# CURRICULUM INTEGRATION IN LEADERSHIP AND ENTREPRENEURSHIP DEVELOPMENT FOR MOSQUE MANAGER EDUCATION

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| Abstract | This article focuses on implementing curriculum integration in developing leadership and entrepreneurship in mosque manager education at STIDKI Ar-Rahmah. The type of research used is qualitative with a case study approach. The data were collected using a qualitative approach using interviews with the Chairperson, Vice Chairperson, Head of Study Programmes, secretary of study programs, lecturers, students, and alumni of STIDKI Ar-Rahmah as well as observations of various related activities. Data analysis used Milles Hubberman interactive data analysis model: data reduction, data presentation, and drawing conclusions. The results of the analysis show that the development of leadership and entrepreneurship is carried out by instilling basic values through several related courses, developed with several student programs managed by BEM, involving students in the management of the foundation's business units, and providing direct experience of the mosque management process in courses held at the stakeholder mosque. |
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| Keywords | Mosque Manager Education, Integrative Curriculum, Entrepreneurship Development, Leadership Development |

**INTRODUCTION**

Leadership and Entrepreneurship are important competencies for mosque managers to optimize the function and potential of mosques among Muslims. Leadership is needed so that the mosque manager can mobilise and direct the mosque management, congregation and community to support the activities organised by the mosque (Zakia, 2006). Entrepreneurship is needed to optimise the potential and function of the mosque. Good entrepreneurship will trigger the emergence of innovation and creativity of mosque managers in optimising the potential of the mosque, especially in economic independence (Mora et al., 2020). The ideal mosque management human resources today are mosque managers who have these competencies to be able to optimise the functions and potential of the mosque in the community.

Mosque managers who have the spirit of leadership and entrepreneurship are needed today, considering the data presented by the Indonesian mosque council shows that most mosques in Indonesia have not been managed optimally. The Indonesian Mosque Council (DMI) states that there are currently 800,000 mosques and prayer rooms (mushalla) spread throughout Indonesia (DMI, 2020). Meanwhile, the ministry of religion's mosque information system (SIMAS) in more detail states that there are 297,744 mosques and 361,804 mushalla (Kemenag, 2023). There is a difference in data between SIMAS Kemenag and DMI, perhaps because not all mosque and mushalla data have been entered in SIMAS Kemenag. From the Ministry of Religious Affairs SIMAS data, there are 297,744 mosques with various criteria as defined by the Decree of the Directorate General of Bimas ISLAM Number DJ.II/804 of 2014 on Mosque Development Standards. The data still has the potential to grow more because the data refers to the reporting of mosque data by the KUA in each sub-district which continues to grow every day. The data does not include mosques and mushalla in various remote areas that have not been reported. In addition, the data owned by SIMAS is only data on the number and type of mosques, not yet revealing the models and patterns of mosque management. This fact shows that in terms of data completeness it is not optimal, let alone at the level of management to optimise the function of the mosque. So that on several occasions the Indonesian Mosque Council conveyed the importance of optimising mosque management to increase the role of mosques for the benefit of the people.

The Ministry of Religious Affairs has made rules regarding mosque governance through the Kepdirjen Bimas ISLAM Number DJ.II/804 of 2014 concerning Mosque Guidance Standards and is complemented by Kepdirjen Bimas Islam Number 582 of 2017 concerning the Determination of

Permanent Mosque Imam Standards. Both regulations are expected to be a reference for standardising mosque management. The fact is that currently most mosques only function as places of worship, very few can develop their social functions (Alwi, 2015). Only mosques in the category of state mosques, national mosques, grand mosques and grand mosques have a social function because they have management that is structurally determined by the government. Meanwhile, large mosques, Jami mosques, and mosques in more public places generally focus more on facilitating worship activities only (Mukrodi, 2014). The managers are elected and determined by the congregation of the mosque. The governance is carried out according to the capacity of the managers.

The undevelopment of the mosque's social function is not only due to the absence of managers who have competence in this field, but also influenced by the general assumption that is developing in the Muslim community today which considers that the mosque is only a place of worship (Jannah, 2016). So it is not uncommon to find the mosque only opened before prayer time and closed again after the congregational prayer is over. In other conditions, the mosque is open for 24 hours but is not well maintained, the facilities available are only makeshift and inadequate. This can be seen in mosques in public places such as mosques in terminals and stations, mosques in malls and markets, mosques in rest areas and other public places. Indeed, there are some mosques in public places that are well managed, but generally most mosques in public places are in almost the same condition, only being a place of worship and not optimally managed.

The function of the mosque as a centre of service and empowerment of the people is reduced when more and more mosques are established but not accompanied by the availability of human resources to manage them optimally following their functions (Zakia, 2006). The rapid increase in the number of mosques that is not balanced with the quality of their governance is caused by various things, including the ease of establishing mosques for Muslims in Muslim-majority areas. In Muslim-majority areas, the process of establishing a mosque is straightforward compared to Muslim-minority areas. The process of establishing a mosque in the majority area only requires the approval of the local government in contrast to the Muslim minority area which requires more approval from related parties according to the regulations contained in the SKB 3 ministers on the establishment of houses of worship. Therefore, based on SIMAS data from the Ministry of Religious Affairs, the three provinces with the highest number of mosques are Muslim-majority areas, namely West Java, Central Java and East Java. The rapid growth in the number of mosques is not only in urban areas

but also in rural areas. However, this development is not accompanied by an increase in mosque managers who are able to manage optimally. Every mosque that is established does have a manager, but not all of them understand how to manage the mosque properly, let alone optimise its function as a centre for service and development of people's welfare (Rohimat, 2020).

Optimising the role of mosques in society requires human resources who have a comprehensive understanding, knowledge and competence in managing mosques. Able to be a programme creator as well as implementer. It takes human resources who understand and are able to manage from the planning stage to evaluation, from upstream to downstream. These human resources must be able to manage and develop the role of the mosque in the three main areas of mosque management. Mosque management can generally be divided into three main areas, Idarah, Imarah and Ri'ayah (Kemenag, 2014).

Mosques that are professionally managed by human resources with good understanding and abilities will inspire other mosque managers. The innovations made will encourage significant changes not only for the community around the mosque, but also encourage the emergence of innovations in mosques in one area. The Getuk Tular effect in the optimisation and development of mosque functions is seen in Yogyakarta(Jaya, 2018). The Jogokariyan mosque has proven to inspire changes in the governance and optimisation of mosque functions in Yogyakarta. The management of the Jogokariyan mosque has attracted the attention of many researchers to understand how patterns of change in mosque governance are initiated and developed (Azzam & Muhyani, 2019).

Human resource management is a key word that appears in the changes in the governance of the Jogokariyan mosque. Ustadz Muhammad Jazir's figure in the Jogokariyan mosque is able to inspire other managers to work optimally to manage the mosque. The leadership shown by Ustadz Muhammad Jazir was able to convince the Jogokariyan mosque management when the concept of nullifying mosque cash was introduced. A concept that is very new and contrary to the general concept of its time. However, when the concept was implemented, it was able to optimise the function of the mosque and improve the welfare of the surrounding community (Letmiros, 2020).

The cashless program at the Jogokariyan mosque can run optimally not only because of leadership factors but also supported by good entrepreneurship. The ability to see opportunities and develop creative programs that are productive and solutive to various problems comes from reliable entrepreneurship skills. Both competencies are interrelated and supportive in the development of the mosque function optimisation program. Leadership and entrepreneurship are identified as part

of the competencies of mosque managers who are able to optimise the functions and roles of the mosque.

STIDKI Ar-Rahmah Surabaya is a university that focuses on developing human resources in the field of mosque management. Its da'wah management study program focuses on preparing human resources for mosque imams and managers as well as professional preachers. This can be seen from its scientific vision "To become a campus that produces imams and mosque managers who are leaders of superior civilisation at the Asia Pacific level" (Ar-Rahmah, 2021). Until now, only STIDKI Ar-Rahmah has specifically organised formal higher education in the field of mosque management studies. Since its establishment in 2015 and STIDKI Ar-Rahmah has graduated 73 alumni and most of them have acted as mosque managers in various regions. The role of the alumni is recognised as significant in improving the function of the mosque in the community.

STIDKI Ar-Rahmah was founded on the premise that the human resources of professional mosque managers are currently minimal. The spirit of Muslims to build mosques is not proportional to the ability to manage and optimise the function of mosques in the midst of society so that the condition of the mosque is generally only used as a place of worship. Even this function has not been managed optimally. To be able to provide professional mosque management human resources, STIDKI Ar-Rahmah organises mosque manager education which is packaged with a boarding school model. This distinguishes STIDKI Ar-Rahmah from other universities. In addition to focusing only on one scientific field that is organised, the boarding school education model with full scholarships for all students is another distinguishing factor. The boarding school model was chosen based on an initial study of the need for a quality mosque manager profile with several national pilot mosque management stakeholders such as the Jogokariyan Mosque Takmir, Al-Falah Sragen Mosque Takmir, Munzalan Mosque Takmir, An-Namirah Mosque Takmir, Surabaya Great Mosque Takmir.

Previous studies on leadership and entrepreneurship in the context of mosque management still review how these two factors have a significant effect in developing the role of mosques in society, not yet reviewing the process of preparing human resources who will manage the mosque. Meanwhile, this article focuses more on how the process of developing these two characters (leadership and entrepreneurship) in the human resources of prospective mosque managers.

The process of preparing human resources with good leadership and entrepreneurship skills as mosque managers is a necessity in an effort to optimise the potential of existing mosques. Human

resources are the driving force of any organisation, including mosques. The quality of human resources is the foundation for the quality of the organisation. Good human resources will have the potential to run the organisation well. The same applies to mosque organisations. The hope to optimise the function of the mosque in the community must start from the process of preparing quality mosque management human resources, especially on the leadership and entrepreneurship side. Therefore, this article aims to examine how the process of preparing human resources for mosque managers who have leadership and entrepreneurship qualities so as to develop the potential of the mosque in the community.

Leadership and entrepreneurship factors in mosque management have recently attracted the attention of researchers, some previous studies on this topic include those conducted by K.K. Musa Gambo from the School of Management Studies, Kano State Polytechnic, Nigeria. His research concluded that the Al-Furqan Mosque can be a role model for effective and efficient mosque management in the economic development of the people because it is well led and managed (Gambo, 2018). Similarly, the results of research by Evi Lutpiyah, Tjetjep Fachruddin and Aliyudin. They concluded that the democratic leadership of Ir. H. Abdul Azi, H.N., S.T. has a significant effect on organisational goals (Lutpiyah et al., 2019).

A study specifically on entrepreneurship in mosques was conducted by Zulkarnen Mora, Dias Setianingsih and Bustami. Their research concluded that the quality of entrepreneurship management carried out by BKM in Langsa city is influenced by the characteristics of the management, assets and partners it has (Mora et al., 2020). Similar results were obtained by Aisyah Rachman who concluded that social entrepreneurship in the Jogokariyan mosque is quite varied and diverse. Social entrepreneurship was built as an implementation of the vision and mission of the establishment of the Jogokariyan mosque, namely the welfare of the community (Rachman, 2019). While in the field of mosque management development, Muhammad Ikhsan Harahap and his research team concluded that separate organisational management between consumptive and productive activities is the key to successful management of the Al-Musabbihin mosque (Harahap et al., 2019).

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**METHOD**

This article is based on qualitative-based research with the main objective to describe the phenomenon of curriculum integration in developing leadership and entrepreneurship for mosque managers. The case study was conducted at STIDKI Ar-Rahmah Surabaya. The primary data used is the curriculum of the da'wah management study program at STIDKI Ar-Rahmah Surabaya. The main data source in this study is the curriculum document used by the da'wah management study program of STIDKI Ar-Rahmah Surabaya supported by the results of interviews and observations. Interviews were conducted with several informants who were determined based on purposive sampling. The informants interviewed were the chairman, vice chairman, caprodi, secretary of the study programme, lecturers and students. Observations were made of lecture activities, educational activities in dormitories and mosques, and student activities.

Data and research findings were validated using source triangulation and method triangulation. While the data analysis uses an interactive analysis model which includes data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Data obtained from curriculum documents supported by the results of interviews and observations were sorted based on the main focus of study, namely, leadership and entrepreneurship development. The sorting results are then presented narratively and systematically in the form of curriculum integration in the process of developing leadership and interpreneurship. The results are then analysed based on the theory of curriculum integration supported by relevant previous studies.

**FINDINGS AND DISCUSSION**

**Findings**

The curriculum used by STIDKI Ar-Rahmah in the process of developing leadership and entrepreneurship is packaged in 146 credits of compulsory courses which are divided into 4 clusters as follows:

**Table 1.** Clustering of Compulsory Courses

| No | Course Cluster | Number of Credits | Percentage |
|----|---------------|-------------------|------------|
| 1 | Mosque Imam Study | 54 | 37% |
| 2 | Mosque Management Study | 43 | 29% |
| 3 | Da'wah and Islamic Studies | 26 | 18% |
| 4 | Supporting Disciplines | 23 | 16% |
| | Total | 146 | 100% |

Source: STIDKI Ar-Rahmah curriculum document

In addition to the main courses, the two competences are supported by the following elective courses:

**Table 2**. Names of Elective Courses

| No | Course Name | SKS |
|----|-------------|-----|
| 1 | Ulumul Hadits | 2 |
| 2 | Sejarah Peradaban Islam | 2 |
| 3 | Ushul Fiqh | 2 |
| 4 | Psikologi Dakwah | 2 |
| 5 | Kewirausahaan Sosial | 3 |
| 6 | Manajemen Bimbingan Haji dan Umroh | 3 |
| 7 | Manajemen Event | 3 |
| 8 | Manajemen ZIS | 3 |
| 9 | Pemasaran Digital | 3 |

Based on table 1, it can be seen that the study of mosque imams and mosque management is most dominant in the curriculum structure used by STIDKI Ar-Rahmah. leadership and entrepreneurship development based on scientific development is supported by several elective courses as shown in table 2.

In its implementation, in addition to preparing a curriculum that leads to the development of leadership and entrepreneurship, STIDKI Ar-Rahmah organises education using a boarding school model with full scholarships for all students. Education is carried out not only in the classroom but some courses are held in dormitories and mosques. Some courses are also held off campus, in collaboration with several mosques as the location of the course. Courses that are held

off campus can be seen in table 3.

**Table 3.** Courses organised outside campus

| No | Semester | Course Name | SKS |
|----|----------|-------------|-----|
| 1 | 7 | Praktikum Manajemen Masjid | 4 |
| 2 | 8 | Kuliah Kerja Dakwah | 4 |

The implementation of lectures in the community in both courses is intended to bring students closer to the real conditions in the community when they have graduated and are active in the community. The Mosque Management Practicum Course is organised by assigning students to carry out practical mosque management activities in several locations that have collaborated with STIDKI Ar-Rahmah.

Based on interviews with students and lecturers and supported by observations of the implementation of the two courses, the implementation of the Da'wah Work Study course is also carried out in the mosque but with a different focus. The Mosque Management Practicum course focuses more on mosque management practicum while the Da'wah Work Study is not only about mosque management but also empowering the community around the mosque. Both courses are connected and complement each other. Before being able to carry out the Da'wah Work Study course, students must first pass the Mosque Management Practicum course in the hope that they have had initial experience in managing mosques in the community. Both courses are given in the final year before students are declared graduated and carry out break out jobs for two years in accordance with the contract agreed upon when they first entered as students at STIDKI Ar-Rahmah..

Leadership and entrepreneurship development is also supported by student activities managed by the Student Executive Board (BEM). BEM activities are divided into two clusters, internal activities and external activities. Both are managed by the Coordinating Ministry (MENKO), Menko Dalam Negeri and Menko Luar Negeri. Menko Dalam Negeri focuses on internal campus activities that are more orientated towards student skill development. Meanwhile, the Coordinating Minister for Foreign Affairs focuses on the development of student activities in the community. Entrepreneurship development is part of the Coordinating Minister's work area through the division of the Student Da'wah Institute and Student-Owned Enterprises. The organisational structure of BEM STIDKI Ar-Rahmah can be seen in Figure 1.

**Figure 1.** Organisation Structure of BEM STIDKI Ar-Rahmah
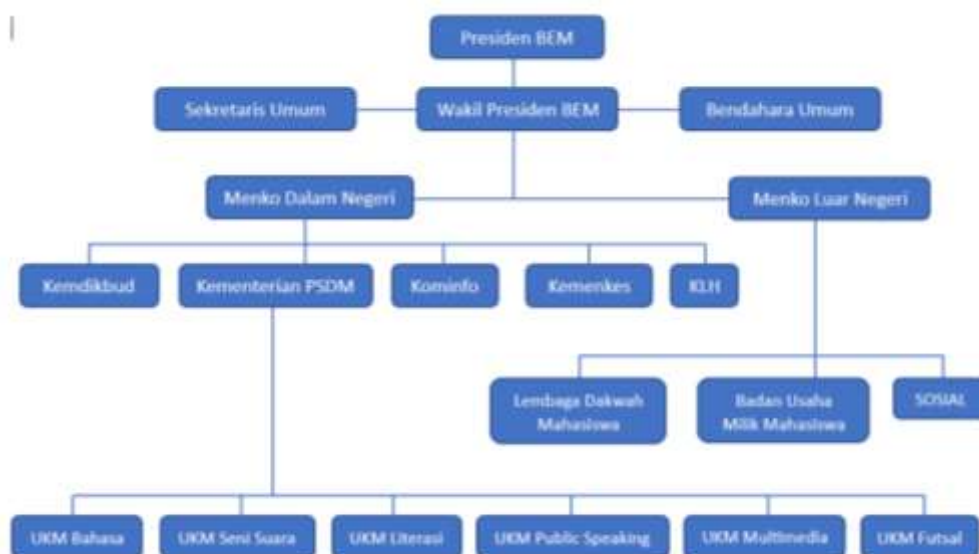


Source: BEM STIDKI Ar-Rahmah documents

The role of BEM activities in developing leadership and entrepreneurship is quite significant, especially in the process of self-actualisation and providing an ecosystem for students to develop these two competencies outside of formal education activities in class, dormitories and mosques. This is based on the results of interviews with students and observations of various BEM activities at STIDKI Ar-Rahmah.

**Discussion**

The curriculum formulation used can be categorised as an integrated curriculum, although the curriculum structure used is more likely to be a correlated curriculum. This can be seen from the arrangement of courses that are connected and support each other from semester 1 to semester 8. However, at the level of implementation, the curriculum used can be categorised as an integrated curriculum.

The pattern of curriculum integration developed by STIDKI Ar-Rahmah is unique. Integration is carried out at the level of curriculum implementation along with the entire supporting system, from infrastructure, governance to curriculum support activities. So even though the curriculum organisation structure tends to correlated curriculum, the implementation is more on the integrated curriculum model. This implementation pattern was chosen as a way for STIDKI Ar-Rahmah to ensure that the educational process organised can actually produce alumni who are in accordance with the figures of imams and mosque managers and professional preachers.

The integration in question can be seen from the lecture process which is oriented to include

elements of mosque studies in each course taught as much as possible. Case examples discussed in the lecture process are dominant from mosque management activities and various problems in society. In addition, the location of the lectures is held in classes that are integrated with the mosque. Apart from the classroom, some courses are directly held at the mosque location, especially courses that are directly related to activities in the mosque. The portion of the course that is held is more dominant in the formation of the figure of the imam and manager of the mosque.

The implementation of lectures is carried out in 3 main areas, namely classes, dormitories and mosques, communities. This is part of the model adopted by the integrated curriculum which provides opportunities for students to interact more with various parties, especially the community to develop their competence in the process of finding solutions to various problems.

The implemented curriculum extends to activities outside formal class hours. Some courses are organised outside formal hours in dormitories and mosques. Especially courses related to the mastery of mosque Imamate materials. Managerial skill development activities are organised by providing knowledge during formal hours supported by student activities outside formal hours. With the boarding education pattern, STIDKI Ar-Rahmah can formulate various integrated education programmes not only during formal lecture hours but also in dormitory activities.

Educational activities are not only organised in the campus area, either in the classroom, mosque or dormitory, some college activities are organised in the community. Both formal educational activities and supporting activities. The supporting activities in question are tebar imam mosque, tarawih imamah and activities of the Student Da'wah Institute. Some of these supporting activities are managed by BEM and some are managed by the academic department. The activities of tebar imam masjid and imamah tarawih are activities managed by the academic department. Therefore, both activities involve almost all students, not only final semester students who manage student activities.

The integrated curriculum formulation developed by STIDKI Ar-Rahmah has proven to be able to develop alumni characters in accordance with the profile of graduates, imams and mosque managers and professional preachers. This can be seen from the majority of STIDKI Ar-Rahmah alumni who continue the mosque management contract after the initial contract in the breakout job programme. Some who did not continue the programme returned to their cadre institutions and continued mosque management activities in their respective institutions. The 24-hour integrated education ecosystem is the main factor that supports this.

STIDKI Ar-Rahmah as a higher education institution has a significant role in preparing professional mosque management human resources in order to optimise the role and function of mosques in society. Based on the analysis of organisational resource management, there are at least four main aspects of mosque management that are crucial to be optimised. These aspects are Man (Human Resources), Money (Finance), Market (congregation) and Knowledge (knowledge) (Munadi, 2020). Optimising mosque resources in these four aspects must be driven by figures who have insight and knowledge in these aspects. The preparation of human resources for mosque managers who are able to optimise these aspects is carried out by STIDKI Ar-Rahmah through the implementation of an integrated curriculum as described earlier.

Professional mosque imams and managers are the main profiles to be formed in the educational process at STIDKI Ar-Rahmah. This graduate profile cannot be achieved if it is not supported by strong character building in the education process. Character building in the education process cannot be done only by providing knowledge in the classroom but must be done through a continuous habituation process for some time until the character to be formed is inherent in the students (Hidayati et al., 2022).

Character building in boarding school-based education instills three basic attitudes that become the foundation of character building, namely knowing goodness, loving goodness, doing goodness(Ryan & Bohlin, 1999). The goodness referred to in the context of character education is usually referred to as good qualities or good values. These values are formulated based on the socio-culture that develops in society. Character cultivation in the education process cannot be done instantly, character education must be carried out in a sustainable manner in a culture and environment that supports the formation of character. The educational ecosystem where character education is carried out must be able to provide support for the formation of the desired character in students (Akbar et al., 2022).

The process of instilling values that become the basis of the character of STIDKI Ar-Rahmah graduates starts from the initial process of college. At the beginning of the semester, students are directed to be able to develop the character of loving the Qur'an as the basis of Islamic teachings. This character is developed by providing a dominant portion for courses related to the Qur'an in the curriculum for semesters 1 and 2. In the following semesters the course is still available although in a smaller portion but still continues until the end of the lecture. In addition to being developed through formal courses, supporting activities for character building are also provided through

several related activities such as scheduling *imam* in campus mosques, tebar imam mosque activities on every Friday and Sunday morning, and tarawih imamah activities. With these supporting activities, the character built with boarding education patterns becomes more developed when implemented directly by students when they participate in activities in the community (Akbar et al., 2022).

The character instilled in the education process will be more developed when implemented directly in the community by students. This is part of an important aspect in the character development process. In general, there are four main aspects in the character education process, namely 1) Learners must know the main character they want to develop; 2) Learners get the opportunity to develop the character that is instilled; 3) Learners need an exemplary figure to be a reference; 4) Learners get the opportunity to develop their character based on problem-solving activities in the real world (Hidayati et al., 2022).

The development of leadership and entrepreneurship is carried out in the same pattern. Students are given an understanding of the importance of both characters through several formal courses, given space to carry out activities to develop both characters in internal campus activities and then involved in various activities in the community in the context of implementing the knowledge and skills that have been trained. These activities are carried out in a programmed manner from the initial semester to the final semester. Even after formal education, STIDKI Ar-Rahmah alumni still have to take part in a break out job programme as a concrete implementation of the competency development of imams and mosque managers for 2 years at mosques that have a work contract with STIDKI Ar-Rahmah.

During the education process, students not only get doctrine about leadership based on Islamic values through formal courses but they get an overview of the figures of leaders who come from Muslim figures both from historical studies and direct interaction with several internal and external figures of the institution. Internal figures come from the founders and managers of STIDKI Ar-Rahmah itself who are consistently present and accompany students in their daily lives both in class and outside the classroom.

External figures are presented in several activities to provide additional knowledge and understanding of leadership, especially in the context of mosque imams and managers. Some of the external figures who are routinely presented are Ustadz Muhammad Jazir as the head of the Jogokarian Mosque *takmir*, Prof. Roem Rowi as the grand imam of the Al-Akbar National Mosque

Surabaya, Waras Wibisono as the head of the An-Namirah Lamongan mosque takmir, Kusnadi Ikhwani as the head of the Al-Falah Sragen mosque takmir, Luqmanul Hakim as the manager of the Munzalan Ship Mosque and others. The presence of these figures is expected to enrich knowledge about leadership and mosque management, on the other hand it also provides space for students to establish friendship and communication with various parties as educational stakeholders at STIDKI Ar-Rahmah.

The process of character education with an integrative model developed by STIDKI Ar-Rahmah cannot be separated from the character-forming factors that were originally designed and developed in the academic ecosystem. Leadership shaping factors in the educational process are very varied, depending on the educational model used. In the context of boarding education, the main factors shaping leadership are coaching, habituation and environmental integration (Nurdin & Rasyid, 2022).

Coaching activities are developed through interaction between educators and students in educational spaces, whether in classrooms, mosques or dormitories. More intensive coaching is carried out in several courses presented in tutorials in small groups, in halaqah-halaqah al-Quran which is routinely held every day. These activities are part of lectures on Quran courses which include Tajweed Science, Tahfidzul Quran, Mufrodatul Quran, Tazkiyatun Nafs, Naghom Al-Quran, Tashihul Hifdzi. In these activities not only focus on the subjects being implemented but more than that there is a process to transfer values and character building.

In addition to the values transmitted and instilled in the Al-Quran halaqah activities, several courses are specifically given to provide a knowledge base on leadership. The courses given are introduction to management, organisational behaviour, mosque human resource management, Islamic Leadership. The provision of knowledge is then supported by practical courses in mosque management and da'wah work in the community to provide direct experience for students in practicing and implementing their knowledge as a tool to produce solutions to various real mosque management problems.

Habituation activities are carried out in learners' interactions for 24 hours when they live in class, mosque and dormitory. This is supported by an integrated ecosystem between classrooms, mosques and dormitories. Not only in terms of physical facilities but also in programmes implemented in these three areas. With the synergy of the three character building factors, the character building process, especially leadership, can be carried out effectively and efficiently

(Ginanjar & Wartono, 2018).

The formation of leadership character is absolutely necessary if the learners who want to be produced in the educational process lead to figures who are able to move, make changes to the governance of the mosque organisation both as imams and mosque managers. Because in the context of any organisation, leadership is the main factor needed to influence others to contribute to mutually agreed goals for the benefit of individuals and organisations or the common good as stated by Sarros and Butchatsky (1998) "Leadership is defined as the purposeful behaviour of influencing others to contribute to commonly agreed goals for the benefit of the individual as well as the organisation or the common good". On this basis, leadership is an important character that must be developed in today's educational process (Britchenko et al., 2018).

Leadership and entrepreneurship are an important part of the character required in organisational development today (Nurdin & Rasyid, 2022). Especially when one has to transform the management of the mosque from a place of mahdlah worship to an institution of community development and empowerment. Entrepreneurship is the ability to think creatively and the ability to innovate as an effort to take advantage of available opportunities (Hamdanah, 2020).

Entrepreneurship is also identified as an attitude of enthusiasm, behaviour and ability to respond positively to opportunities to gain profits and/or better services and create and provide more and better innovations and create and provide more useful products by implementing more efficient ways of working through risk-taking, creativity and innovation and management skills(Sholeh et al., 2020). Entrepreneurship aims to create added value by considering the risks of a business opportunity and the resources and capabilities of the organisation to achieve goals, entrepreneurship refers to efforts to create, implement new ways of working, new technologies and products by increasing efficiency in order to provide better services better and or obtain greater benefits (Ganefri & Hidayat, 2017).

Mohammad Al-Zubeidi (2005) in his dissertation identified that there is a strong relationship between entrepreneurship education and character development in higher education and business success in Texas. Entrepreneurship development in higher education should be student-centred in order to foster self-confidence and provide space to develop the basic skills that are part of entrepreneurship (Al-Zubeidi, 2005).

Entrepreneurship has sub-characters as its formers, some of which are Discipline, Hard work, Commitment, Able to create ideas, Innovative, Independent, Realistic, Honest, and Achievement (Dari, 2022). These sub-characters are developed through the learning process and outside the classroom in various supporting activities. Entrepreneurship development at STIDKI Ar-Rahmah can be identified in the provision of related courses, including mosque marketing management, mosque human resource management, mosque financial management, mosque operations management, mosque strategic management. The courses provided do directly refer to the development of mosque entrepreneurship which is the main field of work. These courses are given not only in the context of developing entrepreneurship but also leadership at one time. The two characters are closely related, especially in the context of mosque management.

The five main courses are still supported by five elective courses that specifically equip students with the knowledge and skills needed in the process of developing the mosque economy. Primarily in areas that have been directly part of the mosque economy. The five specialisation courses provided are Social Entrepreneurship, Hajj and Umrah Guidance Management, Event Management, ZIS Management, Digital Marketing. The five courses are given with the hope that students can develop areas of the mosque economy based on the available potential or develop new business fields in the mosque where they are assigned in the 2-year break out job programme. Based on the experience during the break out job programme, they are expected to be able to develop the mosque economy in their respective places according to the existing potential.

In addition to developing the economic potential of the mosque, STIDKI Ar-Rahmah alumni are also expected to improve the financial governance of the mosque through various possible ways. They gain knowledge through mosque financial management courses that specifically provide detailed knowledge about mosque financial governance. Aspects of mosque financial management that are generally currently still recorded in a simple manner can be transformed into a better, effective and efficient model utilising various technological facilities available today. The transformation of technology-based financial management has a chance to increase the trust of worshipers and mosque stakeholders (Munadi, 2020). This automatically has an impact on increasing support for various programmes developed by the mosque takmir.

Supporting activities for entrepreneurship development are provided through activities outside of formal education, both activities managed by BEM and those managed directly by STIDKI Ar-Rahmah such as involving students in the management of the foundation's business units. There

are several foundation business units managed by students, Ar-Rahmah Mart, Ar-Rahmah Aqiqah House, Ar-Rahmah AMDK, Ar-Rahmah Tour and Travel. In addition, students are also involved in the management of Baitul Maal Ar-Rahmah. In these business units, students are involved in the management process, but each business unit is led by employees appointed by the foundation. The involvement of students in the management of business units is a way to provide an overview of the business world directly to students. Students are trained to be able to develop basic characters that characterise entrepreneurship.

The series of activities provided in the context of leadership and entrepreneurship development are expected to have an impact on the formation of individuals who have a competency base in accordance with the profile of STIDKI Ar-Rahmah alumni, imams and professional mosque managers. Before graduating, students are given the opportunity to implement their knowledge and skills in the course of Mosque Management Practicum and Da'wah Work Study. These two courses are prepared as evaluation materials for students before they enter the community. Through these two courses, students can practice and gain more complex experiences related to leadership and entrepreneurship directly by carrying out mosque management activities in the community. It is hoped that both courses can mature and strengthen the character of leadership and entrepreneurship of students after their implementation.

The results of this study complement several previous studies on Leadership and entrepreneurship in mosque management. Overall, previous studies still focus on the important role of leadership and entrepreneurship in mosque management. Like K.K. Musa Gambo who concluded that good mosque leadership and management make the mosque useful in the economic development of the ummah. Similarly, Zulkarnen Mora, Dias Setianingsih and Bustami concluded that "BKM's ability to manage entrepreneurship management is highly dependent on the characteristics of the management and the assets and partners they have. Today BKM in Langsa City has the potential to develop especially when they are able to build the community's economy through entrepreneurial management with the full support of the government, in this case the Langsa City Islamic Sharia Service which is based on improving the quality of the Idarah function, the Imarah function and the ri'ayah function with institutional supervision related institutions". Likewise, a study conducted by Aisyah Rachman on social entrepreneurship at the Jogokariyan mosque found that social entrepreneurship was built as an implementation of the vision and mission of the establishment of the Jogokariyan mosque, namely the welfare of the community(Rachman,

2019). The implementation of the vision and mission is influenced by the competent human resource management factor. Therefore, the results of this study provide additional knowledge about the relevant education model in developing mosque management human resources that have leadership and entrepreneurship.

## CONCLUSION

This article concludes that the development of leadership and entrepreneurship is carried out by instilling basic values through several related courses, developed with several student programs managed by BEM, involving students in the management of the foundation's business units, and providing direct experience of the mosque management process in courses held at stakeholder mosques.

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