

Perception of the Mosque Jama'ah Regarding the Leadership of the Chairman of DKM in Improving the Function of the Al-Jazeera Mosque

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Abstract

This study evaluates the influence of the leadership of the Chairman of the Mosque Prosperity Council (DKM) and the quality of service on the perception of worshippers at the Al-Jazeera Mosque. Although the role of DKM leadership is important in improving the quality of mosque services, most previous studies have only emphasized the physical aspects and programmatic activities of mosques, thus paying less attention to how DKM leadership quality affects the perception of worshippers. This condition shows the need for a deeper understanding of the direct and indirect influence of leadership on the perception of worshippers, especially in the context of the management of mosques as spiritual and social centers. This study used a quantitative method with data collected through a Likert scale questionnaire to 33 respondents selected through purposive sampling. The validity and reliability test of the instrument was carried out using SPSS, also with a multicollinearity test and a heteroscedasticity test as a condition for the path analysis test. Meanwhile, the analysis of the relationship between variables was tested by path analysis using LISREL to examine direct and indirect influences. The results of the study show that the leadership of the Chairman of DKM and the quality of service have a significant influence on the positive perception of worshippers, which emphasizes the importance of leadership quality in optimizing the social and religious functions of mosques.

Keywords: Perception of Jama'ah, Leadership, DKM, Mosque Function Services

Abstrak

Penelitian ini mengevaluasi pengaruh kepemimpinan Ketua Dewan Kemakmuran Masjid (DKM) dan mutu layanan terhadap persepsi jamaah di Masjid Al-Jazeera. Meskipun peran kepemimpinan DKM penting dalam meningkatkan kualitas layanan masjid, sebagian besar studi sebelumnya hanya menekankan aspek fisik dan kegiatan programatik masjid, sehingga kurang memberikan perhatian pada bagaimana kualitas kepemimpinan DKM memengaruhi persepsi jamaah. Kondisi ini menunjukkan perlunya pemahaman lebih mendalam mengenai pengaruh langsung dan tidak langsung dari kepemimpinan terhadap persepsi jamaah, terutama dalam konteks pengelolaan masjid sebagai pusat spiritual dan sosial. Penelitian ini menggunakan metode kuantitatif dengan data yang dikumpulkan melalui kuesioner skala Likert kepada 33 responden yang dipilih melalui purposive sampling. Uji validitas dan reliabilitas instrumen dilakukan menggunakan SPSS, begitu juga dengan uji multikoleniaritas dan uji heterokedastisitas sebagai syarat uji analisis jalur. Sementara

analisis hubungan antar variabel diuji dengan analisis jalur menggunakan LISREL untuk mengkaji pengaruh langsung dan tidak langsung. Hasil penelitian menunjukkan bahwa kepemimpinan Ketua DKM dan mutu layanan memiliki pengaruh signifikan terhadap persepsi positif jamaah, yang menegaskan pentingnya kualitas kepemimpinan dalam mengoptimalkan fungsi sosial dan keagamaan masjid.

Kata Kunci: Persepsi Jama'ah, Kepemimpinan, DKM, Layanan Fungsi Masjid

Introduction

Mosques, in Arabic, are derived from the word "مسجد" (*sajada*) which means "to prostrate" or "to worship". The word "mosque" literally means "place of prostration". In the context of Islam, a mosque is a place where Muslims gather to perform worship, especially prayers¹. The use of the word "mosque" in the Qur'an refers to a special place to worship and pray to Allah. The first mosque built in Islamic history was the Quba Mosque, which was founded by the Prophet Muhammad PBUH after migrating to Medina. The Prophet's Mosque, which was also built by the Prophet Muhammad in Medina, became one of the most important mosques in Islamic history².

Architecturally, mosques generally have several distinctive elements such as mihrab (a niche in the mosque wall that indicates the direction of the qibla), a pulpit (where the imam stands when giving a sermon), and a tower (a tall structure used to sound the call to prayer). Mosques play an important role in the lives of Muslims³. Apart from being a place of worship, the mosque also serves as an educational, social, and cultural center for the Muslim community⁴.

In its development, the concept of mosques expanded to include not only physical buildings but also spiritual and social symbolism. Mosques become centers of religious, educational, and social activities that strengthen community bonds and support the moral and spiritual development of Muslims⁵.

In the context of mosques, the leadership of the Chairman of the Mosque Prosperity Council (DKM) is very important in ensuring that the mosque functions optimally as a center of worship and social activities for worshippers. However,

¹ Zaini Dahlan dan Hasan Asari, "Sejarah Keagamaan Dan Sosial Masjid-Masjid Tua Di Langkat," *Jurnal Lektur Keagamaan* 18, no. 2 (2020): 333–64, <https://doi.org/10.31291/jlka.v18i2.850>.

² Muhammad Ridha, Eka Rizal, dan Nofri Andy N, "Peran Pelembagaan Masjid Tuo Dalam Pembentukan Karakter Masyarakat Sumatera Barat," *Jurnal HARMONI* 21, no. 2 (2022): 250–64.

³ Kamaruddin, "Analisis Potensi Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Kota Banda Aceh," *Jurnal Ilmiah ISLAM FUTURA* 13, no. 1 (2013): 58–70.

⁴ Novita Siswayanti, "Mengenal Masjid Nahdliyin dalam Peranan Masjid Jami Kajen," *Jurnal Bimas Islam* 11, no. 2 (2018): 277–300.

⁵ Dirjen Bimas Islam Kemenag, *Keputusan Dirjen Bimas Islam Nomor DJ.II/802 Tahun 2014 Tentang Standar Pembinaan Manajemen Masjid* (Jakarta: Kementerian Agama RI, 2014).

previous research has focused more on the physical and programmatic aspects of mosques, such as infrastructure or the number of activities, while the influence of the leadership quality of the Chairman of DKM on the perception of worshippers has not been studied in depth. The lack of attention to this aspect of leadership is an obstacle to understanding the extent to which the role of the Chairman of DKM affects the involvement and perception of the congregation towards the mosque. This shows the need for a study that explores leadership that is not only based on Islamic values but also supported by strong managerial skills. An in-depth study of the relationship between leadership quality and congregational perception can provide new insights into mosque management, as well as help mosque administrators identify effective leadership strategies in maintaining and increasing congregational engagement and satisfaction⁶.

Research on leadership in religious organizations, including mosques, shows that leaders with broad vision and good communication skills are more successful in achieving organizational goals. The Chairman of DKM who has a clear vision of the development of mosques and services to the congregation can create a harmonious and productive atmosphere. Important characteristics that the chairman of DKM must have include listening skills, effective communication, and motivation of the congregation. In addition to leadership, the quality of mosque services such as cleanliness, facilities, and programs play an important role in shaping the perception of the congregation. Good mosque services increase positive perceptions and congregational participation, while inadequate services can reduce participation⁷.

Good service in mosques covers various aspects that can increase the comfort and satisfaction of worshippers. For example, the cleanliness and neatness of the mosque is a very important factor. Pilgrims who come to worship certainly expect a clean and comfortable environment. In addition, the availability of facilities such as adequate ablution places, comfortable worship rooms, and safe parking areas are also important factors. Good facilities will increase the comfort of worshippers in worshipping and participating in activities at the mosque⁸.

The programs organized by the mosque also play an important role in improving the perception of the congregation. Programs such as routine recitation, tahsin and tahfidz classes, Islamic seminars, and other social activities can attract the

⁶ Evi Lutpiyah, Tjetjep Fachruddin, dan Aliyudin Aliyudin, "Peran Kepemimpinan Ketua DKM Dalam Meningkatkan Kinerja Staf," *Tadbir: Jurnal Manajemen Dakwah* 4, no. 1 (2019): 37–56, <https://doi.org/10.15575/tadbir>.

⁷ Nadiyah Aprillia dkk., "Meningkatkan Kualitas Pelayanan Dan Manajemen Di Masjid An Nur Permata Indah," *Relinesia: Jurnal Kajian Agama dan Multikulturalisme Indonesia* 3, no. 4 (2024): 157–60.

⁸ Nurhayati Nurhayati, "Implementasi Manajemen Riayah dalam Meningkatkan Kenyamanan Jamaah," *Tadbir: Jurnal Manajemen Dakwah* 3, no. 2 (2018): 17–34, <https://doi.org/10.15575/tadbir.v3i2.1162>.

interest of worshippers and increase their involvement in mosque activities. Pilgrims will benefit from a well-designed and professionally executed program. In addition, the active involvement of worshippers in mosque activities will also strengthen the bond between worshippers and mosques, thereby creating a more solid and harmonious community⁹.

This research focuses on the influence of the leadership of the chairman of DKM and the quality of mosque function services on the perception of worshippers in the Al-Jazeera Mosque. Al-Jazeera Mosque was chosen as the subject of the study because it is included in the category of mosques that have a significant role in the local Muslim community. This mosque is not only used as a place of prayer but a place for social and educational activities. Especially during the month of Ramadan, the Al-Jazeera Mosque prospers with congregational tarawih prayer activities and holds Ramadan Islamic boarding school activities for children before breaking the fast. Therefore, understanding how the leadership of the chairman of the DKM and the quality of mosque function services affect the perception of the congregation can provide valuable insights for the management of mosques and the improvement of the quality of services in other mosques.

The perception of the congregation towards the mosque can be influenced by many things, both internal and external¹⁰. Internal factors include how the mosque is managed, the quality of services provided, and the relationship between the mosque management and the congregation. Meanwhile, external factors can include the environment around the mosque, accessibility, and socio-economic conditions of the congregation. In this study, the main focus is on internal factors, namely the leadership of the DKM chairman and the quality of mosque function services.

This research is entitled "Perception of Mosque Jama'ah Regarding the Leadership of the Chairman of DKM on the Quality of Mosque Function Services." The novelty of this study lies in the deep focus on the leadership variable of the Chairman of DKM and how this variable affects the perception of the congregation towards the quality of mosque function services.

As a key variable, the leadership of the Chairman of the DKM was often overlooked in previous studies that highlighted more physical and programmatic aspects of the mosque's function¹¹. This research offers a new contribution by specifically examining the leadership style of the Chairman of the DKM, including

⁹ Muhammad Hizbullah dkk., "Peran Dewan Kemakmuran Masjid dalam Membangun Solidaritas Umat," *Titian: Jurnal Ilmu Humaniora* 6, no. 2 (2022): 255–63, <https://doi.org/10.22437/titian.v6i2.21885>.

¹⁰ Rosidin Rosidin, "Persepsi Jamaah Terhadap Pemberdayaan oleh Takmir Masjid di Kota Madiun Jawa Timur," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 12, no. 1 (2018): 177–94, <https://doi.org/10.18326/infsl3.v12i1.177-194>.

¹¹ Alfian Firmanto, "Masjid Kuno di Pulau Haruku Propinsi Maluku (Kajian Sejarah, Bentuk dan Fungsi)," *Jurnal Lektur Keagamaan* 14, no. 1 (2016): 1, <https://doi.org/10.31291/jlk.v14i1.470>.

aspects such as managerial skills, communication, and community involvement. Thus, this study provides a deeper understanding of how leadership qualities can affect the experience and satisfaction of the congregation.

Research Methods

In this study, a quantitative method was used to assess the influence of the leadership of the Chairman of the Mosque Prosperity Council (DKM) and the quality of service on the perception of worshippers at the Al-Jazeera Mosque. Data was collected through a survey with a five-point Likert scale questionnaire to 33 respondents who were selected by purposive sampling. To ensure the instrument's reliability, validity, and reliability tests were carried out using SPSS, with an Alpha Cronbach coefficient of more than 0.6 as a good reliability indicator. Likewise, the multicollinearity test and the heteroscedasticity test are the requirements for the LISREL test. Furthermore, to test the relationship between the variables, a pathway analysis was carried out using the LISREL software, which allows the evaluation of the cause-and-effect relationship between leadership, service quality, and congregational perception. This path analysis includes these variables' direct and indirect influence, providing comprehensive insights into how DKM leadership and mosque service quality impact congregation perceptions. This study also pays attention to the ethical aspects of research. Before the questionnaire was distributed, respondents were explained the purpose of the research and their rights as respondents. The study was voluntary, and respondents had the right to withdraw at any time without consequences. The data collected will be kept confidential and will only be used for research purposes.

Results And Discussion

Brief Profile of Al-Jazeera Mosque

Al-Jazeera Mosque is a Jami Mosque located in the Bojong Malaka Indah Complex, Block D/E, Bojongmalaka Village, Baleendah District, Bandung Regency, West Java, established in 2006. This mosque has an official ID 01.4.13.04.21.000143 based on the Mosque Information System of the Ministry of Religion of the Republic of Indonesia¹².

Mosque Management and Community Structure

The Al-Jazeera Mosque is managed by the management of Mosque Prosperity Council (DKM) which plays a role in regulating and managing the activities and administration of the mosque. The management structure of the Al-Jazeera Mosque DKM follows the provisions of the Ministry of Religion consisting of the Chairman,

¹² Direktorat Jenderal Bimbingan Masyarakat Islam, "Sistem Informasi Masjid," Kementerian Agama Republik Indonesia, 2024, <https://simas.kemenag.go.id/profil/masjid/150006>.

Secretary, Treasurer, Idaroh Division, Imarah Division, and Ri'ayah Division¹³.

Public Facilities

This mosque is located on a land area of approximately 100 m² with the status of grant land. The area of the mosque building reaches 80 m², which can accommodate up to 150 worshippers. Some of the facilities available at the Al-Jazeera Mosque include comfortable and clean worship rooms, adequate bathrooms/toilets and ablution places, sound systems and multimedia equipment to support religious and social activities, funeral care equipment for the last service for residents, study rooms (TPA/Madrasah) to support religious education for children and adolescents. warehouse to store mosque equipment, and an adequate parking area for worshipper vehicles.

Religious and Social Activities

The Al-Jazeera Mosque actively organizes various religious and social activities, including holding five obligatory prayers in the congregation. organizing Friday prayers with sermons that educate and motivate, routine recitation to increase religious understanding of the congregation, Islamic da'wah/tabliq akbar activities attended by various groups, activities on Islamic holidays such as the Prophet's Birthday, Isra Mi'raj, and Eid al-Fitr, educational activities such as reciting for children (TPA) and madrasah diniyah, empowerment of zakat, infaq, shodaqoh, and waqf to help those in need and strengthen social solidarity. With various activities and facilities, the Al-Jazeera Mosque is not only a place of prayer but also a center of religious, educational, and social activities that are beneficial to the surrounding community.

Description of Research Results

To see the extent of the congregation's response, categorization is carried out by determining the criteria first. The criteria used are very low, low, medium, high, and very high. The categorization of the results of the questionnaire measurement is made into five categories, the reference used is as stated by Azhar (2016), namely:

Table 1. Categorization of Measurement Results

Very Low	$X < (M - 1,5SD)$
Low	$(M - 1,5SD) < X \leq (M - 0,5SD)$
Keep	$(M - 0,5SD) < X \leq (M + 0,5SD)$
High	$(M + 0,5SD) < X \leq (M + 1,5SD)$
Very High	$(M + 1,5SD) < X$

¹³ Direktorat Urusan Agama Islam dan Pembinaan Syariah, *Pedoman Pembinaan Kemasjidan* (Jakarta: Departemen Agama, 2007), 12.

Information:

M = Mean

SD = Standard Deviation

To obtain the average score and standard deviation, the maximum score and minimum score are first calculated based on the number of questionnaire statement items from each research variable. It is known that the number of statement items for each variable is 10 statements using a Likert scale with 5 categories, namely Not Good, Not Good, Neutral, Good, and Very Good. So that it is obtained:

- a. Maximum Score : 50
- b. Score Minimum : 10
- c. Range : 40
- d. Mean : 30
- e. Standard Deviation : 6,67

Based on the above calculation and categorization provisions, the criteria for respondents' responses were obtained as follows:

Table 2. Criteria for Respondent Responses

No.	Interval	Criterion
1.	10 – 20	Bad
2.	21 – 27	Not Good
3.	28 – 33	Netral
4.	34 – 40	Good
5.	41 – 50	Excellent

Leadership of the Chairman of DKM

The leadership of the chairman of the Mosque Prosperity Council (DKM) plays an important role in ensuring that the mosque functions optimally as a place of worship. The Chairman of DKM not only manages the administration of the mosque but also leads and inspires the congregation in carrying out worship. Worship services in mosques, such as congregational prayers, sermons, recitations, and special worship services such as tarawih prayers, rely heavily on effective leadership, especially in timing, provision of facilities, and management of congregations.

The Chairman of DKM must ensure that the worship schedule is on time and by sharia. Firm leadership and discipline are needed so that the congregation feels comfortable worshipping. In addition, the chairman of DKM is responsible for the continuity of recitation, da'wah, and ta'lim assembly, as well as ensuring that the material presented is relevant to the needs of the congregation.

The cleanliness and comfort of the mosque are also a priority, including the provision of facilities such as ablution places, the Quran, and adequate audio systems.

In addition to the technical aspect, good communication with the congregation is very important. The participatory DKM chairman will listen to the input of the congregation and provide solutions to problems that arise.

The visionary Chairman of DKM can formulate policies, for example in the context of a pandemic, by implementing health protocols that maintain the safety of pilgrims. Effective leadership in improving worship services will encourage the active participation of worshippers and create a conducive worship atmosphere. The mosque also became a spiritual center that strengthened the faith and piety of the congregation.

Good leadership from the Chairman of DKM can be seen from various aspects. First, good communication skills allow the Chairman of DKM to interact with the congregation effectively, listen to complaints, and respond to their needs quickly and appropriately. Second, the Chairman of DKM is likely to have a clear vision for the development of the mosque and can mobilize the congregation and other administrators to work together in achieving these goals. Third, transparency in the management of mosque activities and finances can also increase the trust of the congregation in the leadership of the Chairman of DKM¹⁴.

Effective leadership not only has an impact on the operational performance of mosques but also creates a harmonious and productive environment for worshippers¹⁵. The Chairman of the DKM who is respected and trusted will find it easier to get support from the congregation for various mosque programs and activities. Therefore, maintaining and continuing to improve the quality of leadership is the key to maintaining the trust and support of the congregation, as well as ensuring that the functions and services of the mosque can run optimally. The response of the congregation to the leadership of the Chairman of the DKM Al-Jazeera Mosque is shown in the table, as follows:

Table 3. Distribution of Variable Frequencies of the Leadership of the Chairman of DKM

No.	Interval	Frequency		Criteria
		Absolute	Relative %	
1.	10 – 20	0	0%	Very Low
2.	21 – 27	0	0%	Low
3.	28 – 33	3	9%	Keep

¹⁴ Angger Dewantara, “Meningkatkan level leadership seorang pemimpin,” Direktorat Hukum dan Hubungan Masyarakat, Kementerian Keuangan RI, diakses 27 Juli 2024, <https://www.djkn.kemenukeu.go.id/artikel/baca/15086/Meningkatkan-level-leadership-seorang-pemimpin>.

¹⁵ Euis Soliha dan Hersugondo, “Kepemimpinan yang Efektif dan Perubahan Organisasi,” *Fokus Ekonomi* 7, no. 2 (2018): 83–93.

4.	34 – 40	11	33%	High
5.	41 – 50	19	58%	Very High
Total		33	100%	

Based on the table above, a diagram of the percentage of congregational responses to the leadership of the Chairman of the DKM Al-Jazeera Mosque is obtained as follows:

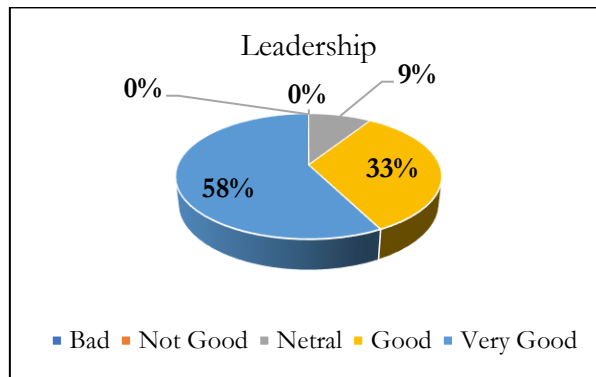


Figure 1. Diagram of the Warm Results of the Leadership of the Chairman of DKM

From the results of the study, it can be seen that the majority of Al Jazeera Mosque worshippers have a positive perception of the leadership of the Chairman of the DKM. A total of 58% of respondents rated the leadership of the Chairman of the DKM as "Very Good," while another 33% rated it as "Good." This shows that almost 90% of the congregation has a positive perception of the leadership of the Chairman of the DKM. As many as 9% of the respondents were neutral, indicating that they did not have a strong opinion either positive or negative. The high positive perception of the leadership of the Chairman of DKM can be caused by several factors. First, the Chairman of DKM may have good communication skills so that he can establish a harmonious relationship with the congregation. Second, effective leadership in the implementation and decision-making of mosque programs may also contribute to this positive assessment¹⁶.

The study shows that the leadership of the Chairman of the Al Jazeera Mosque DKM is generally rated positively by the congregation, with the majority feeling satisfied which is reflected in the high ratings of "Very Good" and "Good." However, there is a small percentage of pilgrims who have a negative perception, which requires further attention and improvement. Identifying and addressing the reasons for

¹⁶ Akhyaruddin, Khairuddin, dan Nur Alhidayatillah, "Peran Pengurus Dalam Memakmurkan Masjid Nurul Huda Desa Sungai Tonang Kecamatan Kampar Utara," *JRMDK: Jurnal Riset Mahasiswa Dakwah dan Komunikasi* 1, no. 2 (2019): 91–104.

these negative perceptions is important for improving overall satisfaction. In addition, increasing the involvement of worshippers in the decision-making process is highly recommended, because by involving them more deeply, the sense of belonging and participation in mosque activities will increase. The implementation of this recommendation is expected to help the Chairman of the Al Jazeera Mosque DKM in improving the quality of leadership, mosque function services, and better meeting the expectations of the congregation.

Mosque Function Services

The services of mosque functions include spiritual and social aspects that are essential for Muslims. Mosques play a role as places of worship, education centers, social activities, da'wah, and community development. The main function of the mosque is as a place of worship, especially five-time congregational prayers, with services that depend on time management, competent imams, and adequate facilities. In addition to mandatory prayers, mosques also accommodate Friday prayers, Eid al-Fitr, Eid al-Adha, and Tarawih.

As a center for religious education, the mosque organizes recitations, ta'lim assemblies, and tahfidz classes, as well as the study of the Quran, hadith, and fiqh. The social function of the mosque includes the collection of zakat, infaq, and alms, as well as assistance for the poor and orphans. Other social activities include cooperation and assistance during disasters. As a da'wah center, the mosque spreads Islamic teachings through lectures, sermons, and grand tabligh, as well as utilizing social media to reach a wider congregation.

Mosques have three main functions, namely: a. Prayer places; b. Building friendship; c. Da'wah Teaching and Study; and d. Community¹⁷. Good mosque function services cover various aspects. First, the comfort of the facilities provided by the mosque is an important factor. Clean, well-maintained, and complete facilities make worshippers feel comfortable and solemn in worship¹⁸. Second, the variety of programs offered by the mosque also plays an important role in meeting the needs of worshippers of various ages and backgrounds. Educational programs such as recitations, tahfidz classes, and social activities can provide great benefits for the congregation community. The quality of service provided by the mosque management, ranging from cleanliness to administration, also contributes to the positive perception of the congregation. Friendly, responsive, and professional administrators will increase the satisfaction of pilgrims with the services provided. The implementation of well-

¹⁷ Romansyah Harul, "Wakaf Berbasis Masjid untuk Mengurangi Angka Kemiskinan," *MAZAHIB: Jurnal Pemikiran Hukum Islam, E-Journal IAIN Samarinda* 11, no. 1 (2013): 47–58.

¹⁸ Hari Santoso Wibowo, Bima Ramandana, dan Airlangga Bramayudha, "Pengelolaan Fasilitas Di Ruang Utama Masjid Al Falah Surabaya," *Masjiduna : Jurnal Ilmiah Stidki Ar-Rahmah* 3, no. 1 (2020): 41, <https://doi.org/10.52833/masjiduna.v3i1.62>.

organized and timely activities also adds positive value to mosque services. The following are the results of the response of the Al-Jazeera mosque congregation regarding mosque function services:

Table 4. Variable Frequency Distribution of Mosque Function Services

No.	Interval	Frequency		Criteria
		Absolute	Relative %	
1.	10 – 20	0	0%	Very Low
2.	21 – 27	0	0%	Low
3.	28 – 33	2	6%	Keep
4.	34 – 40	9	27%	High
5.	41 – 50	22	67%	Very High
Total		33	100%	

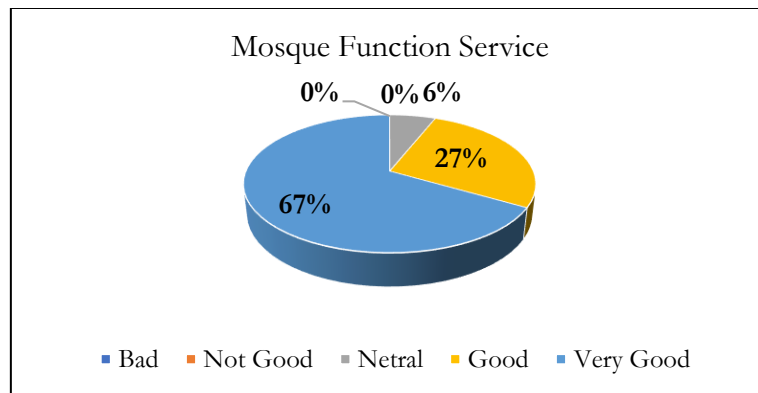


Figure 2. Results of the Mosque Function Service Questionnaire

This study shows that the majority of Al Jazeera Mosque worshippers have a very positive perception of mosque function services. As many as 67% of respondents rated the mosque's functional services as "Very Good," and 27% rated it as "Good," indicating that almost all worshippers were satisfied with the services provided. Only 6% of respondents were neutral, not having strong opinions either positive or negative. This positive perception may be due to mosque programs that meet the needs and expectations of the congregation in worship, education, and social activities. Good leadership from the Chairman of DKM also plays an important role in ensuring that services run smoothly and according to the expected standards. The high quality of service includes the comfort of facilities, the diversity of programs, and the quality of service from the mosque management. Satisfied congregations tend to have a more positive perception and are more supportive of mosque programs. Although the majority of the congregation was satisfied, there were a small number who were dissatisfied, indicating that there was still room for improvement.

Perception of the Al-Jazeera Mosque Jama'ah

Congregational perception is the view and assessment of the congregation towards the functions and services of the mosque, which is formed from their experience related to the management, leadership, and programs of the mosque. This perception is important because it reflects the extent to which the mosque meets the spiritual and social needs of the congregation. One of the main aspects is the assessment of the leadership of the chairman of the Mosque Prosperity Council (DKM). The congregation assesses the ability of the DKM chairman to manage congregational prayers, provide facilities, and be responsive to their needs. Inclusive and communicative DKM leaders tend to receive positive perceptions.

Punctual, comfortable, and good worship services also affect the perception of worshippers. In addition, quality education and da'wah programs make worshippers feel that mosques play a role in increasing religious knowledge. Social services, such as zakat collection and assistance to the poor, also reinforce the positive perception of the congregation. Physical facilities, such as cleanliness and comfort, also affect perceptions. A well-maintained and comfortable mosque increases congregational satisfaction, while a lack of facilities can create a negative perception. The positive perception of the congregation is most likely influenced by several main factors. First, the leadership quality of the Chairman of the DKM which is considered very good by the majority of the congregation plays an important role in shaping this perception. Effective and transparent leadership can create a harmonious and conducive congregational environment. Second, adequate mosque function services, ranging from comfortable facilities to diverse and useful programs, also contribute greatly to this positive perception. In addition, good interaction between the mosque management and the congregation, as well as effective communication, ensures that the needs and expectations of the congregation can be properly met. Responsive management and professional service increase the trust and satisfaction of pilgrims.

Table 5. Distribution of Variable Frequencies of Perception of the Al-Jazeera Mosque Jama'ah

No.	Interval	Frequency		Criteria
		Absolute	Relative %	
1.	10 – 20	0	0%	Very Low
2.	21 – 27	0	0%	Low
3.	28 – 33	2	6%	Keep
4.	34 – 40	13	39%	High
5.	41 – 50	18	55%	Very High
Total		33	100%	

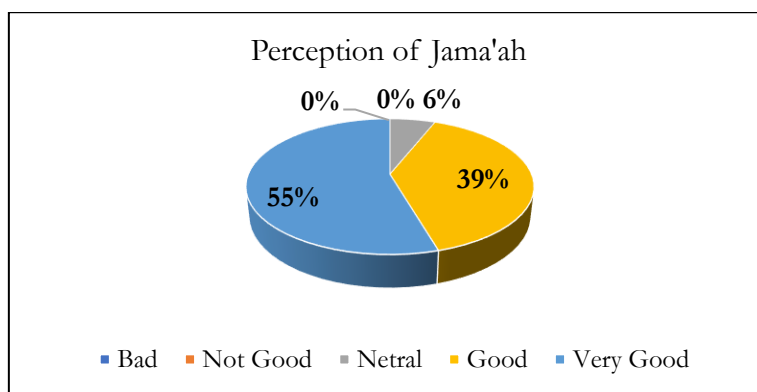


Figure 3. Results of the Perception Survey of the Al-Jazeera Mosque Jama'ah

From the results of the study, it can be seen that the majority of Al Jazeera Mosque worshippers have a positive perception of the mosque as a whole. A total of 55% of respondents rated their perception as "Very Good," while another 39% rated it as "Good." This shows that 90% of worshippers have a positive perception of the Al Jazeera Mosque. On the contrary, only a small percentage of pilgrims have a negative or neutral perception. As many as 6% of respondents assessed their perception to be neutral. None of the respondents rated their perception as "Not Good" or "Bad." This shows that the majority of worshippers have a good and positive view of the mosque.

The high positive perception of the Al Jazeera Mosque can be attributed to a variety of factors. First, the effective and responsive leadership of the Chairman of DKM to the needs of the congregation may contribute greatly to this positive perception. Second, the services and programs organized by the mosque may succeed in meeting the expectations and needs of the congregation, both in terms of worship, education, and social activities¹⁹. This high service quality includes various aspects, such as the comfort of facilities, the diversity of programs, and the quality of service provided by the mosque management. Worshippers who feel satisfied tend to have a more positive perception and will be more supportive of the programs run by the mosque. The facilities at the Al-Jazeera Mosque have also shown the comfort of worship in terms of religious moderation. As a jami' mosque, the difference in the understanding of the congregation in terms of worship procedures adds to the closer relationship between the congregations. This is of course because of the policy of the DKM management who always socialize about religious moderation to the congregation²⁰.

¹⁹ Saerozi, Agus Riyadi, dan Nur Hamid, "Manajemen Masjid Untuk Kemakmuran Jama'ah Pada Tipologi Masjid di Kabupaten Kendal," *Jurnal Manajemen Dakwah* XI, no. 2 (2023): 211–34.

²⁰ Fatimah Zuhrah dan Yumasdaleni, "Masjid, Moderasi Beragama dan Harmoni di Kota Medan," *Jurnal Harmoni: Jurnal Penelitian Agama dan Masyarakat* 20, no. 2 (2021): 317–29.

The study shows that the majority of Al Jazeera Mosque worshippers are very satisfied with the mosque's leadership and services, although there are a small number who are dissatisfied or neutral. To improve the quality of services, it is recommended to maintain and improve the quality of the program through periodic evaluations and feedback, understand and address the complaints of dissatisfied worshippers, and improve mosque facilities. The implementation of this recommendation is expected to better meet the expectations of the pilgrims.

Test Research Instruments

Validity Test

Validity can be interpreted as the stipulation of a measuring instrument. Valid data does not differ from the data that exists in the research subject and that is submitted by the researcher²¹. The decision is based on the amount of r calculated. The validity test using SPSS 27 produced the following data:

Table 6. Results of the Validity Test of the Leadership Variable Questionnaire of the Chairman of DKM

Item Number	r count	r table	Information
X1	,777**	0.344	VALID
X2	,868**	0.344	VALID
X3	,836**	0.344	VALID
X4	,900*	0.344	VALID
X5	,802**	0.344	VALID
X6	,763**	0.344	VALID
X7	,909**	0.344	VALID
X8	,914*	0.344	VALID
X9	,840**	0.344	VALID
X10	,848*	0.344	VALID

Table 7. Results of the Validity Test of Mosque Function Service Variable Questionnaire

Item Number	r count	r table	Information
X1	,753*	0.344	VALID
X2	,834**	0.344	VALID
X3	,883**	0.344	VALID
X4	,795**	0.344	VALID
X5	,791**	0.344	VALID
X6	,769*	0.344	VALID
X7	,832**	0.344	VALID
X8	,746**	0.344	VALID

²¹ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2014), 267.

X9	,747*	0.344	VALID
X10	,811*	0.344	VALID

Table 8. Results of the Validity Test of the Variable Perception Questionnaire of the Al-Jazeera Mosque Jama'ah

Item Number	r count	r table	Information
X1	,756*	0.344	VALID
X2	,852**	0.344	VALID
X3	,874**	0.344	VALID
X4	,806**	0.344	VALID
X5	,867**	0.344	VALID
X6	,860*	0.344	VALID
X7	,702**	0.344	VALID
X8	,905**	0.344	VALID
X9	,840*	0.344	VALID
X10	,680*	0.344	VALID

The table above shows that all statements in the questionnaire of the variables of the Chairman of the DKM, Mosque Function Services, and Perception of the Al-Jazeera Mosque Jama'ah are valid.

Reliability Test

Reliability is an absorption of the word "reliability", which means how much confidence the measurement results have. To the extent that the elements in the subject group remain fixed and unchanged, the test results can be considered reliable. This is true even when the results are tested on the same subject repeatedly. To evaluate reliability, Cronbach's Alpha is used. Reliability measurement indicators are divided into five criteria²², as follows:

Table 9. Criteria Pearson Correlation

Correlation Coefficient	Reliability Criteria
0,81 < r ≤ 1,00	Very High
0,61 < r ≤ 0,80	High
0,41 < r ≤ 0,60	Keep
0,21 < r ≤ 0,40	Low
0,00 < r ≤ 0,21	Very Low

Sumber: ²³

The results of the reliability test of the instrument in this study are as follows :

²² Ivan Fanani Qomusuddin dan Siti Romlah, *Analisis Data Kuantitatif dengan SPSS Statistic 20.0* (Yogyakarta: Deepublish, 2010), 18.

²³ Suharsimi Arikunto, *Prosedur Penelitian Pendekatan Praktek* (Jakarta: Rineka Cipta, 2010), 75.

Table 10. Results of the Reliability Test of Leadership Variables of the Chairman of DKM

Reliability Statistics	
Cronbach's Alpha	N of Items
,955	10

Table 11. Results of the Reliability Test of Mosque Function Service Variables

Reliability Statistics	
Cronbach's Alpha	N of Items
,935	10

Table 12. Results of the Reliability Test of Perception Variables of the Al-Jazeera Mosque Jama'ah

Reliability Statistics	
Cronbach's Alpha	N of Items
,941	10

According to the results of the SPSS analysis, it was concluded that the instrument had very high reliability, with the value of the Cronbach's Alpha correlation coefficient between $0.81 < r \leq 1.00$

Normality Test

The data normality test is a prerequisite for parametric statistical analysis and is used to determine whether the collected data has a normal distribution. If the normality test finds an abnormal distribution, then the data will be analyzed with a non-parametric test. At this stage, the Kolmogorov-Smirnov Test is usually used. The results show that the normal data distribution with a significance value of 0.097 is above 0.05.

Table 13. Normality Test Results

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
	N	33
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	2,99882098
Most Extreme Differences	Absolute	,140
	Positive	,140
	Negative	-,070

Test Statistic			,140
Asymp. Sig. (2-tailed) ^c			,097
Monte Carlo Sig. (2-tailed) ^d	Sig.		,096
	99% Confidence Interval	Lower Bound	,089
		Upper Bound	,104

In addition to the Kolmogorov-Smirnov test, the data norms can also be seen from the probability plot graph. If the distribution of the dots follows or joins the diagonal line, then the residual values will be distributed normally²⁴.

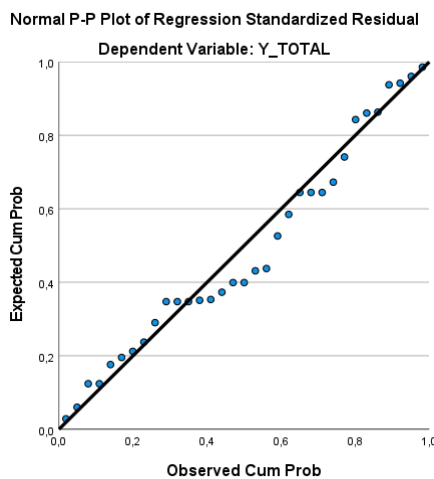


Figure 4. Plot Diagram

Based on the graph above, the lines and dots show the actual data that is close to or follows the diagonal line, the residual values are normally distributed.

Multicollinearity Test

Multicollinearity testing is an important step in regression analysis to ensure that independent variables do not correlate with each other significantly. High multicollinearity can cause problems in the interpretation of regression results, such as unstable regression coefficients and high standard errors. If the *tolerance value* is greater than 0.10 or the VIF value is less than 10, then it passes the multicollinearity test²⁵.

²⁴ Imam Ghozali, *Aplikasi Analisis Multivariate dengan SPSS* (Semarang: Universitas Diponegoro, 2011).

²⁵ Ibid.

Table 13. Results of the Statistical Test of Collinearity Coefficient

Coefficients			
Model		Collinearity Statistics	
		Tolerance	VIF
1	X_TOTAL	,279	3,587
	M_TOTAL	,279	3,587

Based on Table 13, it can be seen that the calculation results show that the *tolerance value* is greater than 0.10, which is 0.279, and the VIF value is less than 10, which is 3.587. In conclusion, the independent variable did not show a significant correlation, suggesting that the problem of multicollinearity did not occur in the regression model equations.

Heteroscedasticity Test

The heteroscedasticity test is an important step in regression analysis to ensure that the error or residual variability of the regression model is constant (homoscedasticity)²⁶. If the variability of the error is not constant (heteroscedasticity), this can cause the estimation of the regression coefficient to be inefficient and the significant test results to be invalid. The heteroscedasticity test is assessed based on the following rules: a. The Sig. value must be greater than 0.05; b. The value of Sig. must be less than 0.05.

The results of the heteroscedasticity test are presented in the following Table 14:

Table 14. Heteroscedasticity Test Results

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4,420	2,622		1,685	,102
	X_TOT AL	-,001	,105	-,004	-,011	,991
	M_TOT AL	-,047	,116	-,139	-,405	,689

Dependent Variable: ABS_RES

²⁶ Agha De Aghna Setya Budi, Lulu Septiana, dan Brampubu Elok Panji Mahendra, “Memahami Asumsi Klasik dalam Analisis Statistik: Sebuah Kajian Mendalam tentang Multikolinearitas, Heterokedastisitas, dan Autokorelasi dalam Penelitian,” *Jurnal Multidisiplin West Science* 3, no. 1 (t.t.): 01–11.

From the above results, the significance values are greater than 0.05, namely 0.991 and 0.689. This means that it passed the heteroscedasticity test.

Path Analysis

Path analysis is a statistical technique used to assess the cause-and-effect relationship between variables in a theoretical model. It is an extension of multiple regression analysis and allows researchers to examine direct and indirect relationships between variables. The analysis of this path was carried out with the help of Lisrel 8.80 Student Edition software. The analysis of the path in this study aims to determine the influence of the Leadership of the Chairman of DKM (X), on the Perception of the Al-Jazeera Mosque (Y) Jama'ah through the Mosque Function Service (M) at the Jami' Al-Jazeera Mosque, Bojong Malaka Indah Housing, Bojongmalaka Village, Baleendah District, Bandung Regency.

Direct Influence

The results of the path analysis show that the leadership of the Chairman of DKM has a direct influence on improving mosque function services and the perception of mosque worshippers. In addition, mosque function services also have a significant direct influence on the perception of worshippers.

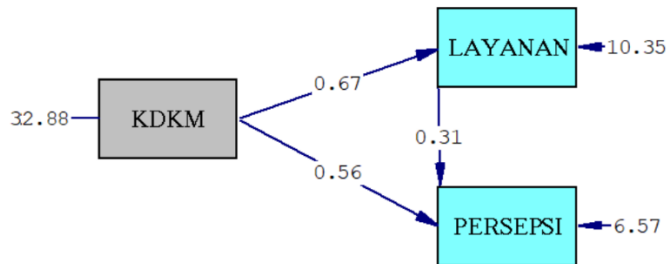


Figure 6. Path Coefficient Diagram of The Analyzed Model

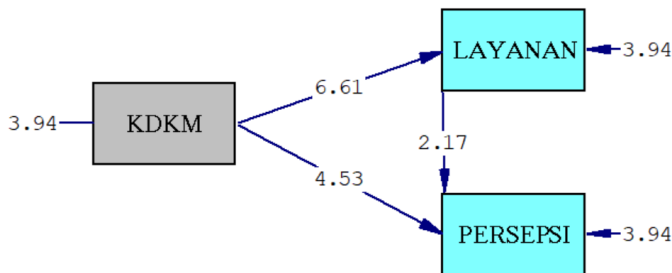


Figure 7. Statistical t-chart (t-count) of The Analyzed Model

The path coefficient describes the extent of the influence between variables. In this case, the path coefficient of 0.67 shows that the leadership of the Chairman of DKM has a strong positive influence on the improvement of mosque function services. Since the t-count value is greater than 1.96, this influence is significant at the

95% confidence level, with a t-count value of 6.61.

Similarly, the path coefficient of 0.56 between the leadership of the Chairman of DKM and the perception of the mosque congregation illustrates a strong positive influence with a t-count of 3.94. Meanwhile, the path coefficient of 0.31 between mosque function services and the perception of mosque worshippers is also significant with a t-count of 2.17.

Table 15. Results of Path Analysis for Direct Influence

Direct Influence	Path Coefficient	Error Standards	Statistical Value T (t calculate)	R-Square (Coefficient of Determination)
The leadership of the Chairman of DKM towards Mosque Function Services	0,67	0.10	6,61	0,59 (59%)
The leadership of the Chairman of DKM on the Perception of the Al-Jazeera Mosque Jama'ah	0,56	1,67	3,94	0,76 (76%)
Mosque Function Services on the Perception of the Al-Jazeera Mosque Jama'ah	0,31	0.14	2,17	

Indirect Influence

The path analysis also evaluates the indirect influence of the leadership of the Chairman of DKM on the perception of mosque worshippers through mosque function services. This indirect influence was analyzed using the Sobel test, with the following results:

Table 15. Results of Path Analysis for Indirect Influence

Indirect Influence	Z - Sobel	Information
Leadership of the Chairman of DKM – Mosque Function Services – Perception of the Al-Jazeera Mosque Jama'ah	2,10244211	Z-Sobel > 1,96 (Significant Indirect Influence)

The Z-Sobel value of 2.10 shows that the indirect influence of the leadership of the Chairman of DKM on the perception of mosque worshippers through mosque

function services is significant because the Z-Sobel is greater than 1.96²⁷.

From the results of this analysis, it can be concluded that the leadership of the Chairman of DKM has a positive and significant impact on improving mosque function services and the perception of mosque worshippers. The improvement of mosque function services also has a positive and large impact on the perception of worshippers. The indirect influence of the leadership of the Chairman of DKM on the perception of the congregation through mosque function services has also proven significant.

This research emphasizes the importance of leadership in improving the quality of mosque services and the perception of worshippers. An effective DKM chairman can improve mosque services, which increases the positive perception of the congregation. Therefore, a leadership training program for DKM Chairmen is needed to improve their competence. The strategy of improving mosque services that focuses on the needs of the congregation, regular evaluation of services and leadership, and increasing the participation of the congregation in mosque activities, is very important to strengthen the function of the mosque in the community²⁸.

Conclusion

This study emphasizes the importance of the leadership of the Chairman of the DKM Al-Jazeera Mosque in forming a positive perception of the congregation towards the mosque. A total of 58% of respondents rated the leadership of the Chairman of the DKM as "Very Good," and 33% rated it as "Good." Effective leadership is based on good communication, a clear vision, and transparency in the management of activities and finances. Good communication strengthens the relationship with the congregation, while a clear vision helps in achieving common goals. Transparency increases the trust of the congregation. In addition, the quality of mosque services such as cleanliness, comfort, facilities, and religious programs have a significant effect on the perception of worshippers. Good service provides comfort and satisfaction for pilgrims. This study also recommends leadership training for DKM Chairmen to improve competence, as well as regular evaluations of mosque services and leadership to maintain quality. Although the study was limited to a single mosque, the findings provided important insights into the variables that influence congregational perceptions and how leadership and service quality can be improved. Al-Jazeera Mosque is expected to be a model for other mosques in improving the quality of service and leadership.

²⁷ K. G. Jöreskog dan D Sörbom, *LISREL 8.80 Student Edition* (Scientific Software International Inc., 2006).

²⁸ Wajdi, "Manajemen Pengurus Masjid Dalam Meningkatkan Pemahaman Keagamaan Masjid Nurul Amin Kota Kendari," *AL-MUNAZZAM* 2, no. 1 (2022): 104–14.

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