



Al-Manarah: Journal of Education and Islamic Studies

Available online on the website:
<https://journal.pergunulampung.or.id/index.php/almanarah/index>

Al-Manarah; Journal of Education and Islamic Studies
(p-ISSN: xxxx-xxxx | e-ISSN: xxxx-xxxx)
Volume 1, Issue. 01, 2026, pp. 26-33

Program Evaluation in Optimizing Mosque Activity Oversight

Aisyah Zulfa Karimah, Diah Nova Savitri, Flora Nur Azizah, Siti Nurparoh, dan Ibnu Taimiyah
^{1,2,3,4,5} Universitas Islam Negeri Syarif Hidayatullah

e-mail: aisyah.zulfa24@mhs.uinjkt.ac.id¹, diah.nova24@mhs.uinjkt.ac.id², flora.nur24@mhs.uinjkt.ac.id³,
Siti.nurparoh24@mhs.uinjkt.ac.id⁴, Ibnu.taimiyah24@mhs.uinjkt.ac.id⁵

| Submission January1, 2026 | Revised January7, 2026 | Accepted March9, 2026 | Published April15, 2026 |

ABSTRACT *Mosque activity oversight is one of the important aspects in ensuring that all programs and activities carried out run in accordance with the objectives, regulations, and the needs of the congregation. However, in its implementation, various obstacles are still found, such as the lack of optimal oversight systems, limitations in human resources, and the absence of evaluations conducted on an ongoing basis. This study aims to evaluate the mosque activity oversight program in order to optimize the effectiveness of program implementation and improve the quality of service to the congregation. The method used in this research is a qualitative approach, with data collection techniques through observation, interviews, and documentation. The data obtained were analyzed using descriptive analysis techniques to identify supporting factors, obstacles, and the level of success of the oversight program that has been implemented. The research results show that the implementation of mosque activity oversight has been going quite well, but still requires improvements in aspects such as planning, coordination among board members, the use of information technology, and more systematic evaluation mechanisms. Oversight optimization can be carried out by improving the competence of the board members, compiling standard operating procedures (SOP), and conducting periodic evaluations of each activity carried out. Thus, the program evaluation of oversight is expected to become a basis for improving the effectiveness of mosque management and realizing a more professional, transparent, and accountable organizational governance.*

Keywords : Program evaluation, activity oversight, mosque management, optimization, mosque governance.

 <https://dx.doi.org/xx.xxxxx/al-manarah.vxx0x.xxxx>

How to Cite Aisyah Z.K., Diah N.S., Flora N.A., Siti Nurparoh., Ibnu Taimiyah., (2026). *Program Evaluation In Optimizing Mosque Activity Oversight*, Al-Manarah: Journal of Education and Islamic Studies, Volume 1 (01), 26-33.

INTRODUCTION

A mosque is not only merely a place for ritual worship for Muslims, but also functions as a center of civilization, education, and the socio-economic empowerment of the community. Along with the changing dynamics of the times, the activities and program activities in mosques have become increasingly complex, including zizwaf management (zakat, infaq, sadaqah, and waqf), studies of da'wah, up to youth development. This complexity requires professional, transparent, and accountable management. One crucial instrument in realizing good mosque governance (good mosque governance) is an oversight (controlling) system that runs optimally. Effective oversight serves to ensure that all programs activities designed by the management (takmir) can be carried out according to plan, minimize the risk of deviation, and maintain the trust of the congregants.

However, in reality, the supervisory function in religious-based nonprofit organizations such as mosques often face various challenges. Many mosques still rely on conventional, informal, and poorly documented monitoring systems. Weak supervision frequently triggers uncertainty in program execution, a lack of transparency in financial reporting, and potential internal conflicts among administrators or with congregants. This phenomenon shows that the implementation of the supervision program is not yet fully understood as a strategic necessity, but merely regarded as an administrative formality (Irfan Anshori, 2024).

Previous research has covered mosque management from various perspectives, such as optimizing the mosque social marketing management function, takmir human resource development strategies, and the digitization of mosque financial reporting. Nevertheless, there is still limited literature that specifically examines in-depth evaluation of mosque activity supervision programs comprehensively. Most studies only place the supervision function as a small part of general management (POAC), without dissecting how a supervision program is evaluated for its effectiveness in safeguarding the continuity of mosque activities.

Given this research gap, this study aims to to conduct an in-depth evaluation of the program implemented to optimize mosque activity supervision. Through a program evaluation approach (such as the CIPP model or other management evaluation criteria), this study is expected to identify inhibitory and supportive factors in the supervision process, and provide remedial recommendations for mosque administrators. The significance lies in its contribution to enriching the literature on religious organizational management, while also providing practical guidance for takmir in designing an adaptive, accountable supervision system aligned with achieving the welfare goals of the community.

METHOD

This study uses an evaluative qualitative approach aimed at analyzing the effectiveness of the program in optimizing mosque activity supervision. The qualitative approach was chosen because it can provide a deep understanding of the program implementation process, supervision dynamics, and the factors influencing success or barriers to program implementation in the field. Evaluative research serves to assess how far a program has progressed in line with its stated objectives and to generate systematic recommendations for program improvement (Creswell, 2018).

Conceptually, program evaluation is a process of collection, analysis, and interpretation of data to assess the value, benefits, effectiveness, and efficiency of a program in achieving certain objectives (Wirawan, 2016). In the context of this study, evaluation is carried out on the mosque activity supervision program covering planning, implementation, monitoring, and the results obtained from the supervision activities. (Kuswanto & Kurniawan, 2025)

The evaluation model used in this study is CIPP (Context, Input, Process, Product) developed by Daniel L. Stufflebeam. This model was chosen because it provides a comprehensive evaluation framework through four main dimensions: context, input, process, and product. Context evaluation aims to identify needs, problems, and background of the mosque supervision program. Input evaluation assesses available resources, including human resources, policies, and supporting facilities. Process evaluation examines the implementation of the supervision program as it unfolds. Meanwhile, product evaluation assesses the final results and the impact of the program on optimizing mosque activity supervision (Stufflebeam & Shinkfield, 2007).

the object of research, either under the auspices of the Indonesian Mosque Council, local government, or the management of the local mosque takmir. The location selection was carried out purposively, based on the consideration that the location has an active and structured mosque activity monitoring program. Purposive sampling technique allows the researcher to select informants who are considered to understand best the phenomenon under study (Sugiyono, 2022).

The research subjects consist of parties directly involved in the monitoring program of mosque activities, including mosque administrators, takmir, activity supervisors, religious figures, and congregants who participate in mosque activities. Informants are determined using purposive

sampling and snowball sampling techniques, so that the data obtained is more in-depth and rich in information. According to Lexy J. Moleong (2019), the selection of informants in qualitative research is based on their ability to provide data relevant to the focus of the study.

Data collection techniques were carried out through three main methods, namely observation, interviews in-depth, and documentation. Observation is used to directly observe the mechanism of monitoring mosque activities, including coordination patterns, the implementation of monitoring, and the congregants' response to monitoring policies. In-depth interviews are conducted in a semi-structured manner with the main informants to explore their perceptions, experiences, and evaluations of the ongoing program. Meanwhile, documentation is used to examine supporting documents such as organizational structure, activity reports, monitoring SOPs, meeting minutes, and archives of evaluations of previous programs. The combination of these three techniques aims to improve the completeness and validity of the data (Miles, Huberman, & Saldaña, 2014).

Data analysis is conducted interactively using the model by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, which includes four stages: data collection, data reduction, data presentation, and drawing conclusions/verification. In the data reduction stage, the researcher selects data relevant to the evaluation focus of the monitoring program. The reduced data is then presented in the form of matrices, narratives, or tables to make it easier to analyze. The final stage involves drawing conclusions, conducted continuously throughout the research until valid and consistent findings are obtained (Miles et al., 2014).

To ensure the validity of the data, this study uses source triangulation techniques, method triangulation, and member checking. Source triangulation is carried out by comparing information from various informants, such as mosque administrators and congregants. Method triangulation is carried out by comparing the results of observation, interviews, and documentation. Meanwhile, member checking is done by confirming again the interview results to the informants so that the researcher's interpretation aligns with the informants' intended meaning. According to Norman K. Denzin, triangulation is an important strategy to improve the credibility of qualitative research results.

With this method, the research is expected to be able to produce a comprehensive evaluation regarding the implementation of the program in optimizing the monitoring of mosque activities, while also providing strategic recommendations for improving program effectiveness in the future.

RESULTS AND DISCUSSION

Result

The research results show that the mosque activity monitoring program has a role important in supporting the optimization of the mosque's functions as a center for worship, education, da'wah, and community social services. Based on observation and interview data, the need for monitoring arises as the complexity of activities organized by mosque administrators increases, ranging from routine study sessions, Al-Qur'an learning, the management of zakat and alms (infak), to community social programs. This complexity requires a control system capable of ensuring that every activity runs according to the mosque institution's objectives. In this context, monitoring is not only understood as a control instrument, but also as an evaluation mechanism to maintain the effectiveness of program implementation. According to Daniel L. Stufflebeam, program evaluation is needed to assess the alignment between program needs and actual implementation in the field (Stufflebeam & Shinkfield, 2007).

The urgency of supervision in Islam has a strong theological foundation. Allah Swt. emphasizes in the Al-Qur'an that every trust must be carried out with full responsibility and supervision. As Allah's saying in the Al-Qur'an Surah An-Nisa verse 58:

"Indeed, Allah commands you to deliver trusts to whom they are due, and when you judge between people, judge with justice." (Q.S. An-Nisa [4]: 58)

This verse shows that the management of the mosque, including supervision over all its activities, is a form of trust that must be carried out professionally, justly, and responsibly. Thus, the supervision of mosque activity programs is not merely an administrative function, but also part of the implementation of Islamic values in institutional governance. Research findings also show that the effectiveness of the supervision program is strongly influenced by the quality of the resources owned by the mosque administrators. Institutionally, most mosques already have a fairly clear organizational structure, including the takmir chair, secretary, treasurer, and activity division coordinator. However, not all have a unit or special division responsible for monitoring and program evaluation. Limited human resources are the main challenge, especially in terms of managerial and administrative competence. Administrators with good organizational experience tend to be more able to carry out the supervision system effectively. This is in line with Michael Armstrong's view, which emphasizes that the quality of human resources is a key element in determining organizational performance (Armstrong, 2020).

In an Islamic perspective, the quality of human resources is also closely related to competence and integrity. The story of Prophet Moses in the Al-Qur'an Surah Al-Qasas verse 26 emphasizes the importance of choosing someone who is strong and trustworthy:

"Indeed, the best person you should hire is the one who is strong and able to be trusted."
(Q.S. Al-Qasas [28]: 26)

This verse provides a fundamental principle in placing mosque administrators, that the effectiveness of supervision greatly depends on the capacity (al-qawiyy) and trustworthiness (al-amin) of its managers. In addition to human resource factors, the research finds that weak internal regulations also affects the optimization of supervision. Most monitoring processes are still carried out informally based on the administrators' habits, rather than through documented operating standards. The absence of a Standard Operating Procedure (SOP) causes evaluation mechanisms to tend to be subjective and inconsistent. In management theory, effective supervision requires clear work standards so that deviations can be identified and corrected systematically. George R. Terry emphasizes that good supervision must be based on measurable standards so that the control function runs optimally (Terry, 2014).

In the implementation aspect, the research results show that the supervision program mosque activities have been carried out through several mechanisms, such as routine evaluation meetings, direct monitoring during activities, and reporting from each division coordinator to the core administrators. Direct supervision is considered more effective because it allows administrators to identify operational obstacles in real time, including the level of jamaah participation, the quality of activity implementation, and the effectiveness of coordination among committees. According to Henry Fayol, supervision is one of the main management functions aimed at ensuring that all activities run according to the plans that have been set (Fayol, 2016).

This concept of supervision aligns with the principle hisbah in Islam, namely the activity of supervision to maintain social order and prevent wrongdoing. Allah Swt. says in the Al-Qur'an Surah Ali 'Imran verse 104:

"And let there be among you a group of people who call to goodness, enjoining what is right and forbidding what is wrong..."(Q.S. Ali 'Imran [3]: 104)

This verse shows that supervision from an Islamic perspective has an orientation improvement and welfare, not merely administrative control. Nevertheless, the research finds several obstacles in implementing supervision. First, activity reporting has not yet been carried out consistently by all program coordinators. Second, supervision tends to be reactive, meaning it is carried out after problems arise, not as a preventive step. Third, the involvement of the congregation in providing evaluations of mosque activities is still relatively low. This condition

indicates that an evaluation culture has not yet been fully formed in the mosque management system. Meanwhile, a growing organization is one that can make evaluation an instrument for continuous learning. According to Peter M. Senge, an organization's ability to learn from experience is an important foundation for improving institutional quality (Senge, 2006).

The low level of evaluative participation by the congregation can also be linked to the importance of a culture of mutual advising in Islam. Muhammad said:

“Religion is advice” (H.R. Sahih Muslim, no. 55).

This hadith shows that evaluation and giving input are part of the value of religion that should grow in mosque management. From the standpoint of program outcomes, supervision of mosque activities has a positive impact on increasing the effectiveness of program management. Programs that are supervised in a structured manner show improvements in planning, implementation, coordination, and evaluation. The research finds increased accuracy in activity scheduling, administrative consistency, and transparency of reporting to the congregation. Supervision also encourages increased accountability of the management in carrying out the organization's trust. In the perspective of institutional governance, accountability is an important element in building public trust in the organization. This shows that supervision not only affects administrative aspects, but also the quality of mosque services to the community. (Kurniawan, 2024)

However, the optimization of supervision has not been fully achieved. Limitations in human resources, the absence of a digital-based monitoring system, and weak evaluation standardization are still the main obstacles. These findings confirm that the success of a supervision program is determined not only by the final outcome, but also by the integration between program needs, resource availability, the quality of implementation, and the results achieved.

As a form of accountability, Islam also emphasizes that every individual is a leader who will be held accountable for their trust. Muhammad said:

“Every one of you is a leader, and every one of you will be held accountable for what you lead.” (H.R. Sahih al-Bukhari no. 7138; Sahih Muslim no. 1829)

This hadith reinforces that supervision of mosque activities is part of responsibility of leadership that is not only accountable organizationally, but also spiritually before Allah Swt..

Based on these results, the mosque activity supervision program can be categorized as running quite effectively, but it still requires strengthening in institutional and governance aspects. In the perspective of modern management, optimal supervision needs to adopt the principles of good governance, namely transparency, accountability, participation, and efficiency. In the Islamic perspective, these principles are aligned with the values of amanah, hisbah, and maslahah. Therefore, optimizing mosque activity supervision can be done through the preparation of standardized SOPS, capacity building of management human resources, digitalization of the monitoring system, and strengthening a participatory evaluation culture based on the congregation.

Discussion

Based on the overall research results, mosque activity oversight programs can be categorized as moderately effective, but have not yet reached optimal conditions. The main supporting factors include the commitment of administrators, relatively clear organizational structure, and congregation support for mosque activities. Meanwhile, the inhibiting factors include limited human resources, weak standardization of oversight, minimal use of technology, and an underdeveloped culture of evaluation.

This finding indicates that mosque oversight needs to shift from an approach from traditional to a-based good governance that emphasizes transparency, accountability, participation, and efficiency. The principles of good governance enable more professional mosque management without eliminating the spiritual and social values inherent in the mosque institution.

In the perspective of Islamic institutional structure, optimization of oversight is part of principle hisbah, namely oversight to maintain welfare and prevent deviation in social life. The concept of hisbah emphasizes the importance of improvement-oriented control, not merely fault-finding. In the context of mosque management, effective oversight means ensuring all activities operate in line with Sharia, institutional vision, and the needs of the community.

Thus, strengthening mosque activity oversight programs can be achieved through several strategies: (1) development of standardized oversight SOP, (2) increasing management human resource capacity of administrators through management training, (3) digitizing monitoring and evaluation systems, and (4) strengthening a participatory evaluation culture based on the congregation. The strategies are expected to improve the quality of mosque governance sustainably.

CONCLUSION

Based on the results, it can be concluded that the oversight program in optimization of mosque activities plays a strategic role in improving mosque governance as a center of worship, da'wah, education, and social service to the community. The oversight program has proven to contribute positively to increased administrative order, effectiveness of activity implementation, quality of coordination among administrators, and accountability of program management to the congregation. The presence of systematic oversight encourages mosque activities to be more directed, measurable, and in line with institutional goals. Evaluation results show that the effectiveness of the oversight program is influenced by several main factors, namely the alignment of program needs, availability of competent human resources, clarity of internal regulations, and the quality of oversight implementation. Although most mosque administrators have carried out oversight functions through evaluation meetings, direct monitoring, and activity reporting, its implementation is not yet fully optimal. Barriers found include limitations in managerial competence of administrators.

Established Standard Operating Procedure (SOP) oversight in a standardized manner, minimal use of digital technology in monitoring, and the still weak culture of participatory evaluation among the congregation. In the Islamic perspective, mosque activity oversight is a manifestation of the value trust, hisbah, and maslahah. Oversight not only functions as an administrative control instrument, but also as a form of moral and spiritual responsibility in maintaining the mosque's function in accordance with Sharia. This aligns with Allah's words in the Qur'an Surah An-Nisa verse 58 about trust, and the hadith of Muhammad stating that every leader will be held accountable for their leadership. Therefore, Mosque activity supervision must be understood as a continuous effort to maintain the quality of services and the welfare of the community. Based on these findings, this study recommends the need to strengthen the system supervision through standardized SOPs, capacity-building for management human resources through managerial training, implementation of a digital-based monitoring system, and strengthening the participation of worshippers in the evaluation process. These steps are expected to drive the realization of professional, transparent, accountable, and sustainable mosque governance so that the mosque's function as a center for community empowerment can operate optimally.

BIBLIOGRAPHY

- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage.
- Dali, D. (2024). Evaluation of the supervisor supervision program in the performance quality of madrasah principals at MTsN 2 South Bengkulu. *Al-Khair Journal: Management Education*, 4(2), 211–224.

- Fajar, Muhammad, dan Laila Hasanah. (2024). "Pendampingan Digitalisasi Masjid oleh Perguruan Tinggi: Studi Kasus Program Pengabdian Masyarakat UMY." *Jurnal Pengabdian Kepada Masyarakat* 12, no. 1, 67-70.
- Hermawan, Tabah Diki, Sarifudin, dan Ade Kohar. (2024). "Manajemen Masjid dalam Meningkatkan Kegiatan Sosial Keagamaan (Studi Kasus di Masjid Jami Al-Amin Panorama)." *Cendekia Muda Islam: Jurnal Ilmiah* 4, no. 1.
- Hassan, S. M., & Faridiansyah, T. I. (2018). Evaluasi pengukuran kualitas sarana dan prasarana masjid di Kota Lhokseumawe. *Sisfo: Jurnal Ilmiah Sistem Informasi*, 2(2), 85–94.
- Irfan Anshori, W. W. (2024). The Habit of Midnight Prayer in Cultivating Spiritual Intelligence; Term of Surah Al-Isra: 79. *HERMENEUTIK: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 18(2), 101–119.
- Kurniawan, A. (2024). Pendidikan Budi Pekerti. *Shautut Tarbiyah*, II(1), 132–141.
- Kuswanto, R. T., & Kurniawan, M. A. (2025). *Fenomena Anonim Media Sosial Ditinjau dalam Perspektif Islam The Phenomenon of Social Media Anonymity Reviewed from an Islamic Perspective*. 5(2), 225–238.
- Khan, S. D., Tayyab, M., Amin, M. K., Nour, A., Basalamah, A., Basalamah, S., & Khan, S. A. (2017). Towards a crowd analytic framework for crowd management in Majid-al-Haram. *International Journal of Advanced Computer Science and Applications*, 8(9), 235–243.
- Lendo, I. L., Laloma, A., & Rompas, W. Y. (2018). Pengawasan pada pelaksanaan program bantuan pembangunan tempat ibadah di Desa Wangi Kecamatan Motoling Timur Kabupaten Minahasa Selatan. *Jurnal Administrasi Publik*, 4(53), 1–10.
- Mutakallim. "Pengawasan, Evaluasi, dan Umpan Balik Strategik." *Inspiratif Pendidikan* 5, no. 2 (Desember 2016): 354.
- O'Brien, James A., dan George M. Marakas. "Management Information Systems" 10th ed. New York: McGraw-Hill, 2011.
- Pasaribu, Veta Lidya Delimah, Krisnaldy, dan Senen. (2018). "Analisis Kepuasan Jama'ah pada Kinerja Dewan Kemakmuran Masjid Al-Hidayah Periode Tahun 2017." *Jurnal Ilmiah Prodi Manajemen Universitas Pamulang* 6, no. 4.
- Rahmat A., dan Suhirman, S. (2025). Evaluasi Kegiatan Pengajian Rutin Malam Jumat sebagai Media untuk Meningkatkan Kerukunan, Toleransi dan Keberagaman Masyarakat. *Indonesia Journal of Research in Islamic Studies*, 2(1).
- Rita dan Qarni, Waizul. (2025). "Dampak Evaluasi Manajemen Dakwah Terhadap Kemakmuran Masjid Raya Gunung Tua Kec. Padang Bolak Kab. Paluta." *TADBIR: Jurnal Manajemen Dakwah*, 7(1).
- Stufflebeam, D. L. (2007). CIPP evaluation model: A framework for evaluating educational and organizational programs. *Evaluation and Program Planning*, 30(4), 321–328.
- Syafii, Ahmad. (2023). "Forum Evaluasi Terbuka sebagai Instrumen Pengawasan Partisipatif di Masjid Al-Muttaqin Tasikmalaya." *Jurnal Manajemen Dakwah*, 10, no. 2, 145-148.
- Stufflebeam, D. L., & Shinkfield, A. J. (2007). *Evaluation Theory, Models, and Applications*.
- Wahyudi, dan Siti Nurjanah. (2024). "Integrasi Sistem Informasi dalam Pengendalian Internal Masjid Perkotaan." *Jurnal Sistem Informasi dan Manajemen* 15, no. 3, 210-213.