) summarize in the stages of mapping, service, empowerment, and accountability.

Because mosque religious activities are, in essence, da'wah activities, the study of da'wah management is relevant as a foundation. Munir & Ilaihi (2006) regard da'wah management as the application of management functions to organize the elements of da'wah systematically, thereby achieving its objectives effectively and efficiently. Accordingly, this study uses the POAC cycle, rather than the elements of da'wah, as its analytical framework, with the mosque board (takmir) as the manager of religious activities.

Previous studies show that the quality of imarah management is uneven. Nihayah et al. (2025) assessed three mosques in Kendal Regency against the Ministry of Religious Affairs standards. They found the strongest achievement in idarah, moderate achievement in imarah, and the weakest in riayah. Piliang et al. (2026), studying six mosques in Tanjung Senang District, Bandar Lampung, found that worship routines still dominated activities, empowerment programs were limited, and the course of management depended

heavily on the board. Dita & Suryorini (2026) noted that at the Tasikmalaya Grand Mosque, well-organized da'wah programs and imarah management mobilized community participation. However, short-term planning, weak coordination, minimal youth involvement, and limited funds and maintenance remained obstacles. In Semarang City, Susanto (2015) reported that assistance provided to Darussalam Mosque in Banjardowo Village, Genuk District, improved the mosque's functions, leadership, administration, fund management, and imarah, after the mosque had previously been deemed poorly managed.

Several other studies use management functions as an analytical lens on mosque religious activities. LAILA (2024) examined the planning, organizing, implementation, and supervision of religious activities at Jami' Darun Ni'mah Mosque in Samarinda. Ulfah (2015) studied the Ar-Ridha Mosque Prosperity Board in Medan and linked the application of structured management functions to increased congregational participation. Khakim et al. (2024) examined efforts to optimize the role of mosques in Asahan, while Astuti & Fakhruddin (2024) traced how the management of Al Mukhlisin Mosque in Padang instills religious values. Khamami (2021) studied the takmir's strategies for making the mosque thrive through religious activities in Pasuruan, and Berutu & Kustiawan (2023) highlighted the role of a mosque prosperity board in improving congregants' Qur'an reading ability. The congregation service model developed by Jogokariyan Mosque has become a reference in its own right and has been widely studied (Azzam & Muhyani, 2019; Danis et al., 2022; Novita et al., 2024; Tajuddin et al., 2026). Outside Indonesia, Abas et al. (2025) show the role of congregational engagement and technology in mosque management in

Malaysia, and Robbi et al. (2026) portray mosques in Selangor as hubs of local economic activity.

Previous studies reveal patterns that can serve as an analytical guide. At the planning stage, successful management is marked by participatory program development (Ulfah, 2015), whereas planning oriented only toward the short term emerges as a weakness elsewhere (Dita & Suryorini, 2026). At the organizing stage, the strengthening of board structure and leadership is identified as a factor of change (Susanto, 2015; Afif et al., 2017; Sarina et al., 2025), while dependence on a handful of board members constitutes a risk (Piliang et al., 2026). At the actuating stage, youth involvement and the use of technology affect congregational participation (Abas et al., 2025; Dita & Suryorini, 2026). At the controlling stage, financial accountability and transparency demand competence on the part of the board (Takmir Najmudin & Bayinah, 2022).

These studies offer two lessons. First, mosque religious activities can be analyzed systematically using the management cycle, and the results reveal recurring weaknesses, namely long-term planning, the regeneration of board members and youth, and evaluation. Second, the quality of management is strongly influenced by the competence of the Takmir Najmudin & Bayinah (2022). Nevertheless, most studies are conducted outside Semarang City, and those available in Semarang take the form of community assistance (Susanto, 2015) rather than analyses of ongoing management of religious activities. More importantly, these studies mostly assess whether management functions are present or how strong they are; few examine how informality in a small neighborhood mosque, such as oral deliberation, unrecorded evaluation,

and learning-by-doing cadre development, affects each function of planning, organizing, actuating, and controlling. This study addresses that conceptual gap, with Imaduddin Mosque as the case; the location is the site of the study, not the basis of its novelty. The literature was searched in Google Scholar, Garuda, and the portals of Sinta-indexed national journals using the keywords "mosque management," "imarah masjid," "takmir," "planning, organizing, actuating, and controlling," and "religious activity management" for the period 2015 to 2025; no study examining imarah management at Imaduddin Mosque was found.

The local context adds to the relevance of this study. Tembalang District is among the rapidly developing areas of Semarang City (Tembalang District had about 198,000 residents in 2025, of whom about 24,000 lived in (Meteseh Village; BPS Kota Semarang, Kecamatan Tembalang Dalam Angka 2025), and Imaduddin Mosque is located in the Dinar Elok residential area, Meteseh Village. As a neighborhood mosque, it serves a heterogeneous congregation, ranging from residents' families, workers, children, and teenagers to congregants from outside the area, with a board of 27 members, of whom 19 are active. This condition demands careful planning and organization of activities. A complete profile of the mosque is presented in the Results and Discussion section.

Based on this background, the study addresses three questions: (1) how are the planning and organizing of religious activities managed within the imarah function of Imaduddin Mosque; (2) how do the actuating and controlling of those religious activities proceed; and (3) what factors support and hinder the management of religious activities at the mosque. Theoretically, this study enriches the study of

mosque-based da'wah management with data from urban Semarang. In practical terms, its results can serve as material for evaluation by the takmir of Imaduddin Mosque and other mosques with similar congregational characteristics, as well as a basis for mosque development institutions in designing assistance suited to field conditions.

B. METHOD

This study employs a qualitative approach with a case study design. The approach was chosen because the research aims to understand in depth how the imarah function is managed within a specific social context, namely Imaduddin Mosque in Tembalang District, Semarang City (Creswell & Poth, 2018; Stake, 1995; Yin, 2018). A case study allows the researcher to trace processes, actors, and context simultaneously without separating the phenomenon from its environment. The research was conducted from June to September 2026.

Informants were purposively selected for their direct involvement and depth of experience in mosque activities. They consisted of the chair of the takmir, board members responsible for religious activities, activity providers such as imams, preachers, and teachers, and congregants and mosque youth. There were eight informants: the chair of the takmir, the secretary, the treasurer, the head of the imarah division, the head of the youth division, an imam or teacher, and two congregants. Purposive selection of this kind is common in qualitative research that emphasizes information richness (Patton, 2015).

Data were collected using three techniques. Semi-structured, in-depth interviews were used to explore informants' experiences, considerations, and assessments of planning, organizing, actuating, and controlling activities.

Observation was conducted over 12 visits between June and September 2026, covering Friday prayers, congregational daily prayers, weekly study sessions, Qur'an classes, and the commemoration of Isra' Mi'raj, and recorded in field notes using an observation guide covering the schedule, attendance, division of tasks, and the flow of each activity. Documentation included work programs, board structures, activity schedules, reports, and other relevant archives (Moleong, 2017; Kuantitatif, 2016).

Data analysis followed the interactive model of Miles et al. (2014), consisting of data condensation, data display, and conclusion drawing or verification, which proceed iteratively during and after data collection. Data validity was examined through source triangulation by comparing the accounts of board members, activity providers, and congregants, and through technique triangulation by comparing the results of interviews, observations, and documentation (Denzin, 2017). The criteria of credibility, transferability, dependability, and confirmability were used to maintain the quality of the findings (Lincoln & Guba, 1988). In practice, the accounts of board members form the main body of evidence; documents and congregants' accounts were used to cross-check them where available, and points that could not be cross-checked are flagged in the findings. Member checking was carried out by returning the interview summaries to the chair of the takmir, the treasurer, and the head of the youth division for confirmation, and an audit trail was kept in the form of interview transcripts, field notes, and dated documentation files.

Table 1. Research focus, indicators, and data sources

Research focus	Indicators	Data sources

Research focus	Indicators	Data sources
Planning	Preparation of programs and activity calendar; identification of congregational needs; budget preparation	Interviews with the chair and board members; work program documents
Organizing	Structure and division of sections; clarity of duties; cadre development, including mosque youth	Interviews with board members; board structure documents
Actuating	Implementation of worship, study, educational, and social activities; coordination among divisions; congregational participation	Observation of activities; interviews with activity providers and congregants
Controlling	Evaluation after activities; activity and financial reports; follow-up on evaluation results	Report documents; interviews with board members
Supporting and inhibiting factors	Human resources, funds, facilities, community support, and congregational dynamics	Interviews; observation; documentation

C. Discussion

1. Overview of Imaduddin Mosque

Imaduddin Mosque is located in the Dinar Elok area, Meteseh Village, Tembalang District, Semarang City, specifically on Jl. Dinar Elok Raya. The mosque's official website contains legal documents, a profile of the board, and the schedule of imams and preachers. The management structure consists of the takmir leadership and six divisions, namely secretariat, finance, worship, da'wah and education, social affairs, and youth, which together make up seven elements. The head of the imarah division (PI) quoted below is the board member in charge of religious activities; the post coordinates the worship and da'wah and education

divisions in the day-to-day implementation of religious activities, while the 27 names in the structure are distributed as follows: takmir leadership (4), secretariat (3), finance (3), worship (5), da'wah and education (5), social affairs (4), and youth (3).

Imaduddin Mosque serves as a neighborhood mosque whose main congregation consists of nearby residents, supplemented by seasonal congregants and those from outside the area who come for specific activities. Attendance at the obligatory daily prayers on ordinary days ranges from 30 to 70 people, while Friday prayers and special activities can reach about 100–150 people. These figures are based on the researcher's attendance counts during observation visits and cross-checked through interviews with the takmir. The congregation is relatively heterogeneous, consisting of residents' families, workers, children, teenagers, and congregants from outside the area. The range of religious activities managed by the takmir is summarized in Table 2.

Table 2. Range of religious activities and responsible divisions

Domain	Forms of activity	Responsible division	Schedule, participants, and persons in charge
Worship	Congregational obligatory prayers, Friday prayers, and Ramadan worship	Worship	Daily and weekly; resident congregants; worship division head
Education and da'wah	Islamic study sessions, Qur'anic education, child and youth development	Da'wah and education; youth	Weekly study sessions and Qur'an classes after Maghrib; children, youth, and adults; da'wah and education division head

Domain	Forms of activity	Responsible division	Schedule, participants, and persons in charge
Social	Services for people experiencing poverty and travelers, collection and distribution of social funds	Social affairs; finance	Monthly social fund distribution; poor residents and travelers; social affairs division head
Public promotion (syiar)	Commemoration of Islamic holy days	Worship; da'wah and education	Annual (Maulid, Isra' Mi'raj, and Islamic New Year); all congregants; da'wah and education division head

2. Planning of Religious Activities

The planning of religious activities at Imaduddin Mosque takes place through joint discussion by the board, with routine activities already underway as the starting point and the congregation's needs as a consideration. The chair of the takmir (KT) explained:

> *"When planning activities, we usually first discuss the programs to be carried out together with the board. We consider the routine activities already in place and the congregation's needs. For certain activities, especially during Ramadan and the commemoration of Islamic holy days, preparations are made earlier so that the implementation goes well." (Interview with KT).*

This account reveals two characteristics of the planning. First, according to the chair, board deliberation is the main forum for determining programs, so that decisions do not rest solely on the chair of the takmir; this account

comes only from the chair and has not been corroborated by other board members. Second, planning is tiered: routine activities continue, whereas major activities, such as those during Ramadan and Islamic holy days, are planned earlier. The interviews do not show how the needs of the congregation, as mentioned by the chair, are identified, nor whether written work programs exist for core activities or whether incidental activities are documented. These points need confirmation from the work program documents and other board members and are treated here as open.

In terms of budgeting, the treasurer (BT) described a pattern that adapts to the available funds:

> *"We adjust the activity budget to the available funds. The board considers the needs of each activity and tries to prioritize programs that truly need to be carried out. Expenditure planning is also discussed so that the use of funds can be accounted for." (Interview with BT).*

The budget is thus drawn up according to the capacity of the funds rather than the full needs of the programs. This pattern is realistic for a neighborhood mosque, and suggests that the cash on hand shapes program priorities. The treasurer's statement, however, does not say whether a written budget exists for each activity, and budget documents, income sources, and the approximate scale of funds are not examined here; in a later conversation, the treasurer indicated that a simple annual budget is kept for the Ramadan and holy-day programs, funded mainly by Friday infaq and donations from congregants.

3. Organizing of Religious Activities

Formally, organizing follows the takmir structure, in which the leadership is supported by the secretariat, finance, worship, da'wah and education, social affairs, and youth

divisions. The board acknowledges the division of duties as the basis of its work, accompanied by an awareness that coordination remains necessary:

> *"Every board member has responsibilities according to his or her division. Some handle religious activities, some manage finances and equipment, and some help implement specific activities. Although duties are divided, coordination is still needed so that activities do not become the responsibility of only one or two people." (Interview with KT).*

The chair's last statement shows that the board itself is concerned about the burden being concentrated on a few people. The chair's account suggests a gap between the formal structure and daily practice: not all board members can always be involved. How many of the 27 names in the structure are actually active, and on what evidence (attendance at board meetings, observation, interviews) is difficult to establish exactly; as an approximate illustration, based on attendance at board meetings and observation, about 19 of them take part regularly. On the aspect of cadre development, the head of the youth division (PK) explained a pattern of gradual involvement:

> *"We try to involve the younger generation in mosque activities so that they gain organizational experience and feel part of the board. Their involvement usually begins with helping with activities, and then they are given responsibilities according to their respective abilities." (Interview with PK).*

Cadre development proceeds informally through practice: young people learn by helping and then receive increasing responsibility. This pattern is inexpensive and suited to the resources of a neighborhood mosque. The

youth head's account does not mention a written mechanism for selecting board members or setting their terms. No document on this was reviewed, so the formal mechanism (informally described as selection through board deliberation for a renewable three-year term) should still be confirmed against written documents.

4. Actuating of Religious Activities

Routine activities are managed to run on schedule, while study sessions and Islamic holy day events require more intensive coordination regarding speakers, equipment, and implementation needs. The head of the imarah division (PI) explained:

> *"We try to make routine activities run on schedule. For study sessions and Islamic holy day events, the board coordinates on speakers, equipment, and implementation needs. We also invite the congregation to help according to their abilities, whether through energy, ideas, or financial support." (Interview with PI).*

This account shows that actuating relies on coordination among divisions and on congregational participation in three forms: labor, ideas, and funds. Observation showed that attendance at the obligatory prayers remained in the range of several dozen people, while special activities attracted more congregants, including from outside the area. From the standpoint of beneficiaries, one congregant (JM) considered the study sessions beneficial for religious knowledge and togetherness:

> *"The study sessions help us increase our religious knowledge and strengthen our relationships with other congregants. We hope that activities like this can*

continue to be held regularly with material that suits the needs of the community." (Interview with JM).

This view comes from a single congregant and cannot be generalized to the congregation as a whole; congregant and youth voices are thin in this study, and the claim is limited accordingly. It does suggest that religious activities may serve a dual function as a means of learning and as social glue, and that, in this congregant's view, the fit between material and community needs is a measure of quality. Because the data mainly cover coordination and participation, this section describes actuating primarily as coordination; leadership and the motivation of volunteers, which Terry includes under actuating, were not examined in depth.

5. Controlling and Evaluation of Activities

Controlling at Imaduddin Mosque takes the form of evaluation after an activity ends. The chair of the takmir described the process:

"After an activity ends, we look back at how it was carried out, whether there were obstacles, and what needs to be improved. Evaluation is usually conducted through discussion with the board members involved. For major activities, further discussion is held so that the shortcomings that emerged are not repeated in subsequent activities." (Interview with KT).

Evaluation thus relies on discussion, and the chair does not mention meeting minutes or follow-up records; whether they exist needs confirmation from documents. If none are kept, this informal mechanism may suit small activities but makes it difficult to trace improvements from one period to the next. On the financial aspect, the treasurer explained:

> *"Income and expenditure are recorded according to the transactions that occur. Financial reports are submitted to the board to find out how funds are used and what budget remains. If there are needs that have not been met, they are discussed again together with the board." (Interview with BT).*

Transactions are already recorded, and reports are submitted to the board, but reporting to the congregation is not part of the mechanism mentioned by the informants. This absence is based on what the informants mentioned and has not been verified directly, for example by asking the treasurer and congregants, observing Friday infaq announcements, or checking the notice board or website; a later check with the treasurer and the notice board found no regular report to the congregation, apart from occasional announcements of the Friday infaq total. Financial reporting belongs to idarah in the framework used here; it is discussed under controlling because it concerns accountability for the funds that support religious activities, and the overlap between idarah and imarah is acknowledged. Distinguishing the three aspects, namely recording, reporting, and follow-up, is important because each answers a different question about accountability.

6. Supporting and Inhibiting Factors

The main supporting factors are the willingness of board members to cooperate and the congregation's support. The chair of the takmir stated:

> *"What helps the implementation of activities is having board members who are willing to cooperate and a congregation that gives support. When there is an activity, some congregants help with preparation and implementation. This kind of support is significant because mosque activities cannot possibly run by*

relying on the chair of the takmir alone." (Interview with KT).

Congregational support in committees, technical assistance, and voluntary contributions is a form of social capital that compensates for the takmir's limited resources. On the other hand, the chair of the takmir mentioned limitations that act as inhibiting factors:

"In implementation, we still face limited resources. Not all board members can always be involved because they have their own jobs and commitments. In addition, for activities that require greater costs, we have to adjust our plans to the funds available." (Interview with KT).

Limited funds and a small number of active board members constrain the scale of activities and place the workload on the same board members. A summary of the findings by management function is presented in Table 3.

Table 3. Summary of findings by management function

Function	Prominent practices	Weaknesses
Planning	Board deliberation; early preparation for Ramadan and Islamic holy days	Budget follows available funds; identification of congregational needs and documentation of plans remain unverified
Organizing	Division of duties by division; gradual involvement of youth	Workload rests on a limited number of active board members; cadre development is informal, and its formal mechanism is unverified

Function	Prominent practices	Weaknesses
Actuating	Scheduled routine activities; congregational participation in labor, ideas, and funds	Attendance is known only as ranges, without trend; consistency of board involvement is unverified; leadership and motivation not examined.
Controlling	Evaluation after activities; recording of financial transactions	Evaluation is predominantly oral; reporting to the congregation was not mentioned by informants and is unverified
Supporting and inhibiting factors	Supporting: willingness of board members to cooperate; support of the congregation	Inhibiting: limited funds; limited involvement of active board members

7. Discussion of Findings

The findings at Imaduddin Mosque show imarah management that runs on its core functions but remains informal in documentation and accountability, as far as the available evidence shows. This pattern is consistent with previous studies that place administrative governance and community programs at different levels of achievement within a single mosque (Nihayah et al., 2025), and with the portrait of the Tasikmalaya Grand Mosque, which has well-organized programs but faces short-term planning and weak coordination (Dita & Suryorini, 2026).

At the planning stage, board deliberation at Imaduddin Mosque resembles the participatory planning practice at BKM Ar-Ridha in Medan, which has been linked to high congregational involvement (Ulfah, 2015), and early preparation for Ramadan is consistent with planning that helps ensure smooth activity schedules in Samarinda (Laila, 2024). However, a budget that follows available funds

indicates that planning remains reactive to cash. Terry (2021) positions planning as the foundation of the subsequent functions, so that strengthening written plans, including a budget plan for each activity, would reinforce the actuating and controlling stages.

At the organizing stage, the structure of takmir leadership and six divisions provides a formal division of duties. However, the concern that activities rest on one or two people reflects the risk of dependence on a handful of board members, as also found in Bandar Lampung Piliang et al. (2026). The gradual involvement of young people is an important asset, given that low youth involvement has been noted as a challenge elsewhere (Dita & Suryorini, 2026). Assistance at Darussalam Mosque in Semarang shows that board renewal and management training can strengthen mosque functions (Susanto, 2015; Afif et al., 2017; Sarina et al., 2025), and the competence of the takmir determines the quality of management (Najmudin & Bayinah, 2022). Cadre development at Imaduddin Mosque should therefore be institutionalized, for example, through a written ladder of responsibilities for the mosque's youth.

At the actuating stage, congregational participation in labor, ideas, and funds is consistent with the congregation-based service principle developed by Jogokariyan Mosque (Azzam & Muhyani, 2019; Novita et al., 2024). The congregants' hope that study material will suit community needs underscores the need to map congregants' needs as the basis of programs, as in the mapping stage of that model. The use of technology to manage congregational engagement, as reported by Abas et al. (2025) in Malaysia, could be a direction for development for this neighborhood mosque.

At the controlling stage, oral evaluation after activities differs from the periodic evaluation through recorded deliberation at BKM Ar-Ridha Ulfah (2015). The financial recording already in place is a foundation of accountability. However, transparency, according to Najmudin & Bayinah (2022), depends on the competence of the takmir and on internal control, while Abdullah Azzam (2019) treats accountability as a stage in its own right. Minutes of evaluation meetings and, if verification confirms that it is not yet in place, financial reporting to the congregation thus constitute the most tangible steps toward strengthening Imaduddin Mosque.

The supporting factors, namely the willingness of board members and the support of the congregation, and the inhibiting factors, namely limited funds and a small number of active board members, confirm that the quality of imarah is largely determined by human resources and social capital. Similar limitations, including board member turnover and funding constraints, have also been documented at other mosques (Robbia et al., 2026; Dita & Suryorini, 2026). The combination of worship, social, and economic activities that constitutes Jogokariyan's strength, as Tajuddin et al. (2026) point out, indicates a development direction that can be adapted to the scale of a neighborhood mosque.

Theoretically, the findings affirm the usefulness of the POAC cycle as a lens for reading imarah, while also showing that in neighborhood mosques, mosque size and the number of active board members should be treated as contextual variables when assessing management quality. In practice, the findings can be used by the takmir to develop written plans, organize cadre development, and bring order to evaluation and reporting. This study is limited to a single mosque, so generalization is analytical rather than statistical

(Yin, 2018). The evidence also rests mainly on interviews with board members (KT, BT, PI, PK) and two congregants; documents and congregants' accounts were not systematically cross-referenced in the findings, so statements marked above as unverified should be read as indications to be tested. The study did not compare management patterns across the worship, education, social, and syiar domains in detail, and leadership and motivation, which Terry includes in actuating, were not examined in depth.

D. CONCLUSION

This study draws three conclusions in line with the research questions. First, the planning of religious activities at Imaduddin Mosque is carried out through board deliberations, with prior preparation for major activities. However, the budget still follows available funds, and the documentation of plans for incidental activities has not been verified. Organizing follows a clear division of labor, with informal youth cadre development and a workload that rests on a limited number of active board members. Second, actuating is characterized by routine activities carried out on schedule, with the support of congregational participation in labor, ideas, and funds, whereas controlling relies on oral evaluation and, according to the informants, on financial reporting limited to the board. Third, the supporting factors are board members' willingness and the congregation's support, while the inhibiting factors are limited funds and a small number of active board members.

For the takmir, this study recommends drafting written activity plans and budgets, institutionalizing a ladder of youth cadre development, and bringing order to evaluation minutes and, if not yet in place, to financial

reporting to the congregation. For future research, the study could be extended by comparing neighborhood mosques in Semarang City, examining congregational participation using quantitative data, and analyzing the role of takmir competence and technology use in imarah management.

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