

THE MOSQUE MANAGEMENT INNOVATION: EXPLAINING PROCESS AND DRIVING FORCES

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Abstract

*This study aims to explain the innovation process and driving factors in the mosque. This is important because innovation is too focused on the economic sector, forgetting religious institutions. Modern mosques continue to display stretching innovation, but previous studies have not been explaining how to the process. 12 innovative programs in Masjid At-Taqwa Anggut owned by Bengkulu City Government have been appointed as cases. We conducted in-depth interviews with 11 mosque officials and 7 days were used for observation. Seeing how the innovation process, we have used keyword discovery techniques and data categorization. We found a relatively similar pattern in every program. The innovation process in At-Taqwa Anggut starts the needs of worshipers, idea generation, Islamic focus discussion, development, and program execution. Requesting perspective to the Mosque Sharia Council (Islamic expert) is an interesting process. It turned out to be a unique finding because the general framework had not yet been published. Three of the driving factors considered to have a strong influence are the mayor's leadership, the love of the mosque, and the spirituality motivation in the motto of *fastabikul khairat*.*

Keywords: *Innovation, Mosque Management, Religious Institution*

Abstrak

Studi ini menjelaskan proses kerja inovasi dan faktor pendorong di masjid. Ini penting karena studi inovasi terlalu fokus pada sektor ekonomi, sehingga melupakan lembaga keagamaan. Masjid modern terus menunjukkan geliat inovasi, tetapi studi terdahulu belum mampu menjelaskan bagaimana proses itu dapat terjadi. Peneliti mengangkat praktik terbaik yang ditampilkan oleh Masjid At-Taqwa Anggut milik Pemerintah Kota Bengkulu. Setidaknya terdapat 12 program inovatif. Kami melakukan wawancara mendalam kepada 11 pengurus masjid dan 7 hari digunakan untuk observasi. Melihat bagaimana proses inovasi berjalan, kami telah menggunakan teknik penemuan kata kunci dan kategorisasi data. Studi ini menemukan pola yang relatif sama di setiap program. Proses inovasi di Masjid At-Taqwa Anggut dimulai dari kebutuhan jamaah, generasi ide, diskusi fokus Islam, pengembangan, dan pelaksanaan program. Tahapan mendiskusikan pandangan Dewan Syariah Masjid (pakar Islam) merupakan temuan khas karena kerangka umum belum menjelaskan ini. Selanjutnya, tiga faktor pendorong yang dianggap memiliki pengaruh kuat adalah kepemimpinan walikota, kecintaan terhadap masjid, dan motivasi spiritualitas dalam semboyan fastabikul khairat.

Kata Kunci: *Inovasi, Manajemen Masjid, Lembaga Keagamaan*

INTRODUCTION

Innovation brings organizations to competitive advantage and sustainability for a long time. Schumpeter, as an academic considered to start innovation talks, emphasizes innovation as an important part of the organizational development process.¹ This has become a culture in developed countries, so the assumption arises that “organizations cannot develop without innovation.”² The strategy is precisely understood as a factor driving economic existence, not money or the market system.³

¹ Joseph A. Schumpeter, *The Theory of Economic Development: An Inquiry into Profit, Capital, Credit, Interest, and the Business Cycle*, (Massachusetts: Harvard University Press, 1949), pp. 59.

² Pim den Hertog, Wietze van der Aa, & Mark W. de Jong. Capabilities for Managing Service Innovation: Towards a Conceptual Framework. *Journal of Service Management*, Vol. 21, 2010. pp. 490.

³ Jan Fagerberg. Innovation: A Guide to Literature. In J. Fagerberg, D. C. Mowery,

The importance of innovation has encouraged many experts to study from various perspectives, situations and conditions of the organization, formulation, processes, systems, to other interesting things. Unfortunately, existing studies have not been able to explain reality in modern organizations. One of the extraordinary lack is the phenomenon of the innovation work process in the mosque. Though many evidence explains innovation has brought mosques to be more friendly, magnificent, many useful programs, and become the center of modern civilization. At the outset, we suspected the possibility was due to the logic of innovation. When observing the scheme of the process of creating an innovation, it was found that commercialization has always been the goal.⁴

The mosque as a religious institution does not see economic factors as the main, but rather it becomes a means towards akhirat. Supported by the assumption the mosque only functions as a place of prostration, so that the management program revolves around the sacred rituals of the five daily prayers, lectures, fundraising, as well as Ramadhan. Returned to the time of the Prophet Muhammad and the Khalifaursayidin, the Nabawi Mosque continues to get a touch of innovations depending on people's needs. It is also intended as a center for knowledge, a court of law, economic empowerment of the people through Baitul Mall, an Islamic information center, a reception, and has been used as a center for military training and other government affairs.⁵

We trace the theme of mosque studies in the last five years (2015-2019) in the field of innovation. Using the keyword "mosque", 917 articles were found on Scopus (international index) and 627 on Garuda (national index). This amount is still relatively low when compared to other studies

& R. R. Nelson (Eds.). *The Oxford Handbook of Innovation*, (New York: Oxford University Press, 2005); Stig Ottosson. *Handbook in Innovations Management: Dynamic Business and Product Development, draft*, (English: Tervix AB, 2006).

⁴Booz, Allen dan Hamilton. *New Products Management for the 1980s*. (New York: Booz, Allen & Hamilton, 1982); Michael R. Bowers. Developing New Services for Hospitals: A Suggested Model. *Journal of Health Care Marketing*, 7, 1987; Aruna Shaker. An Innovative Model of Service Development: A Process Guide for Service Managers, *the Innovation Journal: The Public Sector Innovation Journal*, 12, 2007.

⁵M. Quraish Shihab. *Wawasan Al-Quran: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1999), pp. 462; Santa Rusmalita. Potret Manajemen Masjid di Pedesaan, *Al-Hikmah: Jurnal Dakwah*, 10(1), 2016. pp. 76.

on the same themes. Architecture has become the most studied with a total of 284 articles from Scopus and 157 on Garuda. Afterward, there is a difference in focus. In Indonesia, mosque economic studies (113 articles) receive high attention compared to international ones (27 articles). The interest of international academics is actually seen in theology (128).

Tabel 1. Mosque studies base on themes

Sources	Focus (2015-2019)							
	Theology	Culture	Eco	Social	Architec	Education	Tech	Etc.
Scopus	128	64	27	46	284	61	101	206
Garuda	56	43	113	51	157	69	56	82

Sources: Primary data, 2020.

Previous studies apparently did not explain specifically the innovation process in the mosque. When viewed from the practice side, innovation has been seen. In terms of technology, Unified Modeling Language (UML) has been used to accurately analyze the potential of mosques, the State Mosque in Malaysia manages e-Halal One-Stop Center (e-HOSC), management of water used for ablution using filter wells, even technology has touched most Haram Mosque.⁶ Then on the economic side seen the use of collaborative strategies to increase mosque income, leasing business units to the community, product creation, and the development of halal tourism.⁷ Moreover, the health sector has become a focus in

⁶E Satria, R Cahyana, & N. Aulia. Electronic Catalogue for Mapping Mosque Potencies, *Journal of Physics: Conference Series*, 1402 077019, 2019; Abdul Rahman bin Ahmad Dahalan, et al., Transformation of Masjid: Empowerment of Muslims Economy through E-Halal One Stop Centre (E-HOSC), *International Journal of Management and Commerce Innovations*, 3(1), 2015; Nangkula Utaberta & Aisyah Nur Handryant. Greywater Treatment System in Universiti Kebangsaan Malaysia Mosque: Utilizing Filter Wells as an Alternative Sustainable Innovation, *Journal of Islamic Architecture*, 3(1), 2014; Reem Alsabban & Marwan A. Fatani. Using Multimedia in Documenting and Archiving the Islamic Architectural Heritage of the Holy Mosque Area in Makkah City, Saudi Arabia, *WIT Transactions on The Built Environment*, 177, 2018; Yasir S. Ali, Basim Zafar & Mohammed Simsim, Estimation of Density Levels in the Holy Mosque from a Network of Cameras, *Traffic and Granular Flow* '15, 2016.

⁷Ihsan Rahmat & Armin Tedy. Toko Baitul Pangan: Promoting the Mosque Economy through Collaboration Strategy, *Al-Maslahah: Jurnal Ilmu Syariah*, 14(02), 2018; Ari Saputra & Bayu Mitra A. Kusuma. [Revitalisasi Masjid Dalam Dialektika](#)

some mosques.⁸ While affirming excellent programs in many mosques, we considered there had to be a scientific explanation of how the process worked and what were the driving factors. The process in question is the design of 'beginning to ending' and managed in an integrated system.⁹ This study fills an important space forgotten by previous literature, explains the phenomenon of innovation in mosques, and is considered to offer schemes for religious institutions to create the best programs.

Masjid At-Taqwa owned by Bengkulu City Government was appointed as best practice. There are many innovative programs raised by the mosque management. The programs titled prosperity of the mosque are 1) the mosque is open and lively 24 hours; 2) free coffee, tea and cold water available all the time; 3) free fruits; 4) the reading of the hadith after the five daily prayers; 5) Wifi facilities; 6) free lodging for travelers; 7) shower area; 8) free English and Arabic courses; 9) a selling place on the right side specifically for the surrounding community; 10) free washing machines for worshipers; 11) eat a grand 1000 rice trays after Friday prayers; 12) Dzuhur Gratis Hajj or Umrah prayer. Based on pre-research data, all programs are born from the same pattern. On this basis, researchers believe the process of innovation and the driving factors can be explained.

Pelayanan Umat dan Kawasan Perekonomian Rakyat, *Al-Idarah: Jurnal Manajemen dan Administrasi Islam*, 1(1), 2017; Achmad Otong Busthomi. Bisnis dan Praktik Sosial: At-Taqwa Business Centre, Primkopjamas dan Laziswa Masjid At-Taqwa Cirebon, *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Islam*, 2(1), 2017; Anis Fauzi & Endhang Suhilmiyati. Inovasi Produk Gadung sebagai Upaya Peningkatan Ekonomi Masyarakat melalui Peran KKN Tematik Posdaya Berbasis Masjid Desa Balak Kecamatan Songgon. *Abdi Kami: Jurnal Pengabdian Kepada Masyarakat*, 1(2), 2019; Ahmad Kharis. Kampung Wisata Berbasis Masjid di Kampung Sayidan Prawirodirjan Yogyakarta, *Islamic Management and Empowerment Journal*, 1(1), 2019; Kristel Kessler. Conceptualizing Mosque Tourism: A Central Feature of Islamic and Religious Tourism. *International Journal of Religious Tourism and Pilgrimage*, 3(2), 2015.

⁸Nurhakki Anshar, Ahmad Sultra Rustan, & Hasnani Siri. Mosque as Excellent Center to Build a Village without Cigarette in Bone Bone of South Sulawesi, *IOP Conference Series: Earth and Environmental Science*, 175(1), 2018; Nazim Ghouri, Health Fair in a Mosque: Putting Policy into Practice, *Public Health*, 119, 2005.

⁹Michael Hammer. What is Business Process Management? In J. vom Brocke & M. Rosemann (Eds.) *Handbook on Business Process Management*, (Berlin: Springer, 2014).

THEORETICAL FRAMEWORK

Defining Innovations for Religious Institutions

At the beginning, innovation is inherent in the discovery of new products for market needs. All innovation studies that emerged in the 20th century were based on economics and management logic. Innovation is an inward strategy deliberately created to support the reality of capitalism.¹⁰ Schumpeter stressed that capitalists can move from new goods, new methods of production and transportation, new markets, and new forms of industry.¹¹ To win the competition, companies must be able to produce something new, then close the old one. Schumpeter calls ‘creative destruction.’ So that novelty is considered as something central in the capital market system.

Academics agree that ‘newness’ is the starting point when explaining the meaning of innovation. Specifically, Rogers defines innovation as “*an idea, practice, or object that is perceived as new by an individual or other units of adoption.*”¹² It is said innovation when it has three elements: the novelty of the ideas, the novelty of the method or practice, and the novelty of the results. Evidently, this definition raises the question of whether something is said to have innovated when it has fulfilled all three elements? If trace Rogers “*the perceived newness of the idea for the individual determines his or her reaction to it. If the idea seems new to the individual, it is an innovation.*”¹³ Then something is said innovation does not absolutely meet these three elements. In fact, something can already be said of innovation when it produces value, even though it is only as thin as the color of new nail polish.

Products or services that have a novelty value even if only a small amount can be said to be innovation. Edquist builds the understanding that imitators are far more likely to succeed in their goals if they improve

¹⁰Mumtaz Keklik, *Schumpeter, Innovation and Growth: Long-Cycle Dynamics in the Post-WWII American Manufacturing Industries*, (London: Routledge Revivals, 2003), pp. 1.

¹¹Joseph A. Schumpeter, *Capitalism, Socialism, Democracy*, (New York: Harper and Brothers, 1942), pp. 83.

¹²Everett M. Rogers, *Diffusion Innovation...* pp. 11.

¹³Everett M. Rogers, *Diffusion Innovation...* pp. 12.

on original innovation, which is to become an innovator themselves.¹⁴ This is more natural because innovation tends to facilitate other innovations in the same or related field. This explanation brings an understanding as well as the meaning of innovation in this study. Innovation within the scope of religious institutions is more precisely interpreted as an adoption or development strategy for a product or service that already exists. The illustration when a mosque adopts or modifies a program that has been implemented in other socio-religious institutions, then it is sufficiently valued as an innovation.

The adoption process carried out by an institution is referred to as innovation which is incremental. Theoretical arguments have long shown that incremental innovation is more dominant than radical innovation. Especially in the non-technological fields such as mosque institutions, because they require planning, in-depth study, and large costs.¹⁵ Incremental innovation can emerge from the context of the process, product, marketing, and management of the organization.

Service Innovation Process

Known the practice of innovation is inherent in market needs (capitalistic). This has an impact on the development of the concept of innovation which facilitates many studies for the profit, while non-profits tend to be ignored. The mosque can be said as an institution that is more concerned with Akhirat. Serving worshipers to worship Allah SWT has become the main motivation for officials and donors. We take the work process of service innovation in general, then make it as an initial benchmark in explaining this study.

Academics have used a general pattern to underpin studies of non-profit sector innovation. Community Intelligence pays attention to community innovation by presenting an innovation framework. The same as Hansen and Birkinshaw which starts from idea generation,

¹⁴Charles Edquist, Systems of Innovation: Perspectives and Challenges. In J. Fagerberg, D. C. Mowery, & R. R. Nelson (Eds.). *The Oxford Handbook of Innovation*, (New York: Oxford University Press, 2005). pp. 182.

¹⁵Alina B. Sorescu, Rajesh K. Chandy, dan Jaideep C. Prabhu. Sources and Financial Consequences of Radical Innovation: Insights from Pharmaceuticals, *Journal of Marketing*, 67, 2003. pp. 84.

idea conversion, and diffusion.¹⁶ Agnew, Brown, and Herr tried to conceptualize the process of community innovation. They explained that the adoption stage was influenced by many things: the need to innovate, seek information, imitation, government support in the form of policies and financial assistance, the structure and culture of the political community, and good governance. While the second stage is the implementation of the decision to adopt an innovation. In the implementation there will be various compatibility with the context in which the innovation will be placed.¹⁷

The service innovation process generally includes several steps: initiation, development, and execution (Table 1). Fundamental differences exist in the indicators and driving factors at each step. For example, at the stage ideas, the values that are built are trust flow and taxonomy. During the implementation, the values built are better coordination through deeper trust. The innovation process must have an end-to-end based design, have a large scale view, and be managed in an integrated system. Booz *et al.*, are considered the first people to use a synthesis approach to develop a service innovation framework, providing eight stages in service innovation that begin with a business strategy and end with commercialization.¹⁸ Bowers provides simple steps: strategy focus, idea generation, business analysis, service design and development, market testing, and commercialization.¹⁹ Shekar provides a guide to the innovation process for developing service products. The guide is divided into two stages, namely the pre-development and development stages. In the pre-development stage, the process that is passed starts with problem identification, idea generation, concept development and evaluation, and business analysis. An idea that has matured will go through a market

¹⁶Morten T. Hansen & Julian Birkinshaw. The Innovation Value Chain. *Harvard Business Review*, 85, 2007. pp. 121-142.

¹⁷John A. Agnew, Lawrence A. Brown, & J. Paul Herr. The Community Innovation Process: A Conceptualization and Empirical Analysis. *Urban Affairs Quarterly*, Vol. 14, 1978. pp. 3-30.

¹⁸Booz, Allen dan Hamilton. *New Products Management for the 1980s*. (New York: Booz, Allen & Hamilton, 1982).

¹⁹Michael R. Bowers. Developing New Services for Hospitals: A Suggested Model. *Journal of Health Care Marketing*, 7, 1987. pp. 35-44.

test, then just enter the commercialization stage and end with the post-evaluation stage.²⁰ Although the order of the innovation processes of the three experts is not the same, in general, there are many similar stages.

Table 2. Service Innovation Process

No	The Experts	Innovation Process		
		Initiation	Development	Execution
1	Booz <i>et al.</i> , (1982)	Business strategy Idea generations	Concept development Business analysis	Market test Commercialization
2	Bowers (1987)	Focus on strategy Idea generations	Business analysis Design & development	Market test Commercialization
3	Saren (1994)	Idea generations Filtering ideas	Business analysis Service development	Market test Commercialization
4	Alam & Perry (2002)	Planning Strategy Idea generations Filtering ideas	Business analysis Model design Model test	Market test Commercialization
5	Shekar (2007)	Problem identifications Idea generation	Concept development Business analysis Development test	Market test Commercialization Post-evaluations
6	Dalton <i>et al.</i> , (2009)	Audit Formulation Filtering ideas	Design & development	Pilot project Commercialization
7	Hanneke (2010)	Idea generations Filtering ideas	human resources Design & development Test & evaluation	Launching

Source: Analysis, 2020.

Considering there has not been a study of the community innovation process -included religious institution- that can be the main reference for this study, We try to follow Alam for the process of developing new services. Alam described the phase of activity in service development according to Bowers (1987), Scheuing and Johnson (1989), and Alam and Perry (2002).²¹ Then these three expert views are grouped into four major phases. We follow the workings of Alam by grouping the innovation process in the mosque into several phases, then explaining the indicators and driving factors.

²⁰Aruna Shaker. An Innovative Model of Service Development: A Process Guide for Service Managers, *Innovation Journal: The Public Sector Innovation Journal*, 12, 2007. pp. 2-18.

²¹Intekhab Ian Alam. Moving Beyond the Stage Gate Models for Service Innovation: The Trend and the Future. *International Journal of Economic Practices and Theories*, 4(5), 2014. pp. 637-645.

RESEARCH METHOD

Pre-research started when we inadvertently Zuhr prayer at Masjid At-Taqwa in Anggut Atas, Bengkulu City. We make observations and find various kinds of novelty. Two worshipers were interviewed using an open-minded technique. Preliminary data are examined in-depth and then forwarded to the stage of problem formulation, study objectives, and mapping. The difficulty of the pre-research is to answer can Masjid At-Taqwa Anggut program be said to be an innovation? We rely on Rogers that *'the perceived newness of the idea for the individual determines his or her reaction to it. If the idea seems new to the individual, it is an innovation'*.²² The statement gives an extension of the meaning that something can be said to be an innovation even though it has been applied in organization A, but only in organization B. Nagji and Tuff emphasized that innovation is a new creation that produces value, even though it is only as thin as the color of a new nail polish.²³

Furthermore, carrying out field work in the form of data collection through in-dept interviews and observations. Researchers have interviewed various speakers involved in the innovation process using purposive techniques. They are the mosque officials, the Mosque Sharia Council (Dewan Syariah Masjid), permanent and temporary worshipers, as well as traders around the mosque. The observation was carried out for 7 days, randomly, with the mechanism of staying in the mosque for 8 hours to observe. This is evidence that the data conveyed by informants with phenomena in the field are valid.

We combine data processing techniques based on Miles and Hubermas and Creswell instructions.²⁴ All collected audio recording data must be transcribed, then read carefully. It aims to find keywords from each explanation that appears. Similar keywords are classified in the phrase category. Finally, the phrase categories are arranged again by

²²Everett M. Rogers, *Diffusion Innovation. Third Edition*. (London: The Free Press, 1983). pp. 11.

²³Bansi Nagji & Geoff Tuff, *Managing your Innovation Portofolio*. (New York: Harvard Business Review, May 2012). pp. 6.

²⁴Matthew B. Miles & Michael A. Huberman, *Qualitative Data Analysis: A Source Book of New Methods*, (London: Sage Publication, 1998); Jhon W. Creswell, *Penelitian Kualitatif dan Desain Riset: Pemilihan di antara Lima Pendekatan*. (Yogyakarta: Pustaka Pelajar, 2015).

theme. The researcher groups the data into three broad themes contained in the discussion sub-chapter. Data from interim analysis must be verified by key informants. The aim is to maintain the validity of the data and avoid statements that are contrary to what is intended by the informant. Research reports that have been verified, then analyzed. The results of a comprehensive analysis have produced the red thread of research and write it in the form of final conclusions.

RESULT AND DISCUSSION

Masjid At-Taqwa is located on Soekarno-Hatta Street, Anggut Atas Village, Ratu Samban District, Bengkulu City. It was built in 1988 under Soeprapto's governor and was officially inaugurated by President Soeharto on July 1, 1989. The main building of the mosque stretches 879 m, it can accommodate around 3,000 worshippers at a time. This mosque is quite typical because it resembles a model of colonial-era palace buildings. If the architecture is put together, visible patterns of the building of the three civilizations of the world: Turkey, Greece, and Nusantara.

The organization structure based on the Decree of the Director-General of Islamic Community Guidance number DJ.II / 802 of 2014 concerning Standards for the Management of Mosque Management. There are *idarab* (development division), *imarab* (prosperity division), and *riayah* (maintenance division) sections. The three divisions are then divided into sub-divisions that are tailored to the needs. At-Taqwa Anggut administrators numbered 27 people. Generally have a good educational background: 53% have a bachelor's degree, 9% have a bachelor's degree, the rest are not identified. Retired civil servants and the community around the mosque have dominated management. We see a structural balance, especially in the position of top manager. The protector of this mosque is in the hands of the mayor of Bengkulu, then the chairman to the treasurer is filled by people who have experience in organizing, *ulama*, and scholars.

Masjid At-Taqwa Anggut has a permanent innovative program and temporary. Worshippers can access services every time they visit, it can be categorized as a permanent mosque program. Some programs included in this category are opening mosque for 24 hours (non-stop), the reading

of the hadith after the five daily prayers, the availability of free coffee, tea, and cold water, Wi-Fi facilities, free lodging places for travelers (people who doing a long journey), public bathing place, washing machine, and selling place on the right side specifically for the surrounding community. The temporary innovative program is a mosque program that is only implemented once or repeatedly but has a fairly long time span. Some temporary programs that have been implemented are free Arabic and English courses, Arbain Hadith memorization, large meals of 1000 trays of Kebuli Rice after Friday prayers, and free zuhr prayers for Hajj or Umrah.

Entering the gate of the Masjid At-Taqwa Anggut, seen a billboard that read “Mosque Open 24 Hours. Coffee, tea, cold drinks and fruit are available. “ We tested the truth of the message by visiting the mosque on October 5, 2019, at 01:00 and October 13, 2019, at 22:00. The results of observations found some worshipers perform evening prayers and some others read the Qur’an. In the hall of the mosque, there are three teenagers who are cool to enjoy a coffee while playing gadgets.

There are differing views regarding the initial idea of opening a full hour mosque. The Chairman of the DKM explained that Masjid At-Taqwa Anggut was the most important icon of the City of Bengkulu, so that many worshipers came at any time to pray, just take a break, or capture the moment of photographs. In order to facilitate this need, one of the administrators proposed to open the mosque all the time. This decision experienced a long debate because there was fear in some officials related to the security and sanctity of places of worship. This difference in view was consulted with the Mosque Sharia Council (DSM), one of which was the Mayor of Bengkulu. Helmi said

“... the mosque is called a big loss. Its officials are involved in sins. People want to pray but why closed? just to open while the call to prayer. Lose us with the gas station. For the worldly, they want 24 hours. Well, we forget akhirat. It can't be like that ... The Prophet's Mosque was never closed ... “²⁵

Jamaah Tabligh who lives at Masjid At-Taqwa Anggut advised the management to provide bottled water. Worshipers who perform evening

²⁵Interview with Helmi Hasan on December 6, 2019 in the main hall of Masjid At-Taqwa Anggut.

prayers and i'tikaf have difficulty in accessing mineral water because the food store is far from the mosque. These suggestions were perfected by the management through the provision of hot and cold drinks. Coffee and tea are provided in sachets, while mineral water is arranged neatly in the refrigerator. In the future, the menu is equipped with fruit, only this is temporary.

The opening of the mosque does not guarantee the presence of a worshiper in a long time. Helmi Hasan deems it necessary to provide free Wifi. This was inspired by a group of teenagers who played gadgets while waiting for prayer time. The hope is that more and more young people will come to the mosque despite having the intention to enjoy the Wi-Fi facilities. This program was rejected by some of the DSM because it was based on the proposition of waste and waste of time. The reference is to Q.S Al-Ashr and Ibn Qayyim Al-Aljauziyah's words about "wasting time is more dangerous than death." The program discussion was not continued for several months due to various arguments. In the end, it will remain to launch after the management considers various things: only activates wifi 1 hour before and after prayer, activates at duha and evening prayers, and only installs equipment in the hall of the mosque.

The next innovative program is the provision of 2 free lodging rooms for worshipers. The total rooms are 5 units, 3 are still under construction. Lodging is generally given to worshipers who have the following criteria: 1) on a long journey; 2) worshipers are not residents of the town of Bengkulu; 3) intend to carry out *qiyamullail*; 4) have a good character; 5) show a family card for those who are married; and 6) stay no more than 2 nights; and 7) other optional conditions deemed necessary to be asked when worshipers book a room. worshipers who do not get a room, come from within the city, or worshipers who are i'tikaf more than 2 days can use the washing machine facilities free of charge and a toilet that amounts to 8 doors.

An innovative but controversial program that was born from the mind of the Mayor of Bengkulu is the midday prayer to get innova, Hajj and Umrah. This was carried out in mid-2014 in order to prosper the Masjid At-Taqwa Anggut. The mechanism is worshipers are able to carry out Zuhur prayer for 40 times non-stop to get Helova Hasan's Innova.

Hajj and Umrah gifts were given if they were able to carry out 52 times. Helmi explained

“I motivate the mosque to not be deserted, so the people of Bengkulu City who are diligent in Zuhur prayer will receive free Umrah and Hajj and a bonus gift for one of my private Toyota Innova types.”²⁶

A grand meal of 1000 rice trays after Friday prayers is the latest program. The menu provided is varied such as *tempoyak* curry fish, kebuli rice, and mutton. We observe big meals are only carried out when there are large events such as the *Istisqa* prayer (Sunnah Prayers performed to request rain), *dzikir akbar*, or thanksgiving because of the city of Bengkulu received awards. We understand that all the innovative programs implemented by the Masjid At-Taqwa Anggut are aimed at one final goal, which is to make the mosque prosperous.

DISCUSSION

Innovative programs at Masjid At-Taqwa Anggut emerged through a relatively similar process. We understand the initial process of innovation is based on the needs of worshipers. The ideas come from three sources, they can be suggestions from worshipers, understanding the problem situation by the management, or suggestions from the Mayor of Bengkulu. Worshipers give suggestions directly to the administrators because the mosque does not have a box or advice. On various occasions, Jamaah Tabligh was the party that gave many suggestions for improvement. This is caused by the openness of the mosque to the Jamaah Tabligh who wants to access the mosque 24 hours. The experience of moving mosques is a good idea that is conveyed. Helmi Hasan also supports any ideas raised by the Jamaah Tabligh. Emotional closeness has given rise to various suggestions for improvement.

The mosque officials monitor every time the various problems experienced by worshipers. The information delivery room between the management is generally done casually after sunset prayer. There are no formal and formal meetings to listen to the problems of the congregation.

²⁶Firmansyah, Wali Kota Siapkan Hadiah Innova untuk Warga yang Rajin Shalat, diakses 17 Desember 2019 melalui <https://internasional.kompas.com>

All conversations occur naturally. Usually a congregation talks to others about a topic, then the topic develops to produce an idea. Helmi Hasan often performs prayers at Masjid At-Taqwa Anggut, so her presence is an attraction for other administrators to exchange ideas. The informal atmosphere has produced various problem-solving ideas.

Mosque officials rarely prepare various options for a case. Generally one idea for one problem. When ideas are considered universal, they are discussed with DSM. This is about the argument that shows support or prohibition. An agreement between DSM is the main key. When there are differences of opinion, the officials is not in a hurry to make a decision. There is a stage of developing ideas to keep the program away from adverse effects that may arise or religious prohibitions. The case of installing Wifi in a mosque can illustrate the stage of developing ideas. The caretaker reviewed the part of the mosque that allowed wifi devices to be installed, then made a number of rules for using wifi. When discussed again with DSM, there is still controversy. It's just that more positive effects are obtained.

The length of time needed to develop an idea is still relative. Depending on the size of the program to be implemented and the urgent needs of worshipers. The provision of trading places for the surrounding community was discussed within a period of 6 months. While time was provided a place to sell on the north side of the mosque because in the future it was relocated to the inside side of the mosque. The purpose of relocation is to make it easier for worshipers to access and arrange the beauty of the mosque. Likewise with the provision of bathing and washing requires a long discussion because it involves the budget. Development of ideas in a short time found in the beverage supply program. No more than 2 days all drinking facilities can be enjoyed by worshipers.

The last stage that is read is execution. All programs planned during the ideas, Islamic focus discussion, and development phases are carried out at the execution stage. Bathroom supply programs or the like was related to facilities making require a long execution time. In contrast to simple programs that require relatively short execution time. The program has been launched requiring the dissemination of information among worshipers. The aim is not only as a medium of information, but also

the worship of the congregation. A small example in terms of returning a glass for coffee, worshipers put it anywhere. So the officials think that they need to make an announcement.

We understand the program that is run is not absolutely successful. As in Zuhr prayer program with prizes of cars, hajj, and umrah. The information submitted is not in accordance with reality. There were 2 worshipers who failed to get a car and 121 did not leave for Umrah. Caused by the adoption of an organization related to the alleged gratification and the issuance of a letter of rejection by the Minister of Home Affairs in the budget of Rp. 2.3 billion. Ignorance of developing ideas is the basis of the problem. The Mayor of Bengkulu launched an instant mosque-based program without coordinating with various parties.

When there are problems with implementation, the board carries out two strategies. Implementing a solution when a problem is occurring or for a larger problem will be pulled back to the development stage. The goal for the Board is to re-study the point of issue and develop options. Generally, this happens to programs that require a large budget. It's like a 'program recall.' This mechanism provides an opportunity for mosque administrators to fix the program. We did not find lost program that was raised by Masjid At-Taqwa Anggut.

Graphic 1. The Mosque Innovation Process



Source: Analysis, 2020.

Arranging the experience of the innovation process that was passed by Masjid At-Taqwa Anggut starting from the needs of worshipers, idea generation, discussion of Islamic focus, development, and execution. This finding supports some of the processes listed by Booz et al., 1982; Bowers, 1987; Saren, 1994; Alam & Perry, 2002; Shekar, 2007, Hanneke, 2010 in service innovation.²⁷ The most striking stage and considered a typical

²⁷Booz, Allen, & Hamilton. *New Products Management for the 1980s*. (New York: Booz, Allen & Hamilton, 1982); Michael R. Bowers. Developing New Services for Hospitals: A Suggested Model. *Journal of Health Care Marketing*, 7, 1987; Mike Saren. Refraining

finding in this study is Islamic focus discussion. This is considered the most important of all stages because it involves sharia and accountability before Allah SWT. In the framework of service innovation, the stage is almost the same as formulation.²⁸

Judging by reference, the four mosque innovation processes follow the liner model. This is considered reasonable by Randhawa and Scerri because complex models are only owned by technology-based innovation.²⁹ When compared with the profit service innovation process, the mosque has a simpler framework. The process does not require screening ideas, trials, and pilot projects. One idea that emerged was considered sufficient to be discussed religiously. When there is controversy, the idea is not eliminated but continues at the development stage. At this stage, minimizing the negative impacts that may be caused.

Furthermore, we explain the motivating factors in the general framework captured from the results of interviews and observations. The first factor is the leadership of the Mayor of Bengkulu. Helmi Hasan has a background in Jamaah Tabligh. This community is dependent on most of the life in the mosque. This has an impact on his extensive knowledge about mosques, the sunnah of mosques during the era of Rasulullah SAW and Khulafaurasyidin, to policies that favor the mosque. Access to this knowledge was conveyed by Helmi to the mosque management.

The leader is the most influential predictor in the organization has been explained long ago.³⁰ The senior manager is the person most

the Process of New Product Development: from “Stages” Models to a “Blocks” Framework, *Journal of Marketing Management*, 16, 1994; Intekhab Ian Alam & Chad Perry. A Customer-Oriented New Service Development Process. *Journal of Service Marketing*, Vol. 16, 2002; Aruna Shaker. An Innovative Model of Service Development: A Process Guide for Service Managers, *The Innovation Journal: The Public Sector Innovation Journal*, 12, 2007; Intekhab Ian Alam. Moving Beyond the Stage Gate Models for Service Innovation: The Trend and the Future. *International Journal of Economic Practices and Theories*, 4(5), 2014.

²⁸Roseline Dalton., Ms Anne Marie Lally., & Patrick Lynch. *Towards a Model of New Service Development*. (Ireland: Fáilte, 2009). pp. 4.

²⁹Krithika Randhawa & Moira Scerri. *Service Innovation: A Review of the Literature*. (London: Springer, 2015). pp. 34.

³⁰Charles C. Manz, *et al.*, Leadership and innovation: A Longitudinal Process View. In A. H. Van de Ven, H. L. Angle & M. S. Poole (Eds.), *Research on the Management of Innovation: The Minnesota Studies*. (New York: Oxford University Press, 1989). pp. 613–636; Michael Mumford, *et al.*, Leading Creative People: Orchestrating Expertise

influencing the entry of ideas and the development process.³¹ There are at least two reasons: leaders have the responsibility to build an environment that encourages creativity and ultimately innovation and in the top-down process, leaders manage their strategic innovation goals and organizational activities.

Helmi managed to invite the management and the community to love the mosque through the tagline “memakmurkan masjid.” This is evident from the management’s reluctance if not praying in congregation in the mosque. The leader directly set an example for spending most of his time in the mosque. We observe an atmosphere rarely found that the Mayor signs the correspondence, meets guests preferably in front of the Imam’s mihrab, bases his discussion on Islamic rules. So an anecdote emerged that “*Looking for Helmi Hasan is not in the city hall, but in the mosque.*”

The official’s love for the mosque has given birth to the spirit of “*fastabikul khairat*” or competing in kindness. The work done is no longer based on material and worldly, but expects a reward from Allah SWT. Spiritual motivation may be difficult to explain in an organizational context because it involves the calling of the heart. Spirituality can only be explained by people who have firsthand experience. Boyle and Healy explain it is difficult to deny the existence of spirituality in organizations, but it is also difficult to prove it.³² Spirituality is easily practiced at Masjid At-Taqwa Anggut because the top leaders have comprehensive ideas and are able to transfer these ideas to employees and organizational functions.³³

CONCLUSION

This study has explained the innovation process in the mosque. Taking the location of research in Masjid At-Taqwa Anggut because it was considered to have many new programs for the category of religious

and Relationships. *The Leadership Quarterly*, 13(6), 2002. pp. 705–750.

³¹John E. Ettlie and Stephen R. Rosenthal. Service versus Manufacturing Innovation. *Journal of Product Innovation Management*, Vol. 28, 2011. pp 285-299.

³²Boyle dan Healy in Priyanka Vallabh dan Manish Singhal, “Workplace Spirituality Facilitation: A Person–Organization Fit Approach”, *Journal of Human Values* 20(2), 2014, pp. 193–207.

³³Ihsan Rahmat. The Celestial Management: Ikhtiar Mewujudkan Organisasi Islam. *Jurnal Manajemen Dakwah* 2(1), 2016. pp. 24.

institutions. The process that has been passed starts from the needs of worshippers, idea generation, Islamic focus discussion, development, and execution. This is included in the linear innovation model because the process is relatively simple. Although the scope of non-profit religious institutions, we ensure innovation is a long process that does not happen by accident. The results of this study are important to provide rational guidance to reduce the risk of program failure in other mosques.

We reemphasize some important contributions from this research. First, the study found the mosque's innovation process followed the first generation linear model. Second, innovation in the mosque context has a process that is relatively similar to service innovation. Third, Islamic focus discussion becomes a distinctive and important stage of all stages that must be passed. Fourth, the success of innovation at the Masjid At-Taqwa Anggut is caused by the leadership of the mayor, love of the mosque, building informal communication, continuous improvement. The essence of all the driving factors is spirituality to Allah SWT. Finally, two recommendations for future studies: test our findings or explain why religious institutions rely on spirituality as a motivating factor for innovation

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