

# Human Resource Management and Mosque Performance: A SMART-PLS

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Along with the development of times and problems in an increasingly complex society, demanding the mosque must improve its performance and role concretely. Youth has a very important role in improving the performance of a mosque. The purpose of this study is to analyze the variable Strategic Human Resource Management (SHRM) and sharia financial literacy on mosque performance at the Al-Lathiif mosque in Bandung. This study used a sample of 82 respondents from the Hijrah youth community (Shift) drawn based on a purposive sampling technique. The analytical method in this study uses Structural Equation Modeling (SEM). The results showed that the value of R<sup>2</sup> in the dependent construct in this study showed a value of 0.462 which means that the latent variable of mosque performance can be influenced by strategic human resource management simultaneously and sharia financial literacy by 46.2%, while the rest is influenced by other variables not examined in this research model. Meanwhile, SHRM with a value of 2.128 and a coefficient value of 0.012 has no significant effect because this research found that the Al lathiif mosque has not implemented SHRM formally and thoroughly. Likewise, Islamic financial literacy is influential but not significant to mosque performance.

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## INTRODUCTION

The Muslim population in Indonesia is the largest in the world, with the number of people in 2020 predicted to reach 256,820,000. (Katadata, 2019). The number of Muslims who dominate the territory of Indonesia is directly proportional to the number of places of worship owned. Even in 2019, the number of mosques in Indonesia reached 741,991 units consisting of 296,797 mosques and 445,194 mushala. (SIMAS, 2020). Mosques are institutions in Islam that have many functions and central roles in the history of Islamic civilization. The mosque is a force in building and instilling the values of goodness and renewal of the ummah as well as the center of Muslim activity in various fields. As history says during the time of the Prophet d was the center of civilization and the center of activity both *mahdbah* and *ghairu mahdbah* worship. Therefore, youth should be included in mosque empowerment activities. However, the results of data processing from the FoSSEI (Forum Silaturahmi Studi Ekonomi Islam) data waqf program state that 44% of 540 mosques still do not involve youth in their empowerment.

During the time of the Prophet, the religious function of the mosque was also strengthened by its social function. Quba Mosque as the first mosque built at that time functioned as a gathering place for Muslims, a place to announce important matters concerning the life of the Muslim community, a place to solve state and community problems, a place of education and information centers, and a place to live for knowledge seekers (ahlus Suffah). (Gazalba, 1994). On the other hand, the Prophet's mosque in Madina used to be the center of social activities, where in this mosque compensation for the poor was given. In addition, community muamalah issues such as marriage, divorce, peace and settlement of community disputes are also carried out in the mosque. People who were injured in the war were also treated at the mosque. The mosque became a command center for soldiers, a meeting place for leaders (government) and their people to discuss common interests. In fact, the mosque is also the driving force of the people's economy with baitul mal as a wheel in economic management. In line with this, the mosque should now function as a center for studies related to economics, especially Islamic economics. Based on FoSSEI's wakaf data, there are still 45% of 540 mosques that have not included the theme of Islamic economics in the sermon/lecture/cultum at the mosque.

Along with the times, problems in society that are increasingly complex and complicated require mosques to be able to become centers of civilization that can accommodate social needs. As a religious institution that has been trusted by the community thanks to its inherent religious value, it is hoped that the mosque will be able to improve its performance concretely considering that the utilization of the mosque to function outside of religious activities has also received legality from the Indonesian Ulema Council (MUI) through Fatwa No. 34 of 2013. Therefore, professional and visionary mosque management is an urgency. According to Mohd Fauzi, performance measurement in profit-based organizations that consider aspects of *resources*, *processes*, and *outputs* to determine the effectiveness and efficiency of performance can be applied to mosques. Therefore, the author raises this discussion into a study with the aim of analyzing the effect of *Strategic Human Resource Management* and *Sharia Financial Literacy* variables on *Mosque Performance* (Case Study: Al Lathiif Mosque and Hijrah Youth Community).

Based on the research background above, the problem formulations in this study are: (1) What is the profile of the Al Lathiif Mosque and the role of the Hijrah Youth community in it? (2) How does the Sharia Financial Literacy variable affect *Mosque Performance*? (3) How does the *Strategic Human Resource Management* variable affect *Mosque Performance*?

## LITERATURE REVIEW

### Strategic Human Resource of Management

*Strategic Human Resource of Management* (SHRM) has the main function to manage human resources in an organization, in this study the main focus is SHRM in the context of mosques. SHRM can be defined as a strategic and coherent approach to the management of the most valuable *assets* in an organization. People who work in a particular organization, individually and collectively contribute to the achievement of its goals. Boxall et al (2007) describe HRM as a management of the work of a person to achieve the peak of his desires. In the opinion of Huslid (2013), saying that by bringing people together with HR practices and policies will certainly strengthen the core of SHRM.

Jhon Storey (1989) believes that HRM can be a set of interrelated policies with a sophisticated ideological and philosophical foundation. According to him, there are four aspects that make up a complete

HRM including: (1) Constellation of certain beliefs and assumptions, (2) Strategic thrust in informing decisions about people management, (3) Central involvement of line managers, (4) Forming working relationships. In the field of SHRM, it was found that there is a correlation between business strategy and human resources (Wright and Snell, 2002).

### 1. Selective Staffing

*Selective Staffing* is defined as the selection of the most suitable or the most qualified. Recruitment is the process of attracting the right people to apply for a job, while selection is the process of selecting among applicants who are suitable and appropriate to fill available job vacancies (Aminudin, 2018). The combination of recruitment and selection can place a person into a staff in an organization. Because the recruitment process aims to select staff who have the best potential and in accordance with predetermined qualifications.

In the context of mosques, *selective staffing* means choosing people who are suitable and competent in managing a mosque. According to Keep and James (2010), there are several things to consider in staff selection. First, who is being recruited (demographic factors), what is being recruited (qualifications, academic background), and how the selection and recruitment process is being carried out (interviews). The goal of *staffing* is to hire the right person for the right job at the right time (Roselius and Kleiner, 2000).

### 2. Extensive Training

*Training* actually refers to organizational activities that aim to improve current employee performance. However, *extensive* can be interpreted in the context of amount, breadth or length. In combining the two definitions, it can be explained that *extensive training* is to selectively improve the training provided according to the employee's qualifications.

In terms of Islamic perspective, training means self-improvement which is a continuous struggle within a person to become a better human being in an effort to obtain a better job (Hassi, 2012). Effective training needs to be aligned with the direction and business of the company (Wills, 1994). Training is one of the

important components of HRM that they have (Faoite et al. 2003).

### 3. Empowering Team

*Empowering team* is a process that involves, supports, and encourages employees in optimizing their skills and abilities as a sense of responsibility for the assigned tasks (Prange, 1998). From the research of Spreitzer (1995), Kirkman and Rosen (1999), and Forrester (2000) discuss that *empowering teams* will lead employees to: (1) Make decisions quickly, (2) Be involved and motivated for the organization, (3) Have a positive orientation towards the tasks assigned, and (4) Gain greater *self-efficiency*.

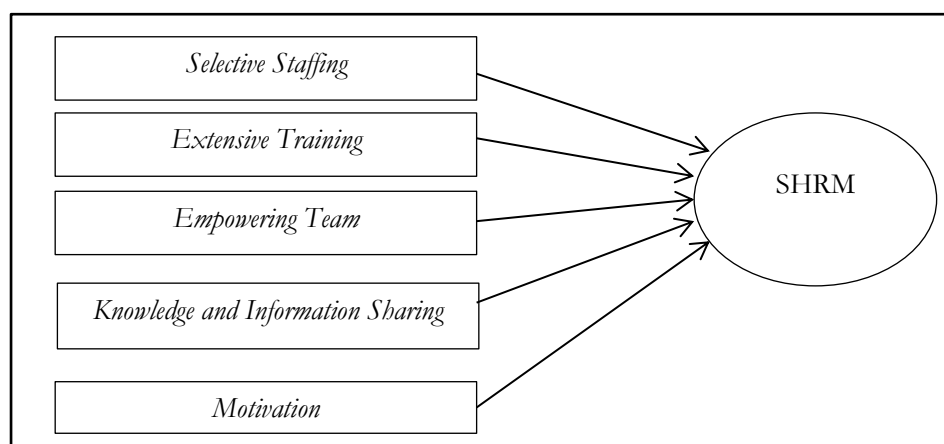
### 4. Knowledge and Information Sharing

Knowledge being the most tangible *asset* in the organization is acquired and controlled by humans involved in the information exchange process. *Knowledge and Information sharing* is part of knowledge management which consists of a series of strategies and practices used in organizations to identify, create, represent, distribute insights and experiences.

According to previous research found that *knowledge and information sharing* has the following benefits: (1) Increased loyalty, (2) Quick decision making, (3) Faster staff movement, (4) *high retention*, (5) More innovative ideas, (6) Increased flexibility in dealing with changes and crises, (7) Increased ability to control complex activities, (8) High efficiency and effectiveness, (9) Increased research and development, (10) Better training programs (Machy and Johnson, 2000, Davidson and Voss, 2002, Erwin and Tiron, 2002).

### 5. Motivation

Motivation is one of the factors in SHRM that is among the contributors to performance. In the context of the mosque, motivation is given to the community to perform better in managing the mosque to achieve its goals and mission. In addition, motivation can be understood as a person's desire or willingness to do something. Motivation is influenced by various SHRM practices, including recruitment, training and development, work arrangements, compensation systems, and appraisal systems (Dimba et al., 2010).



**Figure 1: Indicators of Strategic Human Resource Management**

### Islamic Financial Literacy

Financial science is one of the sciences whose practices are strongly embedded in everyday life. Moreover, for Muslims, Islamic finance is the most basic thing that must be owned by every individual to make it easier to make the right and effective financial decisions in carrying out financial management and also in utilizing existing Islamic financial products (Juliana, 2018).

Financial literacy according to the Financial Services Authority (2013), is the level of knowledge, skills, public confidence related to financial institutions and their products and services as outlined in the index size parameters. Having good financial knowledge or financial literacy is a basic need that must be owned by every individual, with good financial literacy, the individual avoids financial problems (Widayanti, et.al, 2017).

When compared to conventional financial literacy, Islamic financial literacy is a person's understanding of Islamic finance. This understanding includes basic principles, contracts, transactions, institutions, and financial products. By applying the Islamic economic system, of course, a person will have a solid foundation as well as to avoid things that are contrary to the Islamic system such as the prohibition of usury, maysir, tadlis, and gharar (Juliana, 2018). The Islamic economic system should be applied as a whole in everyday life. This is in accordance with the word of Allah in surah Al-baqarah verse 208: "O you who believe, enter into Islam in its entirety, and do not follow the steps of the devil. Indeed, the shaitan is a real enemy for you".

The level of financial literacy of the Indonesian population according to the Financial Services Authority (2013), that the level of financial

literacy of the Indonesian population is divided into four parts:

1. *Well Literate* (21.84%), i.e. having knowledge and confidence about financial service institutions and financial service products, including features, benefits and risks, rights and obligations related to financial products and services, and having skills in using financial products and services.
2. *Sufficient literate* (75.69 %) have knowledge and confidence about financial services institutions and financial products and services, including features, benefits and risks, rights and obligations related to financial products and services.
3. *Less literate* (2.06%) only have knowledge about financial services institutions, products, and financial services.
4. *Non literate* (0.41%) do not have knowledge and confidence in financial services institutions and financial products and services, and do not have the skills to use financial products and services.

According to Hambali (2018), financial literacy will run well if it has been fully implemented in everyday life. The way to implement it is to utilize existing financial institutions and use financial products and services provided by these institutions. Some of the indicators included in Islamic financial literacy are as follows:

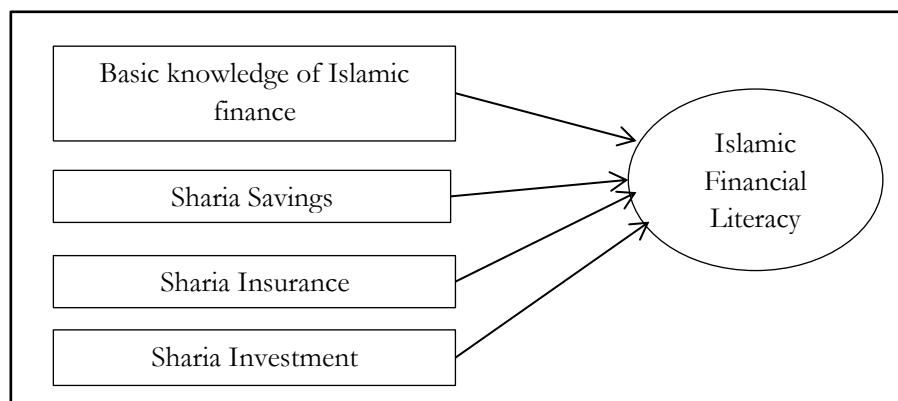
1. **Basic knowledge of Islamic finance:** is a *basic* that must be owned by everyone in order to be able to manage or use some of their money so that they are not wrong in making financial decisions. This can be done by making financial plans and recording expenses from their income in accordance with sharia principles.
2. **Sharia Savings:** According to Law No.20 of 2008 article 1 point 21 concerning Islamic banking states that savings are deposits based on wadiah,

mudharabah, or other contracts that are not contrary to sharia principles. Which in its withdrawal can be done according to certain agreed sharia.

3. **Sharia Insurance:** According to the National Sharia Council, sharia insurance is an effort to protect and help each other among a number of people or parties through investments in the form of *assets* or *tabarru'* funds that provide a pattern of

returns to face certain risks through contracts in accordance with sharia.

4. **Sharia Investment:** According to the [Financial Services Authority \(2016\)](#), investment is a process that assists in the formulation of policies and objectives, as well as supervision in investing capital for profit. Investment can also be interpreted as the placement of money or funds in the hope of obtaining certain additional or profit on the money or funds ([Juliana, 2018](#)).



**Figure 2. Sharia Financial Literacy Indicator**

## Mosque Performance

The definition of *performance* is a description of the level of achievement of the implementation of an activity program or policy in realizing the goals, objectives, vision, and mission of the organization as outlined in the strategic planning of an organization. The scribe Bantam English Dictionary as quoted by [Moeheriono \(2012\)](#) performance comes from the word "*to perform*" which means: (1) do, run, carry out, (2) do something expected by a person or machine, (3) carry out or perfect responsibility, (4) fulfill or carry out the obligations of an intention or *vow*. Performance or performance capability also has a broad meaning, not only stating about the results of organizational performance, but also how activities take place to achieve these goals.

[Muhammad \(2010\)](#) suggests that the performance of the mosque is to be friendly to worshippers for all levels and genders. Meanwhile, according to [Adil et al \(2013\)](#), the mosque is the center of the Muslim community in shaping society by providing services to them. In improving the performance or performance of a mosque, of course, each mosque has its own function and role. The following are the functions and roles of the mosque, among others ([Hanafie, Syahrudin, 1988](#)):

### 1. Worship (hablumminallah)

Worship in language (etymology) means to humble oneself and submit, meaning a process of actualizing submission, human inner attachment and human spiritual potential to Allah, the One who creates and gives life. Meanwhile, according to the term (terminology) means everything that is pleased by Allah and loved by Him from what is spoken or hidden. The first and main function and role of the mosque is as a place of prayer. Prayer has the meaning of "connecting", namely connecting with Allah and therefore prayer does not only mean worship. Ghazalba argues that prayer is a regular relationship between a Muslim and his god (Allah). The mosque is not only used as a place for social ritual activities, but also as a symbol of the existence of Islam.

### 2. Social Community

According to [Enda](#), social is a way of how individuals relate to each other. relate. Meanwhile, according to Daryanto, social is something that is concerning aspects of community life. Along with the development and progress of the times, of course this will affect the condition of the Muslim community. Including changes and developments in the function and role of the mosque. One of the functions and



roles of the mosque that is still important to maintain today is in the social field.

In addition, the mosque also functions as a place to announce important matters related to surrounding social events. Mosques have a very vital position in providing solutions to social problems in society if they are truly carried out in accordance with their functions. Mosques can function properly if programs are designed to provide solutions to social problems in society.

### 3. Economy

According to Chapra Islamic economics is a knowledge that helps the realization of human happiness through the allocation and distribution of limited resources resources within a corridor that refers to Islamic teaching without giving individual freedom or without macroeconomic behavior that is sustainable and without environmental imbalance. and without environmental imbalance.

Starting from the belief that the mosque is a shaper of the civilization of Islamic society based on the principles of virtue and tawhid, the mosque becomes a means that can carry out the needs of the surrounding community, at least for the mosque itself so that it becomes autonomous and does not always expect donations from its worshipers. The mosque is not only a place to study ideas about economics, but also a place to carry out economic transaction activities. Economic activity is the conscious will of a human being or a group of people to fulfill their life needs which cannot be obtained independently.

### 4. Education

Education is defined as an effort to humanize humans, through this education can grow and develop naturally and perfectly so that they can carry out their duties as khalifah Allah SWT. Education can change people from bad to good. The function of education has an important role to improve the quality of the congregation and prepare the younger generation to continue and develop the teachings of Islam, so the mosque as a mass education media for its congregation needs to be maintained and improved.

Based on the records of historians that the Prophet Muhammad had proselytized all over the world. One of the factors causing the success

of the Prophet's da'wah is none other than optimizing the function of the mosque, especially in the field of education. As a place of non-formal education, the mosque functions to foster people to become people of faith, piety, knowledge, pious deeds, noble character.

### 5. Da'wah

Da'wah is inviting people in a wise way to the right path in accordance with God's commands, for their benefit and happiness in this world and the hereafter. The mosque is the center of da'wah activities that routinely organize recitations, religious lectures, studies, dawn lectures and others. Dawah activities are needed as an effort to internalize religious values and norms that are used as guidelines for life.

### 6. Politics

Politics is the interaction between government and society in order to make and implement binding decisions about the common good of the people living in a certain area. During the time of the Prophet Muhammad, the mosque had a function and role as a place of political activity. Rasulullah SAW conducted discussions related to government issues with his companions in the mosque, such as discussions of war tactics, peace and so on. In the mosque, all matters relating to worldly matters discussed will be subject to the rules of Allah, this means that there will be no misuse of Allah's law.

### 7. Health

According to the [Indonesian Law. No. 23 of 1992](#) concerning Health, Health is a state of well-being of body, soul, and social that allows everyone to live productive socially and economically. people to live productive socially and economically. During the time of the Prophet Muhammad, the mosque was used as a treatment center for all mujahids who were injured after fighting. If the mosque has a health unit such as a clinic or hospital, then the people who live around the mosque will be helped in their treatment.

### 8. Mosques and technology

Mosques and technology are two things that are interrelated, mosques as places of worship, and technology is a support for worship itself. The development of technology is increasingly rapid so

that it cannot be stopped, changes and discoveries that continue to occur have a considerable impact on human civilization. The development of

technology can be utilized to provide comfort and solemnity for worshipers in an effort to get closer to Allah SWT.

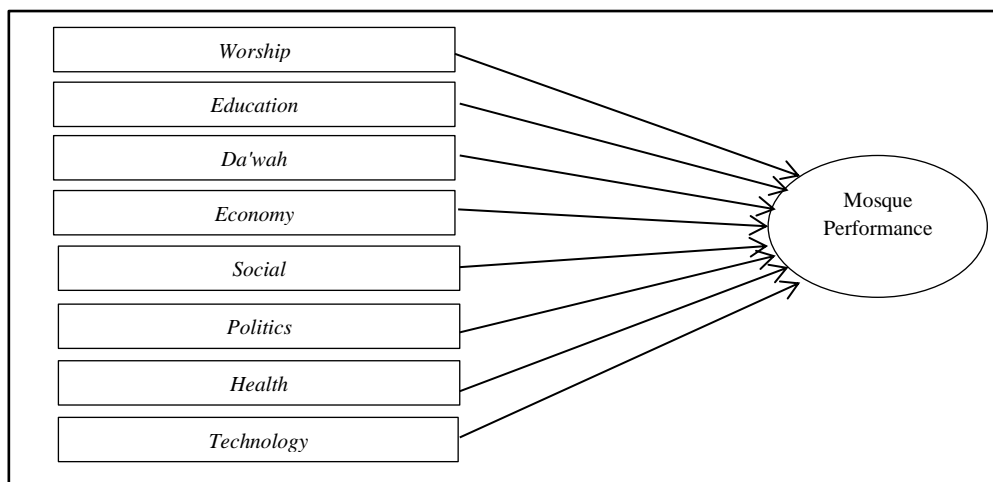


Figure 3. Mosque Performance Indicators

## RESEARCH METHODS

### Data Type and Source

The data used is primary data in the form of respondent characteristics and questionnaire results. The object of this research is the Hijrah Youth (*Shift*) who are teenagers as well as administrators of the Al-Lathiif Bandung mosque. While secondary data is obtained from various sources of literature, both in the form of journals, previous research, and the internet.

### Sampling Method

The sampling technique in this study used *purposive sampling technique*. According to Sugiyono (2010), *purposive sampling* technique is a technique for determining research samples with certain considerations that aim to make the data obtained later more representative.

The research was conducted for one month by using questionnaires to respondents directly and distributing questionnaires online using google form. In the research questionnaire, the scale used is a Likert scale based on the respondent's level of agreement on each indicator (1-5).

### Analysis Method

The analysis method used in this study uses descriptive analysis for characteristic identification and *Structural Equation Modeling* (SEM) analysis method with SmartPLS software. *Structural Equation Modeling* (SEM) is a second generation *multivariate* analysis technique

that connects factor analysis and path analysis so that it allows researchers to test and estimate simultaneously the relationship between *multiple exogenous* and *endogenous variables* with many factors (Latan 2013). Analysis in the SEM model can be divided into two stages, namely the measurement model and structural model analysis. The purpose of conducting a measurement model is to determine how strongly the manifest variable describes each exogenous and endogenous latent variable. Each latent variable has several manifest variables (indicators) that are reflective of each latent variable. These indicators are obtained through literature studies.

The first stage of analysis using this SEM method is to create a path diagram analysis to interpret the relationship between latent variables and indicators in PLS software. After that, the *measurement* model analysis is carried out to see the *outer loading* value used to measure the construct variable with its manifest indicator. Then proceed with structural analysis (*inner model*) by looking at the *bootstrapping* value used to assess the results of the estimated *path coefficient* and its significance level.

Analysis of the measurement model (*outer model*) by means of confirmatory analysis through *convergent validity* test, and *composite* reliability test (Mulyono 2016). According to Asyraf (2013), the value of this indicator is acceptable when the *outer loading* value is 0.50 or higher to maintain the measurement model. In addition, the measurement model and convergent validity test also look at the *average variant extracted* (AVE) value. The AVE value is acceptable if it is greater than 0.50, AVE values of 0.50 and higher

indicate that the level of convergent validity is sufficient, which means that the latent variable explains more than half of the indicator diversity. The level of measurement consistency (reliability) is tested with

*composite reliability*. *High reliability* (value > 0.6) indicates that the indicators have high consistency in measuring the latent variable. In testing the *inner model*, it can be seen from the R value<sup>2</sup> on the dependent construct.

**Table 1. Concept Operation**

Variables	Indicator	Code	Scale
Strategic Human Resource Management (SHRM) ((Wright and Snell, 2002)	<i>Selective Staffing</i>	Q1.1-Q1.5	Likert
	<i>Extensive Training</i>	Q2.1-Q2.5	
	<i>Empowering Team</i>	Q3.1-Q3.5	
	<i>Knowledge and information sharing</i>	Q4.1-Q4.6	
	<i>Motivation</i>	Q5.1-Q5.4	
Financial Literacy (Hutson, 2010)	Basic knowledge of Islamic finance	P1.1-P1.3	Likert
	Syariah Loans and Deposits	P2.1-P2.3	
	Sharia Insurance	P3.1-P3.3	
	Sharia Investment	P4.1-P4.3	
Mosque Performance (Hanafie, Syahrudin, 1988)	Worship	R1.1-R1.3	Likert
	Education	R2.1-R2.5	
	Da'wah	R3.1-R3.3	
	Economy	R4.1-R4.5	
	Social	R5.1-R5.3	
	Politics	R6.1-R6.2	
	Health	R7.1-R7.4	
	Technology	R8.1-R8.3	

Source: Data Processing Results (2020)

## Hypothesis Development

- H1 : SHRM (*Strategic Human Resource of Management*) has a positive effect on *Mosque Performance*
- H2 : Islamic Financial Literacy has a positive effect on *Mosque Performance*

## RESULTS AND DISCUSSION

### Profile of Al Lathiif Mosque and the Role of the Hijrah Youth Community

Al Lathiif Mosque originated from the construction of the Saninten mosque which was founded in 1950. The name Al Lathiif is taken from one of the names of Asmaul Husna which means "The Most Gentle" or "The Most Subtle" with the intention that the preaching / syi'ar of Islam from this mosque to the people is carried out gently so that the mosque has its own charm. In line with the demands of the mosque's development and da'wah activities, the management of the Al Lathiif Assembly was restructured with the chairman of Dr. H. Bambang Hernova, Sp.A., The physical development of the Al Lathiif Mosque has increased rapidly with the support of infaq and shodaqoh of worshipers from various

places, since 2013 under the leadership of Ir. H. Iman N Djatimadja, IAI. During this period of management of DKM Al Lathiif, Islamic preaching activities also prospered, especially after Ustadz Hanan Attaki, Lc. participated in preaching activities.

Al-Lathiif Mosque, which is located on Jalan Saninten No.2 in Bandung, is a gathering place for young people who call themselves "*Shift*" which means moving, changing or hijrah towards the path of Allah SWT. At first there was a team of five people, one of whom was Ustadz Hanan Atakki, he formed a youth movement called "Hijrah Youth". Naming the term "Hijrah Youth" is because da'wah in Indonesia tends to be less progressive, stagnant, and only runs in place, especially for the younger generation. The Hijrah Youth Movement takes the *street culture* da'wah segment (street da'wah) by targeting communities and street children among youth, such as motorcycle gangs in the Bandung area (Brigez, XTC motorbikes), music communities, skateboard communities, wrestler communities, surver communities, and others.

*Shift* exists as an effort to provide creative da'wah to young people through a non-conservative approach. The *Shift* project was born because it wants to awaken young people's love for Islam. Shift



packages da'wah into a youth-friendly invitation. The da'wah messages are then also delivered virally through social media both on the Instagram platform (@shiftmedia.id and @masjidallathiif) and YouTube. Both also have official websites, namely [www.pemudahijrah.id](http://www.pemudahijrah.id) and [www.masjidallathiif.id](http://www.masjidallathiif.id). Since the establishment of Shift in March 2015, this community has become the pulse of Islam in every da'wah activity at the Al Lathiif mosque, where DKM Al Lathiif itself has never carried out recruitment of members. However, the Hijrah Youth community became the driving force for da'wah in the mosque. This is because the DKM of Al Lathiif Mosque gives full trust to Hijrah Youth to manage various mosque da'wah activities, even though structurally the management of the Al Lathiif mosque has a bureaucracy consisting of (1) *Assembly*, (2) *DKM*, and (3) *Youth*. This is the capital for harmonization between the mosque management and the younger generation. In addition, Al Lathiif Mosque is open for 24 hours so that whenever worshipers come, they can enjoy the atmosphere of worship in this mosque.

The synergy carried out by Hijrah Youth and the Al Lathiif mosque is very close to building the main goal of making the mosque the center of civilization. This is not only pursued through interestingly packaged da'wah activities, the Al Lathiif mosque is also a place for deliberation for community stakeholders from the RT to RW levels. In addition, the activeness in voicing da'wah is evidenced by the contributions made by Hijrah Youth and Al Lathiif worshipers in various socially oriented activities as follows:

1. *Giving Everyday*, is a charitable activity through our skills and capacities. This movement was formed on the premise that giving charity cannot only be done by giving wealth. This activity is carried out in the form of halaqahs with sub-activities tailored to the

interests of the congregation. Activities carried out in this program include:

1. Coffee workshop, mentored by congregants/youth who work as baristas and have coffee serving skills.
2. Motorcycle repair shop, pilgrims/youth who have expertise and business in this field provide free services to service pilgrims' motorcycles.
3. English language training, mentored by worshipers who have the capacity in English by providing TOEFL learning for other worshipers.
4. Ngajar netizen, mentored by the congregation and youth to teach tahsin and tahfiz to the surrounding community.
5. Free haircuts for the community and pilgrims
2. Community clean-up activity (kerjabakti).
3. Barisan Bangun Negeri, is a social and environmental da'wah movement in addressing ummah problems.
4. Message\_trend, is a mosque building program movement message\_trend
5. *Lesswaste Shift*, an environmental awareness program that starts from the mosque.
6. *Shift care*, is a program for handling social issues, humanitarian issues, and natural disasters.

### Descriptive Analysis

This study uses measuring instruments in the form of questionnaires to obtain data from each variable contained in the research model. The number of questionnaires that were successfully collected amounted to 32 questionnaires and all passed verification, which was then continued for data processing. The following is a description of respondents based on the criteria of gender, age and latest education.

**Table 2. Descriptive Analysis**

Characteristics	Description	Number (Person)	Percentage (%)
Gender	Male	14	43,7
	Female	18	56,3
Age	8-24 Years (Gen Z/Post Millennial)	16	50
	25-39 Years (Gen Y/Millennial)	15	46,9
	40-55 Years (Generation Xers)	1	3,1
	(Oblinger & Oblinger, 2005)		
Last Education	High school graduate	13	40,6
	Graduated D3 / Equivalent	6	18,8
	Graduated S1 / Equivalent	13	40,6

Source: Data Processing Results (2020)

Characteristics of respondents based on gender, 14 male respondents with a percentage of 43.7%, while 74 women with a percentage of 56.3%, so it can be said that the number of men is still greater than the number of women but the difference is not much different. The characteristics of respondents based on age are divided into three age groups according to [Oblinger \(2005\)](#), namely the age group 8-24 years (Gen Z / Post Millennial), 25-39 years (Gen Y / Millennial), 40-55 years (Generation Xers). From the results of distributing questionnaires, it was obtained that the age group 8-24 years (Gen Z / Post Millennial) was 16 people or around 50%, which means that half of the respondents were young people from generation Z, then the age group 25-39 years (Gen Y / Millennial) was 15 people or around 46.9%, while for the age group 40-55 years (Generation Xers) only 1 person or around 3.1% and after reviewing the 40-year-old response. Next, based on the level of education, most of the respondents are S1 and SMA / Equivalent graduates with the same number and percentage, namely 13 people or 40.6% each, then the rest are D3 graduates as many as 6 people with a percentage of 18.8%.

## Structural Equation Modeling Results

Analysis in the SEM model can be divided into two stages, namely measurement model and structural model analysis. The purpose of conducting a measurement model is to determine how strongly the manifest variables describe each exogenous and endogenous latent variable. The purpose of analyzing the structural model is to determine the relationship between exogenous latent variables and endogenous latent variables.

### Measurement Model

PLS-SEM (*Partial Least Square-Structural Equation Modeling*) assessments typically follow two steps that involve separate assessments of a structural model's measurement model. ([Hair, et al., 2011](#)). Measurement analysis or *outer model* is carried out through confirmatory analysis with convergent *validity* test, and *composite reliability* test. ([Mulyono, 2016](#)). The measurement model of this study can be seen in Figure 4.

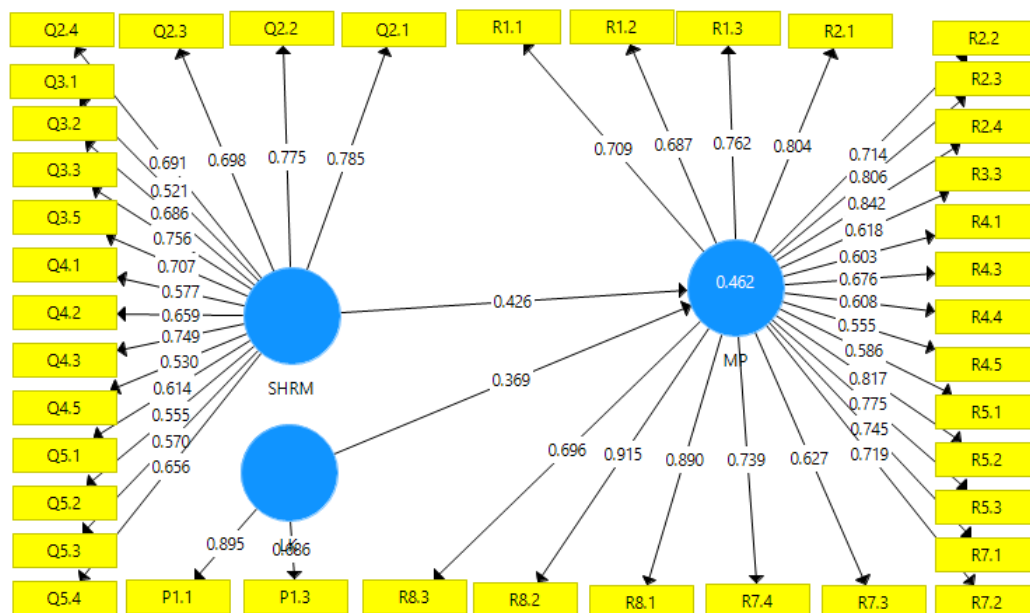


Figure 4. Measurement Model Output Results (outer loading)

Reflective measurement models should be assessed with respect to their reliability and validity ([Hair, et al., 2011](#)). According to [Asyraf \(2013\)](#), this indicator value is acceptable when the *outer loading* value is 0.50 or higher to maintain measurement. The amount of *outer*

*loading* value for each research variable can be seen in Table 3. Based on the analysis, it is known that the *outer loading* value for all indicators used in this study is above 0.5. This shows that these indicators can reflect the variables and are declared valid.

**Table 3. Outer Loading Value**

Variables Latent	Indicator	Outer Loading	Variables Latent	Indicator	Outer Loading
Islamic Financial Literacy	P1.1	0,895	<i>Mosque Performance</i>	R1.1	0,709
	P1.3	0,686		R1.2	0,687
<i>Strategic Human Resource Management</i>	Q2.1	0,785		R1.3	0,762
	Q2.2	0,775		R2.1	0,804
	Q2.3	0,698		R2.2	0,714
	Q2.4	0,691		R2.3	0,806
	Q3.1	0,521		R2.4	0,842
	Q3.2	0,686		R3.3	0,618
	Q3.3	0,756		R4.1	0,603
	Q3.5	0,707		R4.3	0,676
	Q4.1	0,577		R4.4	0,608
	Q4.2	0,659		R4.5	0,555
	Q4.3	0,749		R5.1	0,586
	Q4.5	0,530		R5.2	0,817
	Q5.1	0,614		R5.3	0,775
	Q5.2	0,555		R7.1	0,745
	Q5.3	0,570		R7.2	0,719
	Q5.4	0,656		R7.3	0,627
				R7.4	0,739
				R8.1	0,890
				R8.2	0,915
				R8.3	0,696

Source: Processed Data Results (2020)

In addition to the *outer loading value*, the measurement model also tests convergent validation which looks at the *Average Variance Extracted (AVE)* value which is acceptable when the value is greater than 0.50. An AVE value of 0.50 or higher, indicates a sufficient level of convergent validity, meaning that the latent variable explains more than half of the indicator's diversity. Furthermore, meanwhile, the level of measurement consistency (reliability) is tested with *composite reliability*. High reliability indicates that the

indicators have high consistency in measuring the latent variable. In addition to *composite reliability*, *reliability* can also be seen from the *composite reliability* value and *Cronbach's alpha* is declared good if it has a value of more than 0.6. Therefore, all requirements for convergent tests, construct reliability, *Cronbach's alpha* or internal reliability are achieved. The complete AVE, *composite reliability*, and *Cronbach's alpha* values are in Table 4.

**Table 4. Cronbach's Alpha, Composite Reability, and AVE values**

	Cronbach's Alpha	Composite Reability	Average Variace Extracted (AVE)
Islamic Financial Literacy	0,448	0,774	0,636
<i>Strategic HRM</i>	0,914	0,925	0,440
<i>Mosque Performance</i>	0,957	0,961	0,531

Source: Processed Data Results (2020)

Based on the *outer loading* and AVE values, in this convergent validity test, all indicators that reflect latent variables are declared to have validity. Meanwhile, from Table 4, it can be seen that all latent variables in this study have a *composite reliability* value above 0.6 so that it can be stated that the variables used

are reliable. However, in the Islamic financial literacy variable, the *Cronbach's alpha* value is 0.448 or less than 0.6 but the *composite reliability* value is above 0.6 and AVE is above 0.5 so it can be stated that the variable is still reliable to use. Likewise, the SHRM variable shows an AVE value below 0.5, namely 0.44, but the *composite*

*reliability* value and *Cronbach's alpha* show numbers above 0.6 so that the SHRM variable is the same as the Islamic financial literacy variable can still be declared quite reliable. This means that the indicators used in the study have good consistency in measuring the latent variable.

To test the *inner* model is done by looking at the  $R^2$  on the dependent construct. From the results of the variable test in this study, it shows the value of  $R^2$  0.462, which means that the latent variable *mosque performance* can be influenced by Islamic financial literacy and *strategic human resource management*

simultaneously by 46.2%, while the rest is influenced by other variables not examined in this research model.

### Structural Model Analysis

Structural model analysis is carried out to analyze and discuss the effect of exogenous latent variables on their endogenous latent variables. The results in Table 5 and Figure 5 explain that both hypotheses are accepted because the t-statistic value is more than the t-table. The t-table value determined is 1.96 based on  $\alpha = 5\%$ .

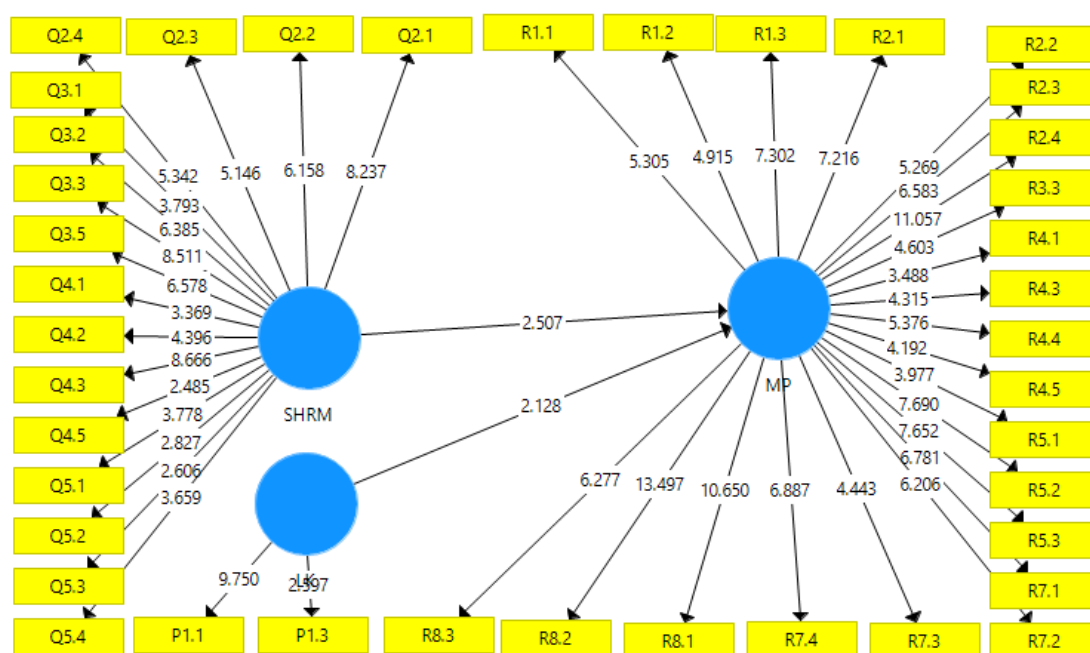


Figure 5. Bootstrapping Results of Structural Model

Table 5. Structural Model Analysis Results

Hypothesis	Path	T Statistics	Coefficient	Influence	Hypothesis Decision
H1	The Effect of <i>Strategic Human Resource Management</i> on <i>Mosque Performance</i>	2,507	0,012	Not significant	Accepted
H2	The Effect of <i>Financial Literacy</i> on <i>Mosque Performance</i>	2,128	0,034	Not significant	Accepted

Source: Processed Data Results (2020)

### The Effect of Strategic Human Resource Management on Mosque Performance

Based on the results in Table 5, it can be seen that *strategic human resource management* affects *mosque performance* because the t-statistic value is greater than

the t-table of 2.507, but it is not so significant because the coefficient value is below 0.05, namely 0.012. This can happen because based on the findings of researchers, the Al Lathiif mosque does not carry out a recruitment system in the management of the takmir due to the large number of youth who want to contribute to the empowerment of the mosque so that

anyone who has the desire to participate in the management of the mosque is allowed, besides that the stages in SHRM, namely *selective staffing*, *extensive training*, and *motivation* are not applied thoroughly and formally in management.

### The Effect of Financial Literacy on Mosque Performance

Table 5 explains that Islamic financial literacy affects *mosque performance* because the t-statistic value is greater than the t-table of 2.128, but it is not so significant because the coefficient value is below 0.05, namely 0.034. This is due to the diversity of respondents' views on Islamic finance as evidenced by the low Islamic financial literacy in Indonesia, which shows only 8.93% (OJK, 2019). (OJK, 2019). This also happened to respondents as evidenced by 81% of respondents doubting that sukuk, deposits, and Islamic mutual funds are Islamic investment products. In addition, 76% of respondents doubt that *risk sharing* is a concept used in Islamic insurance, 52% of respondents doubt that the principle used in Islamic insurance is a system of mutual assistance (ta'awun), and not only that, 57% of respondents also doubt that Islamic banks use the principle of profit sharing.

## CONCLUSIONS

The results showed that the *Islamic financial literacy variable* had an effect on *mosque performance* because the t-statistic value was greater than the t-table of 2.128, but not so significant because the coefficient value was below 0.05, namely 0.034. This is due to the diversity of respondents' views on Islamic finance as evidenced by the low Islamic financial literacy in Indonesia, which shows only 8.93% (OJK, 2019). In addition, *Strategic Human Resource Management* (SHRM) also affects *mosque performance* because the t-statistic value is greater than the t-table of 2.507, but it is not so significant because the coefficient value is below 0.05, namely 0.012. This can happen because based on the findings of researchers, the Al Lathiif mosque does not carry out a recruitment system in the management of the takmir because many young people voluntarily want to contribute to the empowerment of the mosque. Furthermore, based on the results of the variable test in this study, the value of  $R^2$  0.462, which means that the latent variable *mosque performance* can be influenced by Islamic financial literacy and *Strategic Human Resource Management* (SHRM) simultaneously by 46.2%, while

the rest is influenced by other variables not examined in this research model.

## RECOMMENDATIONS

1. To the takmir of Al-Lathiif mosque, the next step that can be pursued is to be more *massive* in holding studies / sermons / lectures with the theme "Islamic Economics" in order to increase Islamic financial literacy among young people, considering the number of worshipers and takmir is the majority of youth. In addition, it should apply *Strategic Human Resource Management* (SHRM) in the process of empowering takmir by carrying out stages consisting of *selective staffing*, *extensive training*, *empowering teams*, *knowledge and information sharing*, and *motivation*.
2. For mosque takmirs in Indonesia, they should be able to carry out *Strategic Human Resource Management* (SHRM) in order to obtain competent human resources including involving youth in mosque management. So that mosques throughout Indonesia are not only used as places of worship, but can carry out their roles and functions perfectly. That way it is hoped that mosques throughout Indonesia will be visited by many worshipers at all times.
3. To the hijrah youth (Shift) and FoSSEI should collaborate to campaign for Islamic financial literacy via *online* and *offline*. The strategy that can be done via *online* is to create a # (*hashtag*) with the theme "Mosque-Based Economy" in an effort to invite young people to empower the mosques around them. The *offline* strategy that can be done is by way of FoSSEI cooperating with the hijrah youth to hold a "*balal run*" event as an effort to campaign for a mosque-based economic movement.
4. To the government, the next step that needs to be pursued is to record mosques in Indonesia by rating each mosque to be a pilot, superior, and selected to improve mosque management and management. This can be done by making empowered mosques the benchmark for revitalizing the role and function of the ideal mosque.
5. Future researchers are expected to be able to perfect this research by focusing on the mosque-based economy, so that the main mission of FoSSEI can be achieved.



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