36
PEOPLE RECRUITMENT MODEL FOR EFFECTIVE AND SUSTAINABLE MOSQUE MANAGEMENT

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Abstract: Mosque has a pivotal role for da'wa and muslim community development. Unfortunately, many of them have lost such functions nowadays and the caretaker is among the main reasons: an active board of caretaker results an active mosque and vice versa. Thus, a model of effective and sustainable people recruitment is needed for mosque to be optimally functional. This research analyzes two longlasting mosques in Surabaya, Al-Falah and Al-Abror, to develop the model. Al-Falah is a downtown mosque while Al-Abror is located in a suburban area. Both are regarded as sustainable mosques due to their ability and consistency in performing community development through their programs and people management in more than 40 years of their existence. The objective of this grounded research is to understand the people recruitment planned and implemented by both mosques' board of caretaker. Using in-depth interview and inductive analysis, this research reveals three important points of findings. Firstly, strategic value proposition in mosque people recruitment consists of mosque organizational vision, work-related spiritualism, personal track record allignment and material incentive. Secondly, although recruitment source primarily is from internal (within recent or previous board of caretaker), external source (people from any background and residential area) is proven to be effective. Last, personal and word of mouth through social media platform such as WhatsApp are the preferred method for recruitment.

Keywords: People recruitment, mosque management, da'wa management.

Abstrak: Masjid memiliki peran penting untuk pengembangan dakwah dan komunitas muslim. Sayangnya banyak dari mereka telah kehilangan fungsi seperti saat ini dan pengasuh adalah salah satu alasan utama: dewan pengurus aktif menghasilkan masjid aktif dan sebaliknya. Dengan demikian, diperlukan suatu model rekrutmen orang yang efektif dan berkelanjutan agar masjid berfungsi secara optimal. Penelitian ini menganalisis dua masjid yang tahan lama di Surabaya, Al-Falah dan Al-Abror, untuk mengembangkan model. Al-Falah adalah masjid di pusat kota sementara Al-Abror terletak di daerah pinggiran kota. Keduanya dianggap sebagai masjid yang berkelanjutan karena kemampuan dan konsistensi mereka dalam melakukan pengembangan masyarakat melalui program mereka dan manajemen orang di lebih dari 40 tahun keberadaan mereka. Tujuan dari penelitian ini adalah untuk memahami rekrutmen orang yang direncanakan dan dilaksanakan oleh dewan pengurus masjid. Menggunakan wawancara mendalam dan analisis induktif, penelitian ini mengungkapkan tiga poin penting dari temuan. Pertama, proposisi nilai strategis dalam rekrutmen orang-orang masjid terdiri dari visi organisasi masjid, spiritualisme terkait pekerjaan, alokasi rekam jejak pribadi dan insentif material. Kedua, meskipun sumber perekrutan terutama berasal dari internal (dalam dewan pengurus baru atau sebelumnya), sumber eksternal (orang-orang dari latar belakang dan daerah

perumahan) terbukti efektif. Terakhir, pribadi dan dari mulut ke mulut melalui platform media sosial seperti WhatsApp adalah metode yang disukai untuk perekrutan.

Kata Kunci: Rekrutmen orang, manajemen masjid, manajemen dakwah.

A. Background

The mosque plays a very strategic role for Muslims. In addition to the place of prayer, the mosque is also a center for religious preaching, religious teaching and strengthening the ukhuwah of Muslims. Aside from being a symbol, the mosque is also a place for Muslims to carry out social activities such as community development, learning, recreation and discussion.[863] Even in the United States the mosque also plays the role of Muslim integration in the local political system.[864] The management of mosques generally takes the form of a wealthy organization or foundation. In it there are objectives to be achieved, having initial capital management such as funds from zakat, infaq, endowments, physical assets, human resources and programs and activities. One of the key factors in the success and failure of a mosque organization is HR, because basically the task of management is to get everything done through the efforts of others; this requires effective HR management.[865]

Indonesia itself has huge mosque potential, with approximately 900, 000 mosques scattered in various regions. But it is unfortunate, the condition of mosques in Indonesia is mostly quiet from activities other than the five daily prayers. Generally, the thousands of mosques have not been accompanied by the quality of their management, the management used cannot respond to the demands of the people who are increasingly concerned about the mosque as the basis for the empowerment of the people. [866] [867] A problem that often arises in the management of mosques is the difficulty in recruiting HR to become mosque administrators.[868] Not everyone who has the ability, is willing to work to manage the mosque. Conversely, not necessarily people who are willing to manage the mosque already have the required qualifications. Without planned recruitment, mosque activities will be ineffective or carried out by the wrong people.

The existence of the mosque takmir does not guarantee the active participation of the congregation both in the management and activities of the mosque itself. [869] Allah SWT in Q.S At-Taubah 17-18 has hinted that those who are worthy of managing the mosque must be from the Muslim community, always praying and offering alms and not afraid of anyone but Allah. On the contrary, the mosque can turn around causing damage to Muslims, as in Q. At-Taubah 107 that among the hypocrites there are those who set up mosques to cause harm and divide the believers.

Every strategic HR review study needs to answer 5 main questions: Who was recruited? Where to recruit him? What recruitment sources are used? When to recruit him? What message was communicated?[870] In the da'wa management study, researchers focused on aspects related to the principles of recruitment in Islam, such as principles that must be upheld, aspects of human resources that must be prioritized, and that recruitment must be carried out for the benefit of

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[863] Allia Jaafar, et.al., "A Proposed Model for Stategic Management (SM) and Mosque Performance (MP) in Mosque Management", *BEST: International Journal of Management, Information Technology and Engineering*, Vol. 1, Issue 3 (Dec, 2013), 29.

[864] Karam Dana, et.al., "Mosques as American Institutions: Mosque Attendance, Religiosity and Integration into the Political System among American Muslims", *Religions*, Vol.2 (2011), 504.

[865] R. Wayne Mondy, *Manajemen Sumber Daya Manusia Jilid I Edisi 10* (Jakarta: Penerbit Erlangga, 2008), 4.

[866] Sukirno, "Pembinaan dan Pengembangan Kemampuan Manajerial Ta'mir Masjid Desa Purwamartani", *Jurnal Inotek*, Vol. 3, No. 2 (Mei, 2001), 12.

[867] Fatah Sukur, "Masjid Semarang Dalam Pertarungan Ruang Sosial-Budaya", *IBDA': Jurnal Kebudayaan Islam*, Vol. 12, No. 1 (Januari-Juni, 2014), 41.

[868] Niko Pahlevi Hentika (et.al.), "Meningkatkan Fungsi Masjid Melalui Reformasi Administrasi (Studi pada Masjid Al-Falah Surabaya)", Jurnal Administrasi Publik (JAP), Vol. 2, No. 2 (2013), 306.

[869] Robby H. Abror, "Rethinking Muhammadiyah: Masjid, Teologi Dakwah Dan Tauhid Sosial (Perspektif Filsafat Dakwah)", *Jurnal Ilmu Dakwah*, Vol. 6 No. 19 (Januari-Juni 2012), 57.

[870] Marc Orlitzky, "Recruitment Strategy", 274.

humans based on the principles of Islamic teachings.[871] [872] [873] Several other studies highlight the revitalization of the function of the mosque, such as revitalization in the economic field and community empowerment[874] [875] [876] and revitalization of the functions of the da'wa of the mosque.[877] [878] [879] All of these studies highlight aspects of the importance of reviving the functions of the mosque. Other research offers a conceptual model of HR Management that can improve the work performance of mosque organizations, [880] and provide evidence that the recruitment of administrators is one way to improve mosque functions.[881]

There are a number of authors' notes on these studies. First, the above studies talk about aspects of basic values taken from the text of the Qur'an and Sunnah, not at the level of process, stage or strategy. Second, the values raised are general, namely justice & equality, where these values are also a central issue in the recruitment of human resources in business organizations and still leaves the question of how the application of these values in the recruitment of mosque administrators. Third, the problem raised from this research is the need for mosque HR recruitment models that can produce effective and sustainable administrators. Previous studies did not focus on the problem. Fourth, the conceptual model of mosque HR management from previous studies is global in nature and does not specifically describe the variables in HR recruitment.

This research contributes to filling the concept / theory emptiness, namely understanding the recruitment strategy that can produce competent and sustainable mosque administrators. By comparing Al-Falah Mosque and Al-Abror Mosque, as well as analysis with the perspective of religious sociology and the psychology of religion, it is expected to produce a more representative model of mosque management recruitment strategy.

B. Method

This qualitative research uses a grounded research approach. A grounded approach is interpreted as a theoretical discovery of data - which is systematically unearthed and analyzed in social research.[882] The main objective is to develop concepts or theories that are grounded in the

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[871] Ali Alkahtani, "An Application of Islamic Principles in Building a Robust Human Resource Management System (In Islamic Countries)", *International Journal of Recent Advances in Organizational Behaviour and Decision Sciences (IJRAOB)*, Vol. 1, Issue 3 (2014), 191.

[872] Mohd Shahril Bin Ahmad Razimi, Murshidi Mohd Noor, and Norzaidi Mohd Daud, "The Concept of Dimension in Human Resource Management from Islamic Management Perspective", *Middle-East Journal of Scientific Research*, Vol. 20 (2014): 1178.

[873] Ahmad Rafiki & Kalsom Abdul Wahab, "Islamic Values and Principles in the Organization: A Review of Literature", *Asian Social Science*, Vol. 10, No. 9 (2014), 1.

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[875] Dalmeri, "Revitalisasi Fungsi Masjid Sebagai Pusat Ekonomi Dan Dakwah Multikultural", *Walisongo*, Vol. 22, No. 2 (2014), 321.

[876] Ahmad, Hasbullah, "Revitalisasi Masjid Produktif (Realita Konstruktif Pemakmuran Masjid di Kota Jambi)", *TAJDID*, Vol. 13, No. 2 (2014), 365.

[877] Abdul Basit, "STRATEGI PENGEMBANGAN MASJID BAGI GENERASI MUDA", *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, Vol. 3, No. 2, 2009.

[878] Robby H. Abror, "Rethinking Muhammadiyah: Masjid, Teologi Dakwah Dan Tauhid Sosial (Perspektif Filsafat Dakwah)", *Jurnal Ilmu Dakwah*, Vol. 6, No. 19 (2012), 53.

[879] Muchammad Eka Mahmud & Zamroni, "Peran Masjid Dalam Pengembangan Pendidikan Agama Berwawasan Multikultural Pada Masyarakat", *FENOMENA*, Vol. 6 No. 1 (2014), 155.

[880] Asnida Abd Hamid (et al.), "A Proposed Model for Strategic Human Resource Management (SHRM) and Mosque Performance", *BEST: International Journal of Management, Information Technology and Engineering (BEST: IJMITE)*, Vol. 1, Issue 3 (Dec, 2013), 7.

[881] Niko P. Hentika, Suryadi, M. Rozikin, "Meningkatkan Fungsi Masjid Melalui Reformasi Administrasi (Studi pada Masjid Al Falah Surabaya)", *Jurnal Administrasi Publik (JAP)*, Vol. 2, No.2 (2013), 310.

[882] Barney G. Glaser & Anselm L. Strauss, *The Discovery of Grounded Theory – Strategies for Qualitative Research* (New Brunswick & London: AldlineTransaction, 2006), 1.

field, based on the principle of 'continuous comparison'.[883] The grounded approach is appropriate for management and organization studies because it is able to capture the complexity of the organizational context, and provide a new perspective.[884]

Using the data source of the Al-Falah and Al-Abror mosque administrators who are recruits and recruited personnel, data from the field will be conceptualized into categories, their characteristics and their connectedness. Validity checking at the data reduction and presentation stage includes an analysis of credibility through source triangulation and data transferability through context descriptions and central assumptions of this study. This process is carried out through continuous comparisons, both in one subject and between subjects whose findings are expected to be replicated to other mosques in a similar situation.

C. Result dan Discussion

1. Mosque as a social religious institution (socio-religious institution).

The mosque is in Arabic, taken from the words, *sajada*, *yasyjudu*, *sajidan*. Wording *sajada* means to bow, to obey and to bow respectfully, almighty. While the word mosque (*isim makan*) is interpreted as a place of worship to worship Allah Almighty. Terminologically, the mosque contains meaning as the center of all goodness to Allah Almighty. In it there are two forms of virtue that are packaged in specific forms of worship, such as fardlu prayers, both individually and in congregation, and the virtue is packaged in the form of daily amaliyah to communicate and commune with fellow pilgrims.[885]

The function and role of the mosque is basically as a place to foster human resources. History shows that given the importance of the mosque to foster this community, then when the Prophet Muhammad migrated from Mecca to Medina, which was first built was a mosque known as the Quba mosque. Likewise, when he arrived and settled in Medina, he built a mosque which is still known today as the Nabawi mosque, the second largest mosque after the al-Haram mosque. Inside the al-Haram mosque there is the Ka'bah, the direction of prayer for all Muslims in all corners of the world. The Prophet's Mosque according to the Qurais Shihab at the time of the Prophet, had no less than ten functions.[886]

As a social institution of religion in society, a mosque is an organization that plays a unique role that is not played by business organizations, political organizations or other nonprofit organizations.[887] Using the Somers perspective, a mosque can be categorized as a religious organization in which it provides a 'public narrative', becomes a container that expresses the history and purpose of a cultural entity, provides religious experience for followers, provides a social stage for religious actions, and supports narration religious structure.[888] This can be seen for example from the purpose of establishing the mosque itself which is spiritual and social as well as how the mosque becomes an inseparable place for the implementation of religious law.

Within a mosque, individual behavior in a social context is also regulated — and gets its meaning — in the form of roles. Work responsibilities in mosque organizations are regulated in the form of individual roles as their participation in groups and society. At the collective level,

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[883] Jan Jonker & Bartjan Pennink, *The Essence of Research Methodology: A Concise Guide for Master and PhD Students in Management Science* (London & New York: Springer, 2010), 84.

[884] Karen D. Locke, *Grounded Theory in Management Research* (London-Thousand Oaks-New Delhi: SAGE, 2001), 95.

[885] Ridin Sofwan, "Penguatan Manajemen Pemberdayaan Fungsi Masjid Al-Fattah di Kelurahan Krapyak Semarang", *Dimas*, Vol. 13 No. 2 (2013), 321.

[886] Ibid., 322.

[887] Peter Beyer, "Social Forms of Religion and Religions in Contemporary Global Society", *Handbook of the Sociology of Religion* (New York: Cambridge University Press, 2003), 54.

[888] Nany T. Ammerman, "Religious Identities and Religious Institutions", *Handbook of the Sociology of Religion* (New York: Cambridge University Press, 2003), 217.

mosque organizations function through the differentiation of a series of tasks, each of which is given to each individual in it.[889]

2. Defining the qualifications of mosque administrators

HR Recruitment is defined as the process of attracting candidates who have the qualifications to enter positions in the organization, a practice and activity carried out by the organization with the main objective of identifying and attracting potential individuals.[890] [891] Before recruiting, nonprofit organizations need to determine their goals and direction for the future, with this known estimation of HR needs in accordance with the organization's strategy. To meet these needs, the organization determines the qualifications of its tasks, the competencies needed and the characteristics of suitable candidates and where candidates are obtained.[892] Organizations with different conditions will need management with different qualifications. Likewise in mosque organizations.

Mosques with financial conditions and other resources that are very limited require administrators who have creativity, willingness to spend funds for the mosque, have independence in organizing, and the ability to use information technology such as social media. The more characteristics possessed, the better the management qualifications which will be able to help the development of mosque organizations with programs that are effective, low cost and can reach as many worshipers as possible. These characteristics can be known from the people who are active in the community where the mosque is located.

Whereas in mosques that have relatively large resources, with relatively broader programs and the reach of da'wa, the quality of individuals that takes precedence includes abilities, aqidah and morality. The above characteristics function to ensure candidates can carry out tasks in organizations with larger programs, ensure mosques can embrace all groups and serve the broadest range of people and avoid damaging the credibility of mosque organizations as centers for the development of Islamic da'wa and civilization.

Although there are differences in their characteristics, there are similarities in the qualifications of mosque administrators, including aspects of ability (in the form of organizational experience, creativity, use of information technology), aqidah aspects, and moral aspects. These three qualifications reflect the mosque as a religious organization entity that has a purpose in social life that is the Islamic teachings in the community. In addition, these qualifications can ensure the mosque becomes a social stage for religious actions and supports the narrative of religious structures, so that the value of Islam as rahmatan lil 'alamin can be increasingly widespread.

3. Value proposition in the recruitment of mosque management

Value proposition is what is offered by the organization to prospective HR, which is something that is valued or considered valuable, and will convince them to join the organization. Mosque administrators need to develop a value proposition, which is a value that can be an advantage so that it can attract prospective administrators to join the mosque organization. Individuals who join social organizations are volunteers or professionals. They can come from various social backgrounds and provide services for a variety of reasons, for example to learn new abilities, develop themselves, increase self-confidence, prepare for a career, express personal

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[889] Ralph H. Turner, "Role Theory", *Handbook of Sociological Theory,* Jonathan H. Turner (ed.), (New York: Springer, 2006), 233.

[890] Joan E. Pynes, *HRM for Public & Nonprofit Organizations*, 180. Lihat juga

[891] Marc Orlitzky, "Recruitment Strategy", *The Oxford Handbook of Human Resource Management*, (New York: Oxford University Press, 2007), 273.

[892] Joan E. Pynes, *HRM for Public & Nonprofit Organizations*, 181.

values and community commitments, and even reduce ego conflicts or threats to identity. [893] [894] The professional workers of religious-based nonprofit organizations chose the job because of religious teachings and beliefs, and this religious motivation seems to be the same in Buddhist, Christian and Muslim religious organizations and this is a special relationship that has a profound influence on the development of religion itself. [895] [896] Likewise with being a mosque administrator.

Becoming a mosque caretaker is carrying out duties in an environment that is closely related to spirituality values. Spirituality has a very complex and intimate meaning, one of which is achieved in the pursuit of the goal of serving others; through charity charity, da'wa and hope of making changes and something that is beneficial to religion. This can explain that one's interest in being a mosque caretaker is based on sincerity of intentions, or a sincere spirit of serving religion. Carrying out mosque assignments can provide spiritual satisfaction for the administrators. In the end, spiritual satisfaction will give meaning and life satisfaction. This value can be an advantage of mosque organizations that are not shared by organizations in general.

The next value in recruitment is the vision of the mosque organization itself. Despite having a common vision of Islamic Shi'ism, each mosque can have a unique vision and distinguish it from other mosques. For example, from the historical aspect where the mosque became a pioneer of da'wa and socio-economic and religious transformation in a particular society. It could also be from the sociological aspect where the mosque is located in an office area and urban center where the congregation is prone to face a crisis of spirituality and the challenge of thinking in following Islamic law. Mosque administrators must be able to develop a vision that is in line with their idealism, historicity and sociological conditions. These values can be a powerful incentive to attract people to become administrators of a mosque by providing clear descriptions of the purpose of the mosque.

Another value that can be offered is the value of self-actualization, namely the suitability of the tasks offered with the competency of individual candidates for management, both in the function of self-development and learning new abilities. For mosque organizations that rely on volunteer administrators, this aspect of conformity can provide a value of convenience for candidates in joining to become mosque administrators. Especially with this self-actualization can provide religious and social benefits for the congregation. This gives another added value which is inner satisfaction as a mosque administrator.

For mosque organizations that have large resources and programs, a wide reach of pilgrims, and higher human resource capacity, material values can be used as added value in recruitment. For individuals who have high religious motivation, working full time in mosque organizations, with basic needs being met, will be a very attractive offer. If the mosque has adequate resources, this choice of material value can be a competitive advantage as compensation for HR. Obviously developing a compensation system that can meet HR needs and organizational goals is not easy, requiring processes of mutual adjustment. Moreover, not all HR have the same priority. As an alternative, compensation can also be realized in the form of non-financial matters such as schedule flexibility, shared goals, opportunities to use their skills or others.[897] However, this material value is supportive, not a primary value. The reason is to maintain the unity of the vision and goals of HR, so it is not easy to shift to goals that are material. If this happens, this shift can have a serious impact on the organization, such as the loss of goals replaced by materials.

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[893] Peggy A. Thoits & Lyndi N. Hewitt, "Volunteer Work and Well-Being", *Journal of Health and Social Behavior*, Vol. 42 (June, 2001), 116.

[894] Ibid., 117.

[895] Shawn Teresa Flanigan, "Factors Influencing Nonprofit Career Choice in Faith-based and Secular NGOs in Three Developing Countries", *Nonprofit Management and Leadership*, Vol. 21, No. 1 (September 2010), 71.

[896] Michael J. Donahue & Michael E. Nielsen, "Religion, Attitudes, and Social Behavior", *Handbook of the Psychology of Religion and Spirituality* (New York & London: The Guilford Press, 2005), 278.

[897] Ibid., 269.

4. Sources of recruitment of mosque administrators

The recruitment of mosque management prioritizes internal matters. The so-called internal organization is a candidate taken from staff, employees or administrators who are now in the organization. That is, they are offered to fill one position, either a higher level position, or the same position (on a limited period of work). Internal candidates already understand the vision, mission and culture of the organization, and have known people who have worked in the organization so far. They no longer need to adapt to the work environment, which can be a material and non-material burden. This can make the performance more efficient. In addition, internal candidates are known for their track records, thereby reducing speculation about the quality of their performance in the future. This can ensure better program stability, better relations with the community and financial resources. Of course this requires that internal candidates meet the qualifications needed by the organization.

However, internal sources do not always answer all the needs of the organization, especially if the organization is trying to create development programs that require certain qualifications that are not widely owned by internal HR at this time. It could also be that for speed considerations it was finally decided to look for HR from outside the organization, it could be from the acquaintances of the management, from other organizations, from educational institutions, and so forth. Candidates can come from areas outside the mosque (not pilgrims and residents around the mosque) because if only limited by the area may not be able to find people with adequate qualifications. Or, even if the qualifications are adequate, the person may not be interested in the values offered by the mosque management. From external sources, the acquaintance of the mosque management played an important role, apart from the proximity factor as well as the trust factor. Closeness to be contacted allows communication to be intensely established and candidates will trust more if the person who invites is someone they already know.

In determining internal and external sources, the board also needs to consider the proportionality of the composition of the board associated with its sociological assumptions. In mosques in densely populated residential areas, the number of administrators from the area around the mosque is a significant concern and issue because it can affect the stability and harmony of the management with residents and congregants, avoiding social jealousy. This does not happen in mosques in office areas or urban centers.

5. Recruitment Methods

Recruitment methods can be classified into two: internal and external. For candidates from internal organizations, the method used is in the form of direct offers, open announcements and suggestions from fellow management. With personal offers, the values offered can be conveyed in more depth and reliably. Candidates for administrators have a very clear picture of the role they will carry out, their benefits, and their impact on mosque organizations. This can provide a strong incentive to join as caretaker of the mosque. The application of this method requires credible, authoritative people who are good figures in the eyes of the candidates.

Whereas for external candidates, the methods used include websites, management relations or word of mouth through social media such as Whatsapp or other social networks. It includes general information about the need for a particular position without mentioning strict and detailed requirements because it would conflict with its original purpose of finding as many and as many candidates as possible. For mosque organizations, the use of this method can be effective and low cost. Nevertheless, the application of this method needs to pay attention to the sociological aspects of the mosque as well so as not to disturb the harmony and management and worshipers of the mosque.

Mosque organizations can use one method or combine more than one method in carrying out the management recruitment.

D. Conclusion

1. In recruiting people to become administrators of the mosque, the values used include: (a) The vision of the mosque as a center for da'wa, service and problem solving for the people; (b) Self-actualization, i.e. the suitability of personal qualifications with roles offered in mosque organizations; (c) The spiritual value in the form of the practice of reward for inviting people to goodness; (d) Life satisfaction can bring change at the personal or community level of mosque organization programs; (e) Material supporting values such as salaries or honorariums, but this is not an emphasis in the recruitment process.
2. The scope of candidate management is not only limited to residents or worshipers around the mosque. The scope of human resources can be expanded, using the resources of the management relations and open recruitment of the general public outside the environment around the mosque.
3. The bidding method uses two ways, namely direct bidding and word of mouth on social media. Personal offerings from subjects who have formal authority in mosque organizations play an important role because they provide certainty of the values offered.

The conclusion of this research is context-related, which means that to be applied to a broader field still needs further research for validation. In addition, this research can be developed by conducting a test related to the correlation between the mosque management recruitment variables so as to explain the relationship and the influence of each variable in the success of the recruitment.

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