

# IMPLEMENTATION OF THE PENTAHHELIX-BASED MOSQUE MANAGEMENT MODEL AS AN EFFORT TO IMPROVE THE PROSPERITY OF THE ANAS MAHFUDZ LUMAJANG GRAND MOSQUE

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## ABSTRACT

*The prosperity of mosques in Indonesia faces serious challenges in sustainable management and empowerment. This study aims to analyze the implementation of pentahelix-based mosque management model as an effort to improve the prosperity of Anas Mahfudz Grand Mosque in Lumajang. This research uses a qualitative approach with a single case study type. Data collection was carried out through in-depth interviews, participatory observation, and documentation studies. The results show that the pentahelix model involving government, academics, business, community, and media has been implemented organically, although not formally structured. Government involvement through incidental support, academic contributions in capacity building, community empowerment through various sustainable programs, media utilization for information dissemination, and collaboration with the business sector for financial sustainability create a holistic empowerment ecosystem. The main challenges faced include the heterogeneity of the congregation, infrastructure limitations, declining youth participation, and bureaucratic obstacles. This study confirms the relevance of the pentahelix model in the context of modern mosque management and provides practical recommendations for other mosques in implementing collaborative management.*

## INTRODUCTION

The prosperity of mosques in Indonesia currently faces serious challenges in terms of sustainable management and empowerment. Based on data from the Ministry of Religious Affairs' Mosque Information System (SIMAS), the number of mosques and prayer rooms that have been entered into the system has reached 511,899 units, consisting of 242,823 mosques and 269,076 prayer rooms (KemenagRI, 2026). Although this number indicates enormous potential for religious institutions, the available data is still dominated by quantitative information on numbers and distribution, while indicators measuring the quality of governance, management professionalism, human resource capacity, and the sustainability of empowerment programs have not been comprehensively documented. The limitations of qualitative and measurable statistical data mean that

analysis of the optimization of the mosque's function as a center for worship, education, social activities, economic activities, and da'wah is not yet fully based on strong empirical evidence.

Various recent studies have examined the importance of professional management in the administration of mosques (Samad, 2021) emphasizing that mosques in the contemporary era require a planned and systematic management approach to optimize their full potential. Imanuddin added that modern mosque management must be able to integrate spiritual values with effective and efficient contemporary management practices. The challenges faced are not only related to administrative and financial aspects, but also how to build collaboration with various parties to strengthen the role of mosques in community life (El Harry, 2022). The pentahelix model has emerged as a promising alternative solution in the context of community-based organization management. (Yusuf et al., 2021) explains that the mosque-based economic empowerment model requires synergy between the government, academics, business actors, the community, and the media to achieve program sustainability. Meanwhile, (Sufianti et al., 2025) emphasize that pentahelix collaboration can create a mutually supportive and reinforcing ecosystem in achieving common goals. This model has proven effective in various contexts of regional development, MSME development, and tourist destinations.

The application of the pentahelix model in mosque management has great potential to optimize the role of each element: the government can provide regulatory and budgetary support; academics contribute to research and evidence-based program development; business actors provide capital and entrepreneurial skills; the congregation community acts as the subject and object of empowerment; and the media functions as a means of communication, transparency, and expansion of the reach of da'wah. The synergy of these five elements can create a comprehensive ecosystem to realize the sustainable prosperity of mosques. Several recent empirical studies have shown positive results from pentahelix collaboration in the context of mosque empowerment. (Syarial, 2020) found in his dissertation that pentahelix collaboration was able to significantly increase the economic independence of mosque congregations. (Hamdi & Suwanto, 2025) found that the application of pentahelix-based management in Islamic boarding schools successfully improved the quality of education and program sustainability. In the research by (Mulauddin, A., Waluya, A. H., & Matondang, 2025) showed that the transformation of mosques into centers for community economic empowerment can be realized through the integration of Islamic social finance, digitalization, and pentahelix collaboration.

Although many studies show that the pentahelix approach is effective in various contexts, such as multi-stakeholder collaboration in the development of tourism MSMEs and the strengthening of community-based institutional ecosystems, research that specifically and deeply analyzes its implementation at the sub-district mosque level is still limited. This gap is significant given the large scale of mosques in Indonesia; according to the Ministry of Religious Affairs' SIMAS dashboard, there are 315,124 registered mosques (accessed on March 2, 2026). In practice, sub-district mosques often have different governance capacities, stakeholder networks, and socio-economic characteristics compared to large urban mosques or educational institutions, so the application of pentahelix may require contextual adjustments. However, empirical studies mapping the roles of actors, coordination mechanisms, obstacles, and pentahelix development strategies specifically at the sub-district mosque level are still rare. Therefore, this study aims to address this gap through an analysis of the implementation and development of the pentahelix model at the sub-district mosque level in the study area (KemenagRI, 2026; Mamengko, 2023).

The Anas Mahfudz Grand Mosque in Lumajang was chosen as the location for this study because of its strategic position as the central mosque of the district and its adequate facilities, although it still faces challenges in optimizing its function of empowering the community. This mosque has also begun to collaborate with the government, academics, business actors, communities,

and the media, although it is not yet structured in a formal pentahelix model. In addition to its historical value, this mosque is supported by complete infrastructure and an easily accessible location. The management of productive assets in the form of sugar cane fields, which has succeeded in increasing income almost fourfold, demonstrates advanced and sustainable management capacity. This research contributes theoretically by expanding the application of the pentahelix model to the context of mosque management, and practically by providing an example of a collaboration model that can be applied by other mosques. For local governments, this research can serve as policy input, while for mosque administrators, the results can be used as evaluation material and recommendations to improve the prosperity of the congregation through more systematic pentahelix collaboration.

## **METHODS**

This study uses a qualitative approach with a case study design to gain an in-depth understanding of how pentahelix-based mosque management is applied in a real-world context. The case study design was chosen because this study focuses on a limited case, namely a specific mosque as a unit along with its programs, actors, and collaborative networks, so that researchers can analyze the processes, coordination mechanisms, and governance dynamics in context (Nasarudin et al., 2024). The research location was the Anas Mahfudz Grand Mosque, which was deliberately chosen because of its role as a central mosque at the district level and its involvement in worship, social, educational, and empowerment activities involving pentahelix elements.

Primary data were collected through semi-structured in-depth interviews and participatory observation, while secondary data were obtained through studies (Zahroh et al., 2025). Interviews were conducted with key mosque administrators, namely the chairperson, secretary, treasurer, program coordinator, and representatives of the pentahelix elements of government, academia, business, community/social groups, and the media, using a purposive informant selection technique developed through snowball sampling (Arif et al., 2025; Ting et al., 2025). Participatory observation was conducted on key activities representing the implementation of the pentahelix, such as coordination/takmir meetings, social and empowerment program implementation, educational/study activities, and congregational service activities, to capture coordination practices, role sharing, and decision-making processes directly. Documentation studies included archives and evidence of activities such as takmir activity journals, program proposals, meeting minutes, activity reports, publication materials, social media posts, photo/video documentation, and partnership documents to strengthen the evidence and verify the consistency of the findings (Suriani & Jailani, 2023).

Data analysis follows the interactive model of Miles, Huberman, and Saldaña, which includes condensing data, presenting data, and drawing conclusions repeatedly and verifying them; coding is done deductively based on the pentahelix framework and inductively (Qomaruddin & Sa'diyah, 2024). Data validity was maintained through triangulation of sources and methods, verification by key informants, and detailed presentation of context so that readers could assess the applicability of the findings. Reliability and confirmation were strengthened through audit trails and researchers' reflective notes (Fauzi et al., 2025; Susanto & Jailani, 2023). This research was conducted with consideration for research ethics, including participant consent, confidentiality of identity where necessary, and the use of data for academic purposes.

## **RESULTS AND DISCUSSION**

## Implementation of the Pentahelix-Based Mosque Management Model at the Anas Mahfudz Grand Mosque in Lumajang

The strengthening of the Grand Mosque was carried out through synergy between the local government, academics, and the congregation community as the three main pillars of institutional sustainability. The Lumajang Regency Government acted as a facilitator through partial support, such as the procurement of sacrificial cows, facilitation of Eid al-Fitr and Eid al-Adha activities, and the provision of Ramadan *tajil* and Maulid Nabi consumption. According to the *takmir* secretary, this support is supplementary and does not cover the full operational costs of the mosque, which are still supported by community participation and internal funds. This pattern demonstrates a partnership that maintains management autonomy, despite occasional administrative obstacles due to differences in bureaucratic culture, which are resolved through communication.

The contribution of academics strengthens the intellectual and spiritual functions of the mosque through regular weekly and monthly studies and thematic programs with speakers from various backgrounds. During Ramadan, activities intensify with the presence of figures and practitioners for studies and skills training. The variety of material, from contextual studies to classical book recitations, affirms the role of the mosque as an adaptive center of religious education, supported by digital publications to expand the reach of *da'wah*.

The congregation community is a key pillar in maintaining participatory dynamics in mosques. The diversity of the congregation's backgrounds presents both potential and challenges, especially the fluctuating participation of the younger generation. Based on an interview with Ahmad Salafudin, youth involvement tends to decline, partly because most members of the Mosque Youth are not domiciled near the mosque, which poses a distance constraint.

Table 1. Community Structure and Activity Programs at the Grand Mosque

Community	Number of Active Members	Main Activities	Frequency
Women's Congregation	Not specified	Tadarus, Yasin & Tahlil, Istighotsah, Charity	Daily-Monthly
Mosque Youth	10-20 people	Regular meetings, incidental activities	Weekly-Monthly
Mosque Young Adults	Not specified	Yasin, Tahlil, Sholawatan, thematic discussions	Biweekly

These three elements form a collaborative ecosystem that complements each other: the government strengthens structural support without eliminating institutional independence, academics strengthen intellectual and spiritual capacity, and the congregation becomes a participatory foundation that determines sustainability. Despite facing administrative challenges and declining participation among the younger generation, the established partnership pattern demonstrates synergy, adaptability, and relative independence in maintaining the prosperity of the Grand Mosque.

The synergy of the five elements of the pentahelix in the management of the Anas Mahfudz Grand Mosque has formed a collaborative, interdependent, and adaptive governance system. The government acts as a facilitator and provider of structural legitimacy, while the mosque's operations continue to be carried out by the *takmir*. Academics provide intellectual reinforcement so that

religious activities develop in a more argumentative and contextual manner. The congregation community becomes the center of the ecosystem through financial participation that reflects trust and social legitimacy. The media expands the reach of da'wah and builds digital accountability, while the business sector supports economic sustainability through the digitization of donations and optimization of productive assets. The interaction of these five elements gives rise to a collaborative governance model that positions the mosque not merely as a place of worship, but as a center for social, economic, and educational empowerment. This synergy demonstrates that the prosperity of the mosque is the result of integrated multi-stakeholder orchestration, not the dominance of any one actor.

Table 2. Implementation of the Pentahelix Model at the Anas Mahfudz Grand Mosque

Model	Actor	Form of Contribution	Collaboration Pattern
Academics	Widyagama lecturers, Gus Aab Jember, other resource persons Studies,	Studies, training, resource persons for activities	Routine & incidental
Government	Lumajang Regency Government, Incidental	Government Agencies PHBI support, sacrificial animals	Facilities
Business/Private	Bank Jatim, BRI, CSR Jakarta	assistance, QRIS, facilities	Incidental
Community	Female congregation, Remas, Youth Regular	partis programs, active participation	Structured
Media	TV nasional, media lokal, medsos Media National TV, local media, social media	Publication, documentation, coverage	Incidental

The community is the subject of empowerment and at the same time a driving force through active participation in various religious, social, and economic programs. The media acts as a communication bridge that increases transparency, accountability, and expands the reach of mosque preaching to the digital realm. Businesses support financial sustainability through innovations in digital payment systems and the development of productive assets that make a significant economic contribution.

An interesting finding from this study is that the synergy of these five elements runs organically without an explicit formalization framework. None of the elements positions itself as a dominant or superior actor; instead, each element contributes according to its respective capacity and expertise in a spirit of equal collaboration. This collaboration is not based on a memorandum of understanding or formal cooperation agreement, but rather grows out of the natural need for mosque management, which requires multi-party support and collective awareness among stakeholders of the strategic role of mosques in the religious and social life of the Lumajang community.

**Supporting and Inhibiting Factors in the Implementation of the Pentahelix Model**

The main supporting factor lies in the strong commitment of the takmir administrators in implementing professional and long-term oriented governance. The five-year periodic planning, which is formulated through working meetings and decided in plenary meetings, provides a clear strategic direction and ensures the continuity of programs across administrations. This commitment is reinforced by a tiered evaluation mechanism, ranging from biannual plenary meetings and daily board meetings for urgent issues to regular section meetings that maintain accountability, responsiveness, and continuous improvement.

In addition, the multi-stakeholder support that has been built, including local government, academics, the banking sector, and the media, has created a collaborative ecosystem that complements each other, while reflecting public legitimacy and trust in the management of the mosque. The active participation of the congregation, especially female congregants, has been the driving force behind the sustainability of social and spiritual programs, marked by consistent regular donations, daily worship activities, and increased financial contributions at certain times, such as Ramadan. The use of digital technology through social media and the QRIS payment system has also expanded the reach of da'wah, increased transparency, and facilitated congregational participation. Finally, the existence of productive assets that have proven to significantly increase income indicates a potential economic foundation to support the independence and sustainability of empowerment programs in the future.

In addition to supporting factors, there are also inhibiting factors that influence this, the first of which is the heterogeneity of the congregation, which creates complexity in managing diverse expectations and needs. Ahmad Salafudin explicitly states that heterogeneity is the biggest challenge in managing mosques. Congregants who come from various subdistricts, with different occupational backgrounds, levels of education, and cultures, require a highly adaptive and inclusive approach. Difficulties arise when programs designed for one segment of the congregation are less relevant or less attractive to other segments, thus requiring extra effort in designing a program portfolio that can accommodate this diversity.

The main obstacles include infrastructure limitations, particularly parking space and the need for electrical and water installations to be repaired. Dependence on parking spaces managed by the local government causes overcrowding during large events such as Eid al-Fitr, Eid al-Adha, and the Patrol Music Festival, thereby reducing the comfort and accessibility of worshippers. This situation limits the optimization of the mosque's function as a center for large-scale community activities. Another obstacle is the decline in youth participation in religious activities. This challenge is influenced by academic and work commitments, a shift towards a more individualistic lifestyle, and the dominance of digital entertainment. The situation is further complicated by the fact that some Remas members do not live near the mosque, so distance also affects their consistency of attendance and involvement.

In addition, collaboration with government agencies is often hampered by bureaucracy and differences in work culture. Hierarchical and procedural administrative patterns often slow down the implementation of joint programs compared to the mosque's internal decision-making system, which is more flexible and faster. Until now, the resolution of administrative obstacles has largely depended on the direct initiative of the management, but this approach is reactive and not yet systemic. The final obstacle is the phenomenon of using mosque facilities without participating in worship or contributing to programs. The high number of visitors is not always directly proportional to spiritual and social involvement, so that the substantive prosperity of the mosque has not been fully achieved.

The physical prosperity of the mosque is reflected in the well-maintained condition of the building, adequate facilities, and a clean, safe, and comfortable environment for worshipers. From a pentahelix model perspective, this dimension demonstrates the synergy between multiple parties the government, the business sector, the community, academics, and the media in supporting the provision and maintenance of mosque infrastructure.

The government's contribution is evident through the provision of carpets worth IDR 49,500,000 from the Jakarta CSR program, which directly improves the comfort of worship. Support from the banking sector through the provision of mats and security tents also strengthens the cleanliness and security of the environment. Facility management is carried out professionally through a special section for facilities and infrastructure. As explained by Ahmad Salafudin

*“The mosque has its own section: 3 security officers, 7 cleaning officers, and several other functional staff. All work on a scheduled shift system. If it cannot be handled internally, external parties will be contacted according to their field.”*

The shift-based work system ensures cleanliness and safety are maintained at all times. Investment in a CCTV system demonstrates a commitment to the safety of worshippers, despite the relatively high maintenance costs. Challenges such as limited parking space and the need to upgrade electrical and water installations are on the agenda for future development. However, through pentahelix synergy and professional management, the physical prosperity of the mosque is maintained in a sustainable manner.

Spiritual prosperity is at the core of the mosque's existence as a religious institution. This dimension is reflected in the intensity, diversity, and consistency of worship activities and structured spiritual guidance. Spiritual programs are carried out daily, weekly, and monthly. Ahmad Salafudin explained:

*“Subuh lectures twice a week; Kitab recitation twice a week; Ahad Time recitation once a month; and PHBI activities according to the Islamic calendar.”*

In addition, the female congregation initiated daily tadarus activities, reading Nariyah every Tuesday, weekly Yasin and Tahlil, sholawatan, dzikir, istighotsah, and khatmil Qur'an. This diversity shows that the mosque not only functions as a place for congregational prayers, but also as a comprehensive spiritual development center. The quality of the development is strengthened by the involvement of competent academics and scholars. The Ahad Pahing Majelis Taklim presents speakers from various regions, thereby enriching the religious perspectives of the congregation. The study of classical texts such as Al-Qathar and Fathul Mu'in provides a deep scientific foundation, while thematic studies address contemporary issues. The consistency of the program, the quality of the speakers, and the diversity of the material form a stable and resilient spiritual ecosystem.

Social prosperity is reflected in the high level of congregation participation in solidarity and community empowerment programs. The pentahelix model is realized through multi-stakeholder collaboration in various social activities. Female congregants routinely initiate orphan assistance every two months as a form of commitment to long-term social welfare. The management of zakat, infaq, and alms strengthens the role of the mosque as an agent of welfare distribution. The increase in the number of muzakki during Ramadan from a few people to dozens shows the growth of public trust. This trust is built through financial report transparency and distribution documentation on social media. Marriage services that have been booked until 2026 further reinforce the mosque's social and spiritual legitimacy. Government support in the distribution of sacrificial animals also strengthens the mosque's position as a trusted social institution.

Intellectual prosperity is evident in the quality, diversity, and innovation of Islamic education programs. The involvement of academics such as Dr. Fauzan Muttaqin, who serves as both a lecturer

and a mosque administrator, integrates an academic approach with mosque management practices. The varied study materials, ranging from classical texts and thematic studies to women's fiqh twice a month, demonstrate responsiveness to the needs of the congregation. Public speaking training involving bureaucrats and practitioners expands the function of the mosque as a center for life skills development. Documenting activities through the YouTube platform expands the reach of da'wah to the digital realm, so that intellectual prosperity is not only internal, but also sustainable and adaptive to technological developments.

Economic prosperity is reflected in the management of productive assets, diversification of income sources, and innovation in transaction systems. The management of 13,000 m<sup>2</sup> of sugar cane land in Wonokerto, which was originally leased for IDR 11 million per year, is now independently managed and generates IDR 40 million per year, showing a significant increase. Despite the challenges of irrigation costs, this experience has become a strategic lesson on the importance of long-term infrastructure investment.

The implementation of QRIS through collaboration with Bank Jatim and BRI facilitates the financial participation of the congregation while increasing digital financial literacy. Revenue from marriage contract services also becomes a source of sustainable income. However, economic prosperity is instrumental, not the ultimate goal. All revenue is reallocated for orphan support, assistance for the poor, facility development, and program quality improvement. Thus, the economic dimension serves as a foundation that supports physical, social, spiritual, and intellectual prosperity in an integrated manner.

## **DISCUSSION**

### **Implementation of the Pentahelix Model: Organic Collaboration in the Context of Mosque Management**

The management of the Anas Mahfudz Grand Mosque in Lumajang represents a multi-stakeholder collaboration practice that can be analyzed through the Pentahelix model, which involves the government, community, business, academia, and media as complementary actors in building sustainability (Chakim et al., 2025). This model not only functions as a coordination mechanism but also as a collaborative ecosystem that synergizes resources, legitimacy, and public communication. From the perspective of Institutional Theory, the effectiveness of this collaboration is supported by three forms of legitimacy. The support of the Lumajang Regency Government strengthens regulatory legitimacy; the involvement of academics and religious scholars builds normative legitimacy; while transparency through social media and digitization, including QRIS, can strengthen cognitive legitimacy because organizational practices become more understandable and acceptable to the public. The adoption of digital technology also reflects institutional isomorphism, namely adaptation to modern governance norms in order to remain relevant.

The sustainability of mosque management is explained through the Dynamic Capabilities Theory framework proposed by David J. Teece, which emphasizes the ability of organizations to continuously respond to environmental changes through three main processes: sensing, seizing, and reconfiguring (Safitri et al., 2024; Wahyudi et al., 2025). In this context, the use of social media and digital payment systems does not merely represent the adoption of technology, but reflects sensing capacity, namely the ability to detect changes in congregational preferences and developments in the digital ecosystem. This step is then followed by seizing, which is the ability to capture opportunities through the integration of technology in communication systems, donation transparency, and the expansion of the reach of da'wah. Furthermore, diversification of funding sources and strengthening of social programs demonstrate a process of reconfiguration, namely the ability to reconfigure

financial resources and social capital to remain relevant to the needs of the congregation and the dynamics of the external environment. Thus, the Pentahelix model functions as a collaborative architecture that provides multi-stakeholder networks and support, while dynamic capacity becomes an internal mechanism that ensures that collaboration can be managed in an adaptive, innovative, and sustainable manner (Lubis, 2025). The integration between collaborative structures and adaptive capabilities strengthens the resilience of mosque governance in the face of social, technological, and institutional changes.

The success of organically developed collaboration is also supported by Social Capital Theory. Trust and social networks facilitate coordination without reliance on formal (Sayuti et al., 2024). Bonding social capital is seen in the internal solidarity of the congregation, bridging in collaboration with academics and communities, and linking in relations with the government and banks. This social capital strengthens trust-based collaborative governance practices. In the business dimension, QRIS integration improves efficiency, transparency, and accountability, while creating shared value for congregations and partners (Kamilah et al., 2026). Conceptually, the implementation of Pentahelix at the Grand Mosque shows that successful governance is not only determined by the number of actors involved, but by the interaction between collaborative structures, institutional legitimacy, adaptive capacity, and the quality of social capital.

Although collaboration is effective, challenges such as administrative constraints, congregational heterogeneity, and declining youth participation require managerial strengthening. The necessary efforts include strategic planning based on congregation segmentation, institutionalization of a digital accountability system, and formalization of cross-sector cooperation in a proportional manner without eliminating the relational flexibility that has been established. Thus, the Pentahelix model has the potential to develop into a more stable, measurable, and sustainable collaborative governance.

### **The Dynamics of Supporting and Inhibiting Factors: Between Managerial Commitment and Contextual Complexity**

The findings show that the success of the Pentahelix model implementation at the Grand Mosque is determined more by internal managerial capacity than by the mere existence of multiple actors. Five-year planning, tiered evaluation, and adaptive organizational structures reflect the application of classic management functions, namely planning, organizing, actuating, and controlling, which are integrated into the strategic management cycle (Ambulani et al., 2024). This practice demonstrates organizational learning that enables the mosque to adjust its policy direction to environmental dynamics, so that collaboration does not occur sporadically, but rather within a measurable strategic framework.

From the perspective of New Public Governance, public and semi-public institutions, including religious institutions, are required to apply the principles of accountability, transparency, and results-based performance. Managerial commitment serves as a core capability that ensures the Pentahelix network runs in line with the organization's strategic vision. The participation of congregations and the support of the government, academics, banks, and the media demonstrate the formation of trust-based social capital (Putrie et al., 2025). However, this collaboration is still relational in nature and has not been fully institutionalized. Within the framework of collaborative governance, the sustainability of collaboration requires formal rules, coordination mechanisms, and a clear division of roles so that it does not depend solely on figures or personal relationships (Ameilia, 2023).

The use of digital technology and QRIS reflects the adaptive capacity of organizations in responding to environmental transformation. This is in line with the concept of dynamic capability, which is the ability to reconfigure resources to maintain relevance and efficiency (Teece, 2007). Digitalization not only increases transparency and accountability, but also strengthens the legitimacy of organizations in the eyes of stakeholders. Similarly, the optimization of productive assets demonstrates a strategy of strengthening internal resources as described in the resource-based view, which states that an organization's superiority is determined by its ability to manage unique resources sustainably (Zahrotun et al., 2024). On the other hand, inhibiting factors indicate contextual complexity that requires a more adaptive managerial approach. The heterogeneity of the congregation demands the application of stakeholder segmentation and a data-based approach, as emphasized in stakeholder theory (Sufianti et al., 2025). The decline in youth participation indicates the need for program innovation and a transformational leadership style capable of building emotional engagement and a shared vision (Raprap et al., 2025). In addition, differences in work culture and infrastructure limitations in cooperation with the government reflect institutional gaps that can hinder cross-sector coordination, as discussed in institutional isomorphism theory (Mulyadi et al., 2026).

Overall, the dynamics of the enablers and inhibitors of Pentahelix implementation show that the effectiveness of mosque governance depends on the integration of internal managerial capacity and external adaptive capabilities. Strengthening institutional collaboration, formalizing partnership networks, implementing data-driven management, and pursuing sustainable digital transformation are prerequisites for the Pentahelix model to evolve into a participatory, professional, and resilient mosque governance system.

### **The Contribution of Pentahelix to Mosque Prosperity: A Holistic Perspective on Five Dimensions**

The contribution of the Pentahelix model to the prosperity of the Anas Mahfudz Grand Mosque in Lumajang shows that multi-stakeholder collaboration can strengthen mosque governance holistically through the integration of five dimensions: physical, spiritual, social, intellectual, and economic. This finding is in line with the concept of collaborative governance, which emphasizes that public value is created when interactions between actors produce real and sustainable impacts (Sufianti et al., 2025). In the context of mosques, this value is reflected in improved facility quality, strengthened congregation development, social solidarity, intellectual capacity, and institutional economic stability.

In the physical dimension, government and business sector support in providing infrastructure reflects the practice of resource sharing in the Pentahelix model. This is in line with resource dependence theory, which explains that organizations can strengthen their resilience through strategic access to and management of external resources without losing autonomy (Febrianti et al., 2024). Structured facility management also demonstrates the application of the classic management functions of organizing and controlling, which are the foundation of organizational effectiveness (Asni et al., 2024). In the spiritual dimension, the consistency of the guidance program and the involvement of academics and scholars strengthen the normative legitimacy of the mosque. The stakeholder theory perspective emphasizes that organizational sustainability is determined by its ability to meet the expectations of key stakeholders (Yasah et al., 2024). The professionalization of congregational development, as highlighted in mosque management research (Hutasuhut, 2025) shows that spiritual prosperity requires a systematic managerial approach, not just ritual activities.

The social dimension is reflected in the management of zakat, charity, and social services that strengthen public trust. This is in line with social capital theory, which emphasizes the importance of trust, networks, and reciprocity in building community solidarity (Xu et al., 2024). Financial

transparency and accountability also increase the social legitimacy of institutions, as emphasized in a study of nonprofit organization governance (Suharsono et al., 2025). In the intellectual dimension, the involvement of academics as knowledge producers demonstrates the integration of theory and practice. From a strategic management perspective, developing the intellectual capacity of congregations is a long-term investment in improving the quality of an organization's human resources (Maisaroh, 2025). Digital documentation expands the scope of learning while strengthening the cognitive legitimacy of institutions (Fadila & Soumena, 2025).

In terms of the economic dimension, diversification of income sources and optimization of productive assets reflect the application of the principle of sustainability in non-profit organizations. The strategy of independent asset management demonstrates dynamic capability in reconfiguring resources (Abadi et al., 2022; Teece, 2007). Funding diversification also reduces dependence on single donations, as explained in resource dependence theory. Thus, economic prosperity serves as an instrument for the sustainability of social and spiritual programs, not a form of institutional commercialization. Overall, the Pentahelix model shows that mosque prosperity can be achieved through collaborative governance integrated with the principles of strategic management, public accountability, and social capital strengthening. Prosperity in this context is not only material in nature but is the result of an adaptive and sustainable collaborative system as emphasized in various modern management theories.

## **CONCLUSION**

This study confirms that the Pentahelix-based multi-stakeholder collaboration approach is a relevant framework for strengthening mosque governance in the modern era. The prosperity of mosques cannot be supported solely by internal capacity, but requires a cross-actor support ecosystem that is managed in an adaptive and sustainable manner. In the case of the Anas Mahfudz Grand Mosque in Lumajang, the collaboration that has been established shows that the function of a mosque can develop beyond ritual aspects when supported by the commitment of managers, strong networks, and contributions from stakeholders according to their roles. Theoretically, this research expands the study of mosque management by positioning Pentahelix as a collaborative governance model that is integrated with stakeholder perspectives and organizational resource strengthening.

In practical terms, mosque administrators need to strengthen stakeholder mapping, cross-sector coordination, technology-based transparency and accountability, and financial independence through asset optimization and service innovation. Socially, mosques have the potential to become hubs of integration, learning, and empowerment if collaboration is built in an inclusive and responsive manner. Further research is recommended to conduct comparative studies across contexts, develop quantitative or mixed methods approaches to measure the impact of collaboration more accurately, and formulate multidimensional and standardized instruments for evaluating mosque prosperity.

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