Educational Management in Mosque-Based Institutions: A Case Study of the Baitul Muttaqin Islamic Center, East Kalimantan

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ABSTRACT

Mosque-based educational institutions play a vital role in supporting the academic, moral, and spiritual development of Muslim communities. Their effectiveness, however, depends on sound educational management practices. This study explores how the Baitul Muttaqin Mosque Islamic Center implements core management functions across its formal and non-formal educational units. A qualitative descriptive approach was employed, collecting data through in-depth interviews, participant observations, and document analysis with key informants, including the head of the Education and Training Unit (UPT), principals, teachers, and administrative staff. Data were analyzed using Miles, Huberman, and Saldaña's interactive model, complemented by source and method triangulation to ensure credibility. Findings reveal that educational management is structured and value-driven but evolving. Planning is internally coordinated yet lacks consistent stakeholder participation. Organizational practices function effectively, although the absence of written job descriptions sometimes leads to role overlap. Program implementation integrates academic learning with Islamic values, but limited library resources and digital infrastructure constrain optimal delivery. Supervision is regular but informal, without standardized evaluation tools or independent review mechanisms. The study concludes that the Islamic Center demonstrates substantial progress in aligning Islamic educational values with contemporary management practices. Enhancing stakeholder engagement, formal documentation, resource provision, and supervision mechanisms will improve sustainability and effectiveness, positioning mosque-based educational institutions as models for integrated Islamic education in Indonesia.

Keywords: *Mosque-based Education, Educational Management, Islamic Center*

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ABSTRAK

Lembaga pendidikan berbasis masjid memiliki peran penting dalam mendukung pengembangan akademik, moral, dan spiritual masyarakat Muslim. Namun, efektivitasnya sangat bergantung pada penerapan praktik manajemen pendidikan yang baik. Penelitian ini mengeksplorasi bagaimana Baitul Muttaqin Mosque Islamic Center melaksanakan fungsi-fungsi manajemen inti pada unit pendidikan formal dan non-formal. Pendekatan deskriptif kualitatif digunakan dengan pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen dengan informan kunci, termasuk Kepala Unit Pendidikan dan Pelatihan (UPT), kepala sekolah, guru, dan staf administrasi. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña, dilengkapi triangulasi sumber dan metode untuk menjamin kredibilitas. Temuan menunjukkan bahwa manajemen pendidikan di lembaga ini terstruktur dan berbasis nilai, namun masih dalam proses pengembangan. Perencanaan terkoordinasi secara internal, tetapi partisipasi pemangku kepentingan belum konsisten. Praktik organisasi berjalan efektif, meskipun ketidakhadiran deskripsi pekerjaan tertulis kadang menimbulkan tumpang tindih tugas. Implementasi program berhasil mengintegrasikan pembelajaran akademik dengan nilai-nilai Islam, namun keterbatasan fasilitas perpustakaan dan infrastruktur digital membatasi efektivitas pembelajaran. Supervisi dilakukan secara rutin tetapi bersifat informal, tanpa alat evaluasi standar maupun mekanisme peninjauan independen. Penelitian ini menyimpulkan bahwa Islamic Center menunjukkan kemajuan signifikan dalam menyelaraskan nilai-nilai pendidikan Islam dengan praktik manajemen kontemporer. Peningkatan partisipasi pemangku kepentingan, dokumentasi formal, penyediaan sumber daya, dan mekanisme supervisi akan memperkuat keberlanjutan dan efektivitas lembaga pendidikan berbasis masjid, menjadikannya model pendidikan Islam terintegrasi di Indonesia.

Kata Kunci: *Pendidikan Berbasis Masjid, Manajemen Pendidikan, Islamic Center*

INTRODUCTION

Education is widely recognized as a strategic instrument for developing human capacity and sustaining social order. Beyond the transmission of knowledge, education functions as a systematic effort to shape character, values, and civic responsibility. In the Indonesian context, this mandate is explicitly articulated in the National Education System Law No. 20 of 2003, which emphasizes the holistic development of learners in cognitive, affective, and moral domains. However, achieving these goals is not merely a curricular matter; it is closely linked to how educational institutions are managed, organized, and sustained in response to changing social needs (Mulyasa, 2022; Bush, 2020).

In recent years, increasing attention has been given to non-formal and community-based educational institutions, particularly religious institutions,

as complementary actors within national education systems. Mosques, historically embedded in Muslim societies as centers of worship and learning, have re-emerged as significant educational spaces responding to contemporary challenges such as moral degradation, weakening social cohesion, and the limitations of formal schooling in nurturing religious values (Azra, 2019; Khakim & Yumnah, 2024). This renewed role places mosques not only as spiritual centers but also as organizations that require systematic educational management to ensure program quality, accountability, and sustainability.

From a management perspective, mosque-based educational institutions face a unique level of complexity. Unlike formal schools, they often operate at the intersection of religious authority, community participation, and educational professionalism. Effective implementation of core management functions—planning, organizing, implementation, and supervision—becomes crucial in aligning religious missions with modern educational standards (Bush & Glover, 2021). Studies conducted in Indonesia indicate that many mosque-based programs struggle with weak planning mechanisms, overlapping organizational roles, and limited supervision frameworks, which in turn affect program consistency and learning outcomes (Maujud, 2018).

Baitul Muttaqin Mosque, located within the Islamic Center of East Kalimantan, represents a large-scale and institutionally complex example of mosque-based education. The mosque manages multiple educational units ranging from kindergarten to junior high school, alongside various non-formal programs such as Qur'anic literacy, religious enrichment, and community education. Managing these diverse units within a single mosque institution requires structured coordination, clear division of roles, sustainable planning, and systematic supervision. Thus, Baitul Muttaqin is not merely notable for its educational outputs, but more importantly for the managerial challenges inherent in integrating formal and non-formal education under mosque governance.

Despite the growing body of literature on the educational and social roles of mosques, empirical studies that critically examine how mosque-based institutions operationalize educational management functions remain limited, particularly in large and multifunctional settings. Most existing research tends to emphasize normative ideals, spiritual contributions, or program outcomes, while paying insufficient attention to managerial processes and institutional dynamics (Dariyanto, 2024; Tami et al., 2024). This gap restricts a deeper understanding of how mosque-based education can be managed effectively

and sustainably.

Responding to this gap, the present study investigates the implementation of educational management at the Baitul Muttaqin Mosque Islamic Center, East Kalimantan. Specifically, it examines how the core functions of educational management; planning, organizing, implementation, and supervision are applied in practice, and identifies the strengths and challenges that shape the performance of this mosque-based educational institution. By focusing on managerial processes rather than outcomes alone, this study aims to contribute empirically to the discourse on Islamic educational management and provide insights for the development of mosque-based educational models in contemporary contexts.

METHOD

This study employed a qualitative case study design to examine the implementation of educational management within the formal and non-formal educational units of the Baitul Muttaqin Mosque Islamic Center, East Kalimantan. A case study approach was selected because it enables an in-depth exploration of managerial practices within a specific institutional context, particularly when the boundaries between the phenomenon and its real-life setting are not clearly evident (Creswell & Poth, 2016; Yin, 2018).

Data were collected from primary and secondary sources. Primary data were obtained through semi-structured, in-depth interviews with purposively selected key informants, including the General Chair of the Mosque Management Board, the Head of the Education and Training Unit (UPT), school principals, and teachers. Purposive sampling was used to ensure that participants had direct knowledge and experience in planning, organizing, implementing, and supervising educational programs. In addition, participant observation was conducted in classrooms, staff coordination meetings, and educational activities to capture daily managerial interactions and organizational routines (Patton, 2015).

Secondary data were gathered through document analysis, including institutional strategic plans, annual reports, organizational structures, learning schedules, and program documentation. These materials were used to contextualize and corroborate data obtained from interviews and observations, thereby strengthening data triangulation (Bowen, 2009).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, involving data condensation, data display, and conclusion drawing conducted iteratively throughout the research process (Miles et al., 2014). Coding and thematic analysis were guided by the four core functions of

educational management. To ensure trustworthiness, the study applied methodological triangulation, prolonged engagement in the field, and cross-source verification, enhancing credibility and analytical rigor in line with qualitative research standards (Lincoln & Guba, 1988).

RESULT AND DISCUSSION
Result

The findings indicate that educational management at the Baitul Muttaqin Mosque Islamic Center is implemented in a relatively structured manner across its academic units, although the level of formalization varies among management functions. The four core functions—planning, organizing, implementation, and supervision—are evident in daily practices, supported by coordination mechanisms, internal documentation, and routine interactions among staff.

Planning

Planning activities are conducted at the beginning of each semester through coordination meetings involving the Education and Training Unit (UPT), school principals, and selected teachers. Interview data show that these meetings are used to determine program priorities, teaching schedules, and the allocation of human and financial resources. As stated by the Head of UPT: *"Every semester we sit together with the principals to map out programs, schedule activities, and assign responsibilities"* (Interview, Head of UPT, 2024).

Observations of planning meetings confirm that discussions focus on aligning academic schedules with mosque activities and integrating Qur'anic programs into the academic calendar. Document analysis of the 2024 annual work plan further demonstrates that written agendas, activity timelines, and budget outlines support planning. However, the documents and observations indicate that planning participation is limited to internal stakeholders. Parents and community representatives are not formally involved in the planning process, a point acknowledged by one principal: *"Community members usually participate only when programs are already running"* (Interview, Principal A, 2024).

Organizing

Organizational arrangements at Baitul Muttaqin Mosque are based on a functional structure that separates academic, administrative, financial, and facilities-related responsibilities. Organizational charts and internal documents show clearly defined divisions, and staff interviews indicate general awareness of task distribution. An administrative staff member noted: *"We divide tasks*

based on what each person is good at — some focus on administration, others on teaching or student affairs" (Interview, Administrative Staff, 2024).

Field observations reveal that coordination among units occurs through both formal meetings and informal communication. Teachers regularly consult unit heads, and collaboration between formal and non-formal education units is common, particularly during large mosque events. Nevertheless, the absence of written job descriptions and standardized operating procedures (SOPs) was consistently identified. This issue became visible during event preparation, where overlapping responsibilities occurred, and tasks were reassigned informally across different days.

Implementation

Implementation of educational programs at the mosque reflects a strong integration of national curriculum standards with Islamic values. Classroom observations show that teaching schedules follow a full-day model, combining academic subjects with Islamic studies, Qur'anic recitation, and character-building routines such as brief moral reminders (*maw'iẓah*) and collective prayers. One teacher described the instructional approach as follows: "Our approach is to balance academics with religious values, so students learn discipline and adab while mastering the curriculum" (Interview, Teacher C, 2024).

During classroom visits, students were seen transitioning from math lessons to *tahfiẓ* sessions, demonstrating the fluid integration of secular and religious content. Lesson plan documents reviewed by the researcher also illustrate this integration, with multiple lesson plans listing "religious character formation" as part of the learning outcomes.

Weekly coordination meetings further support program implementation. The researcher observed one such meeting in which teachers discussed student performance, addressed behavioural issues, and coordinated upcoming mosque events that involved students. Discussions were collaborative, and teachers openly shared challenges and strategies.

Despite these strengths, several limitations were noted. Resource constraints are a recurring issue. Observations of the library revealed a limited collection of textbooks and almost no digital resources. During one classroom session, a teacher attempted to use an online video for a science lesson but had to switch to printed materials due to an unstable internet connection. This concern was echoed by a principal: "We want to use more digital media, but the facilities are still limited" (Interview, Principal B, 2024).

These findings suggest that while pedagogical implementation is strong in terms of content and values, inadequate infrastructure restricts the adoption of more contemporary instructional methods.

Supervision

Supervision practices at Baitul Muttaqin Mosque are largely informal and internally driven. Classroom monitoring is conducted periodically by principals and the Head of UPT. Teachers reported that feedback is usually given immediately after observations: "Usually after they monitor the class, they tell us directly what to improve" (Interview, Teacher D, 2024).

Observations of a supervision session revealed that supervisors focused primarily on classroom management and student engagement rather than instructional techniques. Feedback tended to be conversational and brief.

Document analysis indicates the absence of standardized evaluation instruments. No formal observation checklists or teacher performance rubrics were found. Likewise, meeting notes from evaluation sessions varied in depth across units. An official acknowledged this limitation: "We don't have an independent team yet. Evaluation is done by us internally" (Interview, UPT Staff, 2024). The lack of external supervision or formalized evaluation tools may affect objectivity and consistency. Observations also suggested that the frequency and depth of feedback depend heavily on the individual supervisor, leading to inconsistencies in how teacher performance is assessed.

In summary, educational management at Baitul Muttaqin Mosque Islamic Center demonstrates strong internal coordination, value-driven instructional practices, and commitment to integrating Islamic principles into daily operations. Nonetheless, key areas requiring improvement include: 1) limited community involvement in planning, 2) absence of standardized job descriptions and SOPs, 3) insufficient learning resources and digital infrastructure, and 4) lack of formal and external supervision mechanisms. These findings highlight the need for more structured management systems to support long-term sustainability and enhance educational quality across the mosque's educational units.

Discussion
Planning: Alignment With the Mission but Limited Participation

The findings show that the planning process at Baitul Muttaqin Mosque is structured and generally aligned with the institution's educational and religious mission. Coordination meetings involving the Head of the Education and Training Unit (UPT), school principals, and key teachers are conducted at

the beginning of each semester to set priorities, schedule activities, and allocate resources. However, planning remains largely internal, with minimal input from community stakeholders such as parents or local religious leaders.

From a theoretical perspective, participatory planning is considered essential in educational management to ensure responsiveness and program relevance (Robbins et al., 2014; Bush, 2020). Similar studies in mosque-based education also highlight that stakeholder involvement at the planning stage enhances program adaptability and community ownership (Zulkarnaen & Bishri, 2024; Nurlia, & Ridaningsih, 2024). The limited community participation observed in this study reflects a broader trend in small-to-medium religious educational institutions, where planning often prioritizes internal coherence over inclusivity.

Thus, while internal planning at Baitul Muttaqin ensures alignment with Islamic values and institutional goals, strengthening participatory mechanisms, such as structured forums or advisory committees, could improve program relevance and long-term sustainability. Integrating stakeholder feedback is consistent with modern educational management principles emphasizing distributed leadership and community engagement (Leithwood et al., 2020).

Organizing: Functional Structure Coupled with Documentation Gaps

Organizational practices at Baitul Muttaqin Mosque reveal a functional division of tasks based on staff expertise, experience, and personal competencies. This aligns with contemporary management perspectives asserting that clarity in roles supports operational efficiency (Bafadhol, 2017; Hundley, 2022). Daily observations indicate smooth coordination between formal and non-formal units, yet the absence of formal documentation, such as written job descriptions or standard operating procedures (SOPs), generates occasional ambiguities, especially during large-scale events.

Recent literature in Islamic education management underscores that informal organizational structures can limit scalability and accountability (Kurniawan, 2025; Anshory et al, 2024). This study corroborates these findings: staff rely on tacit knowledge to execute tasks, resulting in overlapping responsibilities and potential inefficiencies. Formalized documentation is therefore crucial to institutionalize knowledge, enhance coordination across units, and support professional development (Senge, 1990; Bush & Glover, 2022).

Implementation: Integrated Value-Based Education Constrained by Resources

The mosque demonstrates effective integration of general and Islamic education through a full-day learning model that balances academic instruction with character formation. Classroom observations and lesson plan analyses indicate disciplined learning environments, alignment with intended outcomes, and active incorporation of Islamic values, consistent with holistic education frameworks (Moslimany et al., 2024; Marzuki & Sakdiyah, 2023; Dariyanto, 2024).

Despite these strengths, resource limitations, particularly inadequate digital infrastructure and restricted library facilities, constrain the adoption of more innovative teaching methods. This aligns with findings in similar contexts, where infrastructure availability directly affects learning quality and student engagement in hybrid curricula (Yusuf & Sodik, 2023; Khofifah et al., 2024). Consequently, while value integration is strong, educational effectiveness could be further enhanced through targeted investments in infrastructure and digital learning resources.

Supervision: Internal Oversight with Limited Standardization

Supervision practices at Baitul Muttaqin are predominantly informal and internally driven. Feedback is provided through direct verbal interaction following classroom observations, supporting reflective practice and continuous professional development (Glickman et al., 2001; Leithwood et al., 2020). However, the lack of standardized evaluation instruments or external oversight mechanisms poses risks to objectivity and consistency, echoing prior studies in mosque-based and community-centered educational institutions (Bafadhol, 2017; Anshory et al, 2024).

Comparatively, more established Islamic institutions such as state-funded madrasahs or major pesantren maintain formal internal quality assurance systems (Lathifah, 2025). Adopting structured supervision mechanisms—e.g., performance rubrics, observation checklists, or periodic peer review—could enhance reliability, promote accountability, and sustain high educational standards.

Synthesis and Theoretical Implications

Overall, the study indicates that educational management at Baitul Muttaqin Mosque is internally coherent, value-driven, and capable of integrating academic and religious objectives. Yet, critical gaps remain in stakeholder participation, formal documentation, resource adequacy, and standardized supervision. These findings contribute to the theoretical discourse

on mosque-based educational management by illustrating how classical religious institutions navigate the balance between value-based education and modern organizational requirements.

From an applied perspective, integrating participatory planning, formalized organizational documentation, resource enhancement, and systematic supervision aligns with contemporary educational management theories, including distributed leadership, organizational learning, and quality assurance (Bush, 2020; Leithwood et al., 2020). This synthesis underscores that mosque-based educational institutions can strengthen both operational effectiveness and educational impact while preserving their religious and cultural ethos.

To provide a clear overview of the findings and their interrelationships, Figure 1 presents a conceptual model illustrating the implementation of educational management at Baitul Muttaqin Mosque. This framework integrates the four core management functions: planning, organizing, implementation, and supervision with educational outcomes, community engagement, and resource considerations, highlighting the interplay between traditional religious values and contemporary management practices.
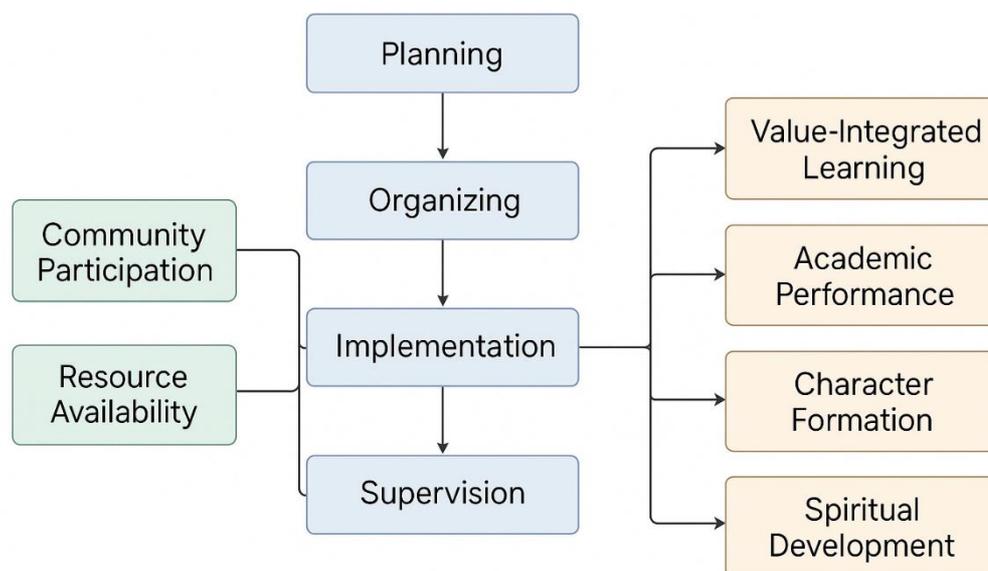

Figure 1. Conceptual model illustrating the implementation of educational management at Baitul Muttaqin Mosque

Figure 1 illustrates that the effectiveness of mosque-based educational management relies on the synergy of core management functions, adequate resources, and stakeholder participation. By integrating both academic and religious objectives, this model emphasizes that sustainable and value-based

education is achievable when managerial practices are structured, participatory, and resource-sensitive. This conceptual framework serves as the novelty of the present study and can guide future research and practical implementation in mosque-based educational institutions.

CONCLUSION

This study concludes that the educational management at Baitul Muttaqin Mosque Islamic Center effectively integrates Islamic values with modern educational management principles, balancing academic and spiritual development. The four core management functions—planning, organizing, implementation, and supervision—operate coherently, yet each faces specific challenges that influence overall performance.

While internal planning is well-coordinated, community participation remains limited. Strengthening participatory mechanisms would enhance program relevance, stakeholder ownership, and long-term sustainability. The organizational structure functions effectively in practice, but the absence of formal job descriptions and standard operating procedures may hinder consistency and scalability. Implementation demonstrates a strong commitment to holistic education, combining national curriculum requirements with character formation rooted in Islamic teachings. However, limited library facilities and digital infrastructure restrict innovative teaching and learning opportunities. Supervision is predominantly informal, relying on direct feedback, and would benefit from structured evaluation tools to improve objectivity and instructional quality.

The study contributes to the theoretical discourse on mosque-based educational management by illustrating how classical religious institutions can navigate the integration of value-based education with contemporary management practices. As a model, Baitul Muttaqin exemplifies how a mosque-based educational institution can preserve religious and cultural ethos while adopting professional management approaches.

To strengthen its effectiveness, the study recommends: (1) expanding stakeholder participation in planning, (2) formalizing organizational documentation, and (3) enhancing educational facilities and supervisory mechanisms. Implementing these improvements would further position Baitul Muttaqin as a model of integrated Islamic education that harmonizes spiritual values with professional management.

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