

REVIEW OF COMMUNITY EMPOWERMENT AND YOUTH INTEREST IN MOSQUES: FOCUS ON MANAGING AND IMPROVING SERVICE QUALITY

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Abstract: This study aims to find things that influence the empowerment of people and the interest of adolescents in mosques, as well as how mosque management can contribute to improving the quality of services so that adolescents are more involved in activities in mosques. The population in this study is all mosques in Banjarmasin City, which is 207 mosques. The sample is drawn from 100 Jami Mosques spread across Banjarmasin City, with the analysis unit of Takmir Masjid, Remaja Masjid, and Community in the Mosque environment in Banjarmasin City. The analysis uses the Partial Least Square model with t-tests with the following results, Mosque Management has a significant effect on Community Empowerment and Youth Interest in Mosques in Banjarmasin City; Mosque Management does not have a significant effect on Service Quality in Mosques in Banjarmasin City, Mosque Management has a significant effect on Service Quality through Community Empowerment in Mosques in Banjarmasin City, Mosque Management has a significant effect on Quality Service through Youth Interest in Mosques in Banjarmasin City.

Keywords: *Community Empowerment, Youth Interest, Mosque Management, Quality of Service*

1. Introduction

Mosques are important institutions in Muslim life as places of worship, spiritual formation, and centers of religious and social activities. Community empowerment and adolescent interest in the context of mosques are highly relevant to creating an inclusive environment, empowering worshippers, and increasing the active participation of adolescents in religious activities.

Community empowerment in mosques covers various aspects, such as religious education, skills training, social welfare, and participation in decision-making in the mosque environment. According to Aziz, A. & Iskandar, I. (2021), Community Empowerment is a series of efforts and strategies to provide Muslims with strength, knowledge, and skills to play an active and productive role in various aspects of life.

On the other hand, adolescent interest in mosques is a key factor in maintaining the continuity of religious activities and the sustainability of mosques as centers of worship and community formation. According to Huda, N. N., & Siregar, R. A. (2021), Adolescent Interest is an interest or interest possessed by adolescent individuals toward a certain thing, topic, activity, or field. Adolescent interests can include various aspects of life, such as interest in social, cultural, sports, artistic, educational, and religious activities, therefore In the modern era

affected by social and technological changes, teenagers face many choices of activities and entertainment that can affect their interest and participation in mosque activities.

In fact, according to Aini & Ramadhan (2022), there are various challenges in managing and improving the quality of mosque services, especially in attracting youth interest and participation. Social and technological changes have shifted teenagers' interest, making mosques need to adapt and look for new ways to interest them constantly.

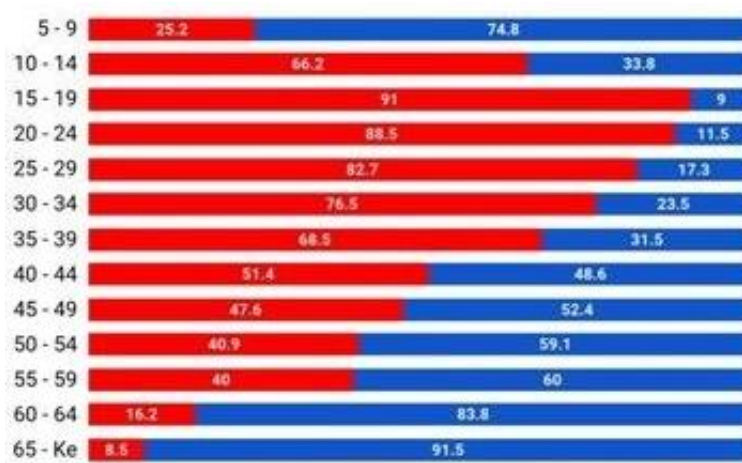


Figure 1. Internet User Penetration in Indonesia by Age (%)
Data Source Apjii.or.id, 2020

According to (Hurlock, 1999), the beginning of adolescence begins at the age of 10-12 years and ends at the age of 21-22 years; based on Figure 1, it can be seen that the phenomenon that occurs that the highest internet users at the age of 15-19 years is 91%. It is the most ideal and very productive adolescent age when doing something.

In addition, according to Aini & Ramadhan (2022), mosque management and community empowerment, challenges can also affect the quality of services mosques provide to the community. Therefore, this study will examine more about Empowering people and youth interest in mosques, focusing on management and efforts to improve the quality of services. This study aims to identify factors that influence community empowerment and adolescent interest in mosques and how mosque management can improve the quality of services to increase youth participation in mosque activities.

In essence, empowerment is the creation of an atmosphere or climate that allows the potential of the community to develop (*enabling*). Empowerment, according to (Suharto, 2005), refers to the ability of people, especially vulnerable and weak groups, so that they have the following strengths or abilities: (1) Meeting their basic needs so that they have *freedom* in the sense of not only expressing opinions, but free from hunger, free from ignorance, and free from pain; (2) Reach out to prospective resources that enable them to increase their income and obtain the goods and services they need; (3) Participate in the development process and the decisions that influence their decisions. The success of community empowerment can be seen from their empowerment which concerns economic capabilities, welfare access capabilities, and cultural

and political capabilities. These three aspects are associated with the four dimensions of power. Here are several indicators that can be attributed to the success of empowerment (Suharto, 2005): (1) Freedom of mobility: the ability of individuals to go outside the home or region where they live. This level of mobility is considered high if the individual can go alone. (2) Involved in making household decisions: able to make decisions individually or jointly (husband/wife) regarding family decisions. (3) Relative freedom from family domination: Respondents were asked whether, in the past year, there was someone (husband, wife, children, in-laws) who prohibited working outside the home. (4) Legal and political awareness: knowing the name of one of the village/kelurahan government employees, a member of the local DPRD, the name of the president, and the importance of having a marriage certificate and inheritance laws. (5) Involvement in campaigns and protests A person is considered 'empowered' if he has been involved in a campaign or with others to protest (6) Economic security and contribution to the family: owning a house, land, productive assets, savings. A person is considered to have high points if he has these aspects alone or separately from his partner.

(Sarwono, 2004) Adolescence is when individuals develop from the time they first show signs of sexuality to the time they reach maturity of their sexuality. They experience psychological development and identification patterns from childhood to adulthood, and there is a transition from full social dependence to a relatively more independent state. Age limits for adolescence, according to (Hurlock, 1999). (1) The Early adolescent phase ranges from 12-15 years. (2) The middle adolescent phase in the age range of 15-18 years. (3) Late adolescence phase in the age range of 18-21 years. According to (Alisuf, 2000) in stating that adolescent interest has three elements including (1) Recognition (cognition) includes observation, response, memory, fantasy, thinking, and intelligence. (2) Feelings (emotions), in this case, Bigot divides into two parts, namely physical feelings and spiritual feelings. Physical feelings include: sensing feelings and vital feelings, while spiritual feelings include: social feelings, moral feelings, divine feelings, and self-feelings. (3) Will (Conation), the will is divided into two, namely the sensual will and the spiritual will. The will of the senses includes Reflexes, instincts, and habits. The desires and tendencies of all this are not influenced by pure reason, while the spiritual will is the will.

According to (Yayat et al., 2001), Management is contained in all human activities in mosques, factories, schools, banks, offices, hotels, and hospitals, as well as in domestic life. According to language, management comes from the word to manage, which means to manage. According to (Eman, 2012), the term mosque comes from the word sajadayasjudu-sujudan. The word sajada means to prostrate, obey, obey, and submit with respect and ta'zim. To indicate a place, the word Canada was changed to masjid, meaning a place of prostration to worship Allah SWT. So mosque management is an activity that uses tools that include elements and functions in place to carry out all activities that contain obedience to Allah SWT. (Eman, 2012) mosque management is an activity that uses tools that include elements and functions in place of carrying out all activities that contain obedience to Allah SWT. According to (Decree of the Director General of Bimas Islam Number DJ.II / 802 concerning Mosque Management Development Standards, 2014), Idarah, or Mosque Management, is a management activity involving planning, organizing, administrating, finance, supervision, and reporting.

Quality can be defined as the overall characteristics of goods or services that show the ability to satisfy consumer needs, both stated and implied needs (Purwoastuti, 2015). Quality is

the level, level, or degree of quality. What is meant by service is about or how to serve? Service Quality Indicators can be described in service quality application by applying the concept of "Reliability, Assurance, Tangible, Empathy, Responsiveness" proposed by (Parasuraman et al., 1996).

The conceptual framework outlines the exogenous and endogenous relationship between latent and moderating variables. Furthermore, the conceptual framework of this research can be described in Figure 3.2 as follows:

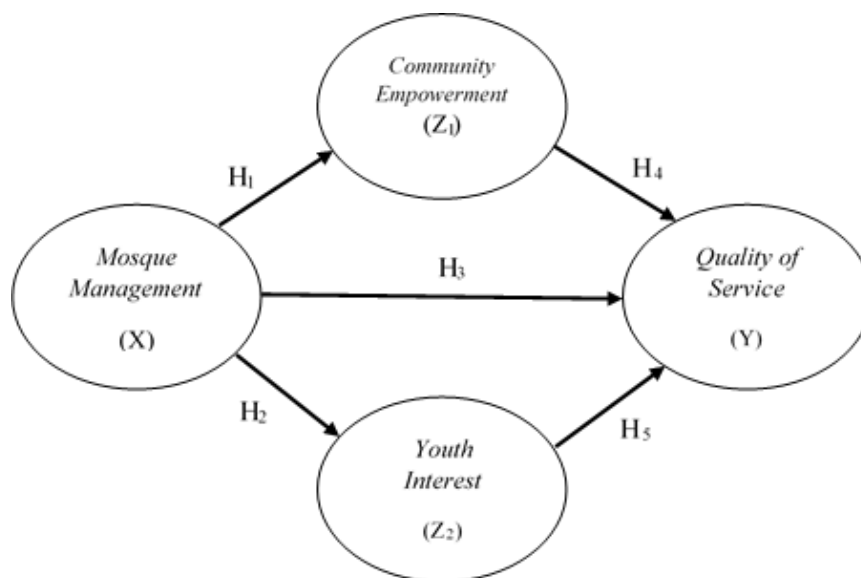


Figure 2. Conceptual Framework

Based on Figure 3.2 about the Research Conceptual framework, in this case, it is one way to put forward research hypotheses to facilitate the analysis of research reports.

Based on the background of the problem, problem formulation, literature review, thinking process framework, and research conceptual framework, the following research hypotheses can be compiled:

- H₁ Mosque Management has a significant effect on Community Empowerment in Mosques in Banjarmasin City
- H₂ Mosque Management has a significant effect on Youth Interest in Mosques in Banjarmasin City
- H₃ Mosque Management has a significant effect on the Quality of Service at Mosques in Banjarmasin City
- H₄ Mosque Management significantly affects Service Quality through Community Empowerment at Mosques in Banjarmasin City.
- H₅ Mosque Management significantly affects Service Quality through Youth Interest in Mosques in Banjarmasin City.

2. Research Method

This study explains how much influence the latent variable, namely Mosque Management, on Service Quality through Community Empowerment and Youth Interest in Mosques in Banjarmasin City.

Based on the study results and data analysis, this research is included in the category of *causal research*. The method used is the *Explanatory* survey method (a *survey* research method that aims to test hypotheses). The population in this study is all mosques in Banjarmasin City, which are as many as 207 mosques. Considering that this study uses analysis units, namely Takmir Masjid, Mosque Youth, and Communities in the Mosque environment which are included in the sampling unit, the population of this study is the entire Mosque in Banjarmasin City, as many as 207 Mosques. According to Harun Al-Rasyid (1991: 36), to determine the size of the sample size using the following formula:

$$n = \frac{n_0}{1 + \frac{n_0 - 1}{N}}$$

$$n_0 = \frac{(Z \alpha/2)^2}{2 BE}$$

Information:

n = sample size

N = size of Population

α = possible risk (5%)

BE = Bound of Error

Based on the formula (Harun, 1994), the sample size of respondents in this study is:

$$n_0 = \frac{(Z \frac{\alpha}{2})^2}{2 BE} = \frac{(Z \frac{5\%}{2})^2}{2 (0,01)} = \frac{(1,96)^2}{0,02} = 192,08$$

$$n = \frac{n_0}{1 + \frac{n_0 - 1}{N}} = \frac{192,08}{1 + \frac{192,08 - 1}{207}} = \frac{192,08}{1,92} = 100,041 \rightarrow 100$$

Based on the calculation above, the size of the sample spread in this study was determined at 100 Jami Mosques spread across Banjarmasin City, with the analysis unit of Takmir Masjid, Mosque Youth, and Community in the Mosque environment in Banjarmasin City.

The type of data used in this study is quantitative data, which shows the responses/values of respondents who measure the influence of Mosque Management on Service Quality through Community Empowerment and Youth Interest. The data types used are ordinal, interval, and ratio based on the size scale. In addition to containing naming and sequence elements, the nature of the Interval (hose) is meaningful and comparable.

The data sources of this study are Primary data and Secondary data. Primary data is data obtained directly from respondents through the distribution of questionnaires, and secondary data is data obtained from other parties who have collected it in advance and published it.

Analysis using the Partial Least Square model with a t-test. PLS is a *powerful* analysis method because it is not based on many assumptions. PLS as a data analysis technique with SmartPLS *software* version 3.29.

3. Results and Discussion

3.1. Results

3.1.1 Full Model Output Partial Least Square

Output Partial Least Square (PLS) in the form of a *Full Model* path diagram as shown in the image on the following page:

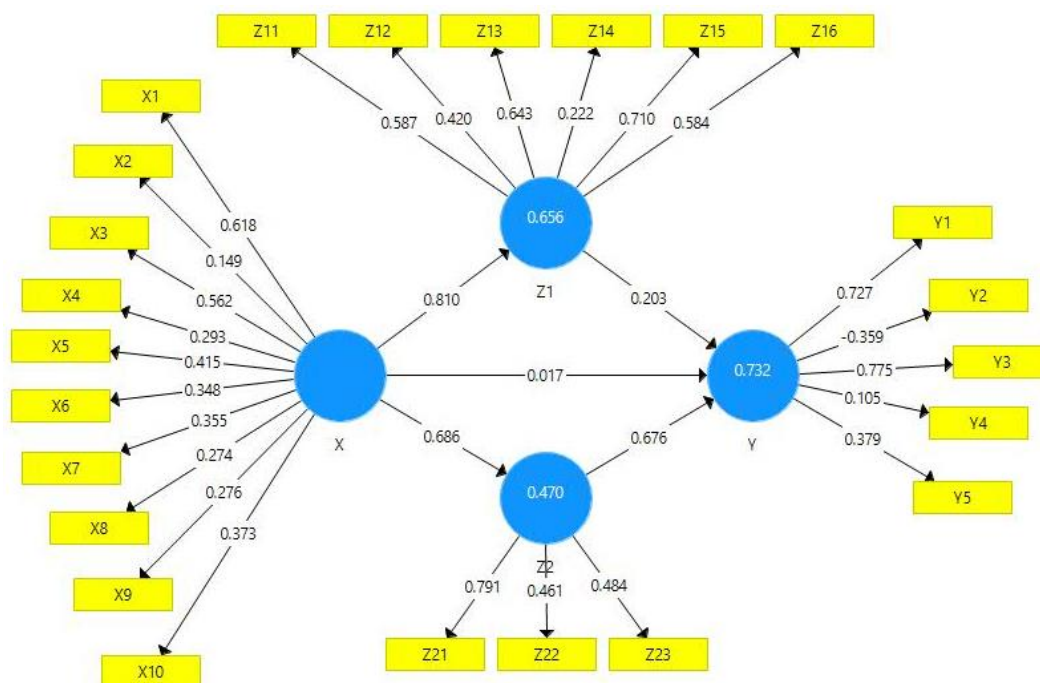


Figure 3. Full Model Output PLS Relationship between variables Z, Z₁, Z₂, Y

From testing, *the outer model* is *Convergent Validity* with reflective (*latent*) indicators. Solimun (2010: 65) states that the indicator is considered valid if it has a *loading* value above 0.5 and or a T-statistic value above 1.96, then the *statistic* is close to normal, namely at $\alpha = 0.05$, whose critical value is 1.96. Indicator Validity Test (*Outer Measurement Model*) Full model.

Original sample estimate of ten variable indicators of Mosque Management, eight indicators are below 0.5, namely:

- a. Indicators of the Form of Organization Structure (X_2), because the government has regulated it, the organizational structure has a general form, so it may not be included in this study.
- b. Indicators Have Work Description & Personnel Placement (X_4) because the job description & placement of personnel in mosques are already known and regulated by the government, so they may not be included in this study.
- c. Indicators of Conducting Meeting Activities (X_5), it is not easy to provide reasons for meeting activities carried out in mosque management, so this research indicator is tried to be measured again.
- d. The Indicator of Having a Daily Implementer (X_6) is rather difficult to provide reasons for the ownership of daily implementation in mosques, so the indicators of this study are tried to be measured again.
- e. Indicator Having a building management system (X_7), because every mosque in Banjarmasin City is rather difficult to determine its benchmarks, it may not be included in this study.
- f. Indicators of Having Leaders in the field of worship (X_8), because every mosque already has a leader, it may not be included in this study.
- g. Indicators Have Formal Evidence in Worship (X_9) because formal evidence in worship does not affect people in Banjarmasin City in conducting worship and activities in mosques, so it may not be included in this study.
- h. Indicators Open criticism and suggestions from worshippers (X_{10}) because Mosque Management is a representative of the community as well, so the community's plans, changes, and activities are directly carried out in the mosque environment, so it may not be included in this study.

Original sample estimate of six variable indicators of Community Empowerment, there are two indicators of which are below 0.5, namely:

- a. Indicators involved in making household decisions ($Z_{1.2}$) because, on average, all mosques seem involved in providing mosque household decisions. Hence, mosque administrators always support the decisions the mosque chairman has taken due to the mosque's management. Hence, the respondents' answers about this matter are all the same. Hence, there is no need to enter the mosque. In this research model
- b. Indicators of legal and political awareness ($Z_{1.4}$), because mosque administrators generally understand the laws that apply to mosques and mosque administrators are very aware of internal and external politics in mosques, do not need to be discussed much in this study, so they do not need to be included in this research model.

Original sample estimate of six indicators of the Adolescent Interest variable, there is one indicator below 0.5, namely: Emotions ($Z_{2.2}$), because researchers have difficulty in measuring how much they feel about how proud they are of the mosque and how much they feel afraid of things forbidden by Allah SWT related to emotions adolescents, so it does not need to be included in this research model.

Original sample estimate of six variable indicators of Service Quality, there are three indicators of which are below 0.5, namely:

- a. Assurance Indicator (Y_2), because the mosque management cannot guarantee the comfort and safety of the mosque, mosque users believe and are very confident that Allah SWT.

which guarantees comfort and safety in worshipping in mosques because this is the belief of religious people, so it does not need to be included in this research model.

- b. Emphaty indicator (Y_4), because mosque users do not need sympathy from mosque administrators because they only focus on worship activities in mosques, it does not need to be included in this research model.
- c. Responsiveness indicator (Y_5), because the quick response of mosque administrators does not need much need to be needed by mosque users or mosque worshippers, this is seen because trust in the use of mosques has a high level of patience with something, has sincerity when already in the mosque, so it does not need to be included in this research model.

3.1.2 Output Model Modification Partial Least Square

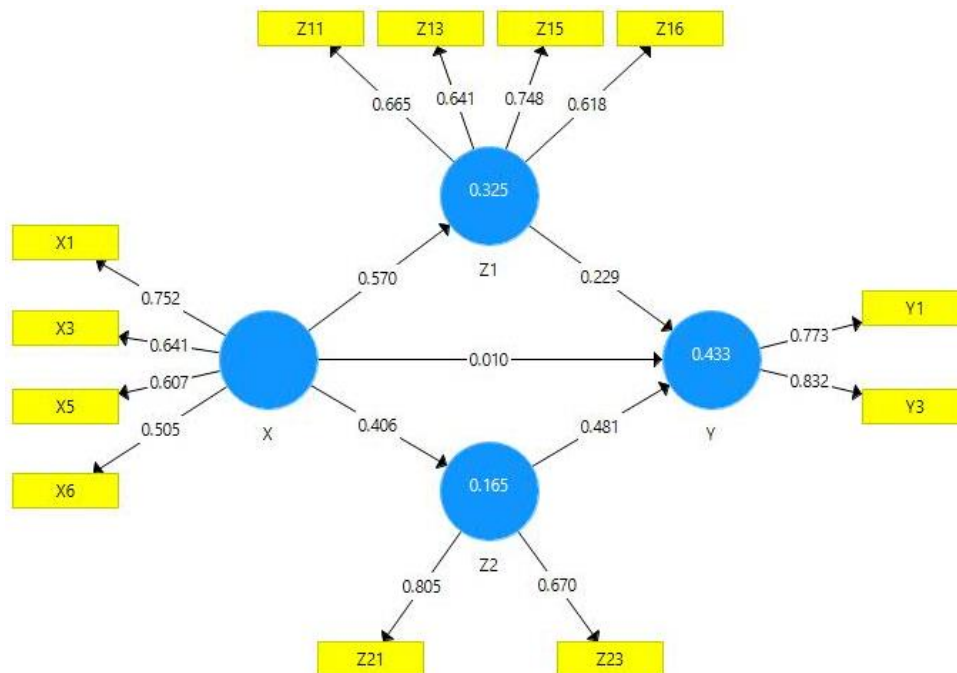


Figure 4. Output Model Modification PLS Relationship between variables Z, Z₁, Z₂, Y

3.1.2.1 Test the Validity of Indicators (*Outer Measurement Model*) Model Modification

Table 1 Model Modified Outer Loadings Results

	Original Sample Estimate	Mean of Sub Sample	Standard Deviation	T-Statistic
X ₁	0,752	0,748	0,070	10,722
X ₃	0,641	0,638	0,088	7,319
X ₅	0,607	0,606	0,099	6,129

	Original Sample Estimate	Mean of Sub Sample	Standard Deviation	T-Statistic
X ₆	0,505	0,493	0,138	3,668
Z ₁₁	0,665	0,656	0,079	8,471
Z ₁₃	0,641	0,636	0,069	9,315
Z ₁₅	0,748	0,751	0,069	10,760
Z ₁₆	0,618	0,608	0,096	6,436
Z ₂₁	0,805	0,798	0,079	10,239
Z ₂₃	0,670	0,660	0,120	5,598
Y ₁	0,773	0,765	0,075	10,254
Y ₃	0,832	0,827	0,049	17,146

Source data in processing, 2022

From Table 1 above, it is known that the *outer loading* above, the *Original sample estimate* of all variable indicators, is above 0.5 and or T-statistic value above 1.96, namely the Organization indicator, has been determined and inaugurated and can be re-elected (X₁), Has a Management System (X₃), Conducts Meeting Activities (X₅), Has Daily Executors (X₆), Freedom of Mobility (Z_{1.1}), relative freedom from family domination (Z_{1.3}), Involvement in campaigns and protests (Z_{1.5}), Economic security and contribution to the family (Z_{1.6}), Cognition (Z_{2.1}), Conation (Z_{2.3}), Reliability (Y₁), Tangible (Y₃), meaning that all these indicators are carried forward into the testing of the Model Next.

3.1.2.2 Model Modification Indicator Reliability Test

After the validity test is carried out on the construct, the next stage is a reliability test which aims to determine the reliability of each indicator. Reliability tests are obtained from the results of *Composite Reliability* values.

Table 2. *Composite Reliability*

<i>Composite Reliability</i>	
X	0,723
Z ₁	0,707
Z ₂	0,784
Y	0,764

Source data in processing, 2022

Based on Table 2, the reliability value of the four variables was calculated; the *Composite Reliability* result was > 0.70, meaning that all of these variables are reliable or reliable reliability.

3.1.2.3 R Square Testing through (*Inner Structural Model*)

Testing the inner model can be seen from the value of R-Square, which in the latent variable equation according to Solimun (2010: 69) is denoted $Q^2 = 1 - (1 - R_1^2) (1 - R_2^2) \dots (1 - R_n^2)$. *R-Square* from the results of the analysis in this study, the data is known as follows:

Table 3. *R-Square* (R^2)

<i>Composite Reliability</i>	
Z_1	0,165
Z_2	0,433
Y	0,325

Source data in processing, 2022

From Table 3 it is known the value of Q^2 , where using what Solimun (2010: 69) stated is:

$$Q^2 = 1 - (1 - R_1^2) (1 - R_2^2) \dots (1 - R_n^2)$$

$$Q^2 = 1 - (1 - 0,165) (1 - 0,567) (1 - 0,325)$$

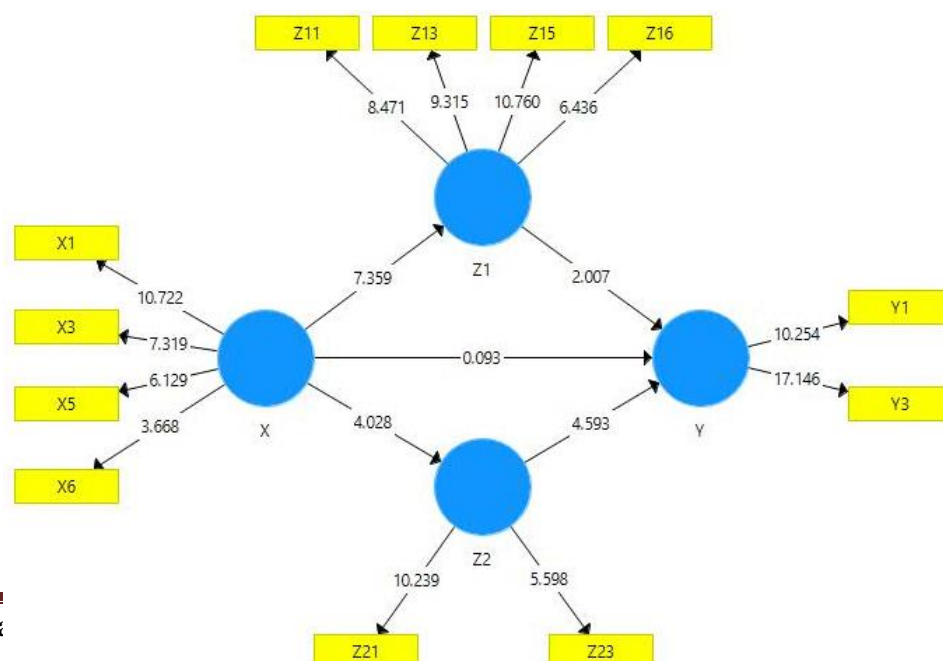
$$Q^2 = 1 - (0,835) (0,433) (0,675)$$

$$Q^2 = 1 - (0,244049625)$$

$$Q^2 = 0,755950375 \rightarrow 0,756$$

From the calculation results of the analysis $Q^2 = 0.756$, it can be interpreted that the model is very good. Namely, the variables included in the model can explain the phenomenon of Service Quality by 75.6%. In comparison, the remaining 24.4% is explained by other variables not included in the model and *errors*.

3.1.2.4 Test the Hypothesis



**Figure 5. PLS Output Bootstrapping Model Modification
Relationship between Variables X, Z₁, Z₂, Y**

As seen in Figure 5 above, it can be known the results of hypothesis testing as contained in Table 4 below:

Table 4. *The result for inner weight*

	<i>Original Sample Estimate</i>	<i>Mean of Subsamples</i>	<i>Standard Deviasi</i>	<i>T- Statistik</i>
X → Z ₁	0,570	0,584	0,077	7,359
X → Z ₂	0,406	0,420	0,101	4,028
X → Y	0,010	0,022	0,110	0,093
X → Z ₁ → Y	0,229	0,236	0,114	2,007
X → Z ₂ → Y	0,481	0,468	0,105	4,593

Source data in processing, 2022

Based on Table 4 above, the results of hypothesis testing can be explained as follows:

H₁ states that Mosque Management significantly affects the Empowerment of People in Mosques in Banjarmasin City.

The path coefficient with a positive sign of 0.570 with a calculated value of 7.359 is greater than Ttable or T(0.05); DF=n-k-1=100-1-1=60) = 1,660 means that Mosque Management has a significant effect on Community Empowerment. So the first hypothesis (H1) is accepted.

H₂ states that Mosque Management significantly affects Youth Interest in Mosques in Banjarmasin City.

The path coefficient with a positive sign of 0.406 with a calculated value of 4.028 is greater than Ttable or T(0.05); DF=n-k-1=100-1-1=60) = 1,660 means that Mosque Management has a significant effect on Youth Interest. So the second hypothesis (H2) is accepted.

H₃ states that Mosque Management significantly affects the Quality of Service at Mosques in Banjarmasin City.

The path coefficient with a positive sign of 0.010 with a calculated value of 0.093 is less than Ttable or T(0.05); DF=n-k-1=100-1-1=60) = 1,660 means that Mosque Management does not have a significant effect on Service Quality. So the third hypothesis (H3) is rejected.

H₄ States that Mosque Management significantly affects Service Quality through Community Empowerment at Mosques in Banjarmasin City.

The path coefficient with a positive sign of 0.229 with a calculated value of 2.007 is greater than Ttable or T(0.05); DF=n-k-1=100-1-1=60) = 1,660 means that Mosque Management has a significant effect on Service Quality through Community Empowerment. So the second hypothesis (H4) is accepted.

H₅ States that Mosque Management significantly affects Service Quality through Youth Interest in Mosques in Banjarmasin City.

The path coefficient with a positive sign of 0.481 with a calculated value of 4.593 is greater than T_{table} or T(0.05); DF=n-k-1=100-1-1=60) = 1,660 means that Mosque Management has a significant effect on Service Quality through Youth Interest. So the second hypothesis (H₅) is accepted.

3.2. Discussion

Based on the model developed in this study, several things strengthen theoretical concepts and provide empirical support.

1. Mosque Management significantly influences the Empowerment of People in Mosques in Banjarmasin City.

Mosque management in this study must re-evaluate the organization that has been established and inaugurated and can be re-elected, especially in the management of the mosque, which can be re-elected within two periods because this is the most important factor in the formation of mosque management that can affect the empowerment of the people, where with an organization that can be established and inaugurated and re-elected, of course, it provides opportunities for people to devote themselves to prospering the mosque, as Muslims, of course, believe that prospering this mosque is a noble thing. The role of stakeholders to synergize in strengthening mosques as the main pillar in the development and development of Muslims is needed in facing obstacles Because the presence in the congregation is not only a place of prayer but there are other things such as infak, zakat and alms collected from the pilgrims also need to be managed and distributed for the empowerment of the people, so that the form of siege that is inaugurated by the government and can be re-elected in two terms is one of the democratic things for the people, in order to avoid long abuse of power that will cause a person to have an authoritarian attitude, stalled leadership regeneration and the emergence of an individual cult.

Mosque management in this study must re-evaluate the management system, especially in the accountable administrative and administrative management system that also contributes to the formation of mosque management, Because administration is a driver or function of mosque management in making decisions, evaluating the activities carried out, with the presence of a good office administration system, of course, will play an important role in determining the direction and size To assess to what extent the business has been carried out or has been successful so that without good administrative support, organizational activities will be disrupted. Importantly, the secretariat also functions as a tool for implementing administrative centers, as internal and external controllers, information tools, secret holders, and as documentation centers which, of course, must be accountable, such as the overall structuring activities of office work (correspondence) and other tasks in order to support the smooth achievement of organizational goals carried out by the secretary and several people who assist him.

Mosque management in this study must re-evaluate meeting activities, especially at mosque plenary meetings, which need to be held at least once a year because this activity is

a tangible form of coordination, direction, guidance, planning, monitoring, and evaluation of all programs and activities that have been planned together. This mosque management plenary meeting is usually held to discuss important matters related to the mosque organization and regular meetings at least once a month. Things like this become a tool of group communication that is face-to-face and very important, for example in it, problem formulation and problem-solving as a means of delivering information and also as a means to negotiate in the mosque environment. Holding meeting activities like the above will encourage the creation of good mosque management, directly affecting people's empowerment.

Mosque management in this study must re-evaluate the daily executors, especially in the appointment of daily executors for services to all mosque activities where daily executors are employees appointed to carry out routine duties in the mosque from definitive officials who are temporarily absent so that a position that is still filled but the definitive official concerned cannot perform his duties and positions, Daily executors must be appointed to run the wheels of management organization in the mosque, thus. However, daily executors cannot make decisions directly. The daily executors will be able to collaborate with the Ministry of Religious Affairs, Islamic mass organizations, and the entire community to do their best and encourage the creation of Mosque Management.

2. Mosque Management significantly influences Youth Interest in Mosques in Banjarmasin City.

Mosque management in this study must re-evaluate the organizations that have been established and inaugurated and can be re-elected, especially in mosque management that can be re-elected within two periods, because this is a lesson for adolescents in organizing with a form of democracy like this, of course, it will attract teenagers to be involved in prospering the mosque So that the role of democracy in mosque management is very important because it is a good example for the next generation.

Mosque management in this study must re-evaluate the management system, especially in an accountable administrative and administrative management system that also contributes to the formation of mosque management; the involvement of adolescents in administrative management becomes a motivation for adolescents who want to learn, socialize in the community so that adolescent interest will arise towards their desire to organize by becoming mosque teenagers and prosper the mosque.

Mosque management in this study must re-evaluate meeting activities, especially at mosque plenary meetings, which need to be held at least once a year because this activity is a tangible form of coordination, direction, guidance, planning, monitoring, and evaluation of all programs and activities that have been planned together. Plenary meetings of mosque management and regular meetings at least once a month will certainly also arouse the interest of adolescents to continue to be involved in policy changes and innovations for mosques and provide new enthusiasm and energy in thinking and physical, of course, this will greatly shape the interest of adolescents in terms of prospering mosques through good mosque management of course.

Mosque management in this study must re-evaluate the daily executives, especially in the appointment of daily executors for services to all mosque activities where the interest of

adolescents will arise to participate in organizations when the daily executors are in the same frequency as the teenagers so that mosque management also needs to appoint daily executors of peer adolescents so that teenagers are interested and have a sense of desire to be involved in activities in the mosque environment.

3. Mosque management does not significantly affect the Quality of Service at Mosques in Banjarmasin City.

The management system owned by the mosque in Banjarmasin City directly does not affect the quality of service because the mosque is a form of community spirit where someone besides worships Allah SWT. Establishing ties of friendship with fellow Muslims to increase solidarity, community empowerment, and adolescent interest in improving service quality is needed, not only relying on mosque management in improving service quality.

The quality of service in this study needs to be re-evaluated related to reliability, especially in the actions of professional majid administrators in providing services for worshippers; this is necessary for shaping the quality of service well so that what is expected by mosque congregations in worship feels comfortable.

The quality of service in this study also needs to re-evaluate related to Tangible, where it is highly recommended that mosque administrators always exist in holding religious activities outside of the five daily prayers, such as by holding recitation activities, religious lectures, tahfizul Qur'an, Qur'an Education Park and so on as a means of forming the quality of services provided by mosque management to their worshippers.

4. Mosque Management significantly influences the Quality of Service through Community Empowerment in Mosques in Banjarmasin City.

Mosque management will influence the quality of service through empowering people in this study by re-evaluating the empowerment of people on the involvement of mosque administrators in campaigns and protests, especially When mosque administrators are allowed to be involved in campaigns if conditions occur that are not by the vision of the mosque, through this, of course, the quality of services provided by the mosque to the community will be better because from the people back to the people as well When mosque administrators are allowed in protest campaigns because conditions are not by the vision, of course, this becomes a democratic thing in mosque management, empowerment of people like this is needed in mosques in the city of Banjarmasin, it is just that mosque administrators must be free from practical politics which will certainly have the potential to divide people in mosques in the city of Banjarmasin.

Mosque management will influence the quality of service by empowering people in this study by reevaluating community empowerment, especially on economic security and contribution to the family of mosque administrators. Mosque administrators have personal assets in the form of houses, land, and so on so that future economic utilization for mosque administrators can be fulfilled properly.

Mosque management will influence the quality of service through empowering people in this study by re-evaluating the empowerment of people on the freedom of mobility of majid teratoma administrators. When majid administrators are not always in the mosque

except marmot, this will encourage the empowerment of people towards providing quality services will be better because the resources owned by mosque administrators are not disturbed by interests in mosque management, With no disruption of the resources owned by the mosque management, it will certainly add or assist mosque management in carrying out its operational activities.

5. Mosque Management significantly influences Service Quality through Youth Interest in Mosques in Banjarmasin City.

Mosque management will influence the quality of service through an adolescent interest in this study by reevaluating adolescent interest in adolescent Konasi, especially When mosque teenagers already have the habit of socializing in the mosque environment because they are used to it. Thus these teenagers have been able to identify shortcomings in the services provided to mosque worshippers so that naturally, these teenagers have the initiative to cover the shortcomings Services provided by mosque management with new ideas, thoughts, and innovations so that the quality of service will move in a better direction.

Mosque management will influence the quality of service through adolescent interest in this study by reevaluating adolescent interest in adolescent cognition, especially When adolescents have innovative thinking about mosques; with the level of technology that is rapidly developing, sometimes adolescents are more likely to adapt to something new quickly.

This discussion is inseparable from the research results that when mosque management through adolescent interest becomes a strategy in improving the quality of service, this will be better and measurable than mosque management through empowering people into a strategy in improving the service quality. However, these two strategies, either through adolescent interest or community empowerment, become excellent models for improving service quality through mosque management, where through the interest of adolescents, teenagers who have considerable energy in making changes and empowering people through their resources will make significant changes to the quality of mosque services in Banjarmasin City.

4. Conclusion

Based on the results of hypothesis testing and discussions that have been carried out, it can be concluded that:

1. Mosque Management has a significant influence on the Empowerment of People in Mosques in Banjarmasin City
2. Mosque Management has a significant influence on Youth Interest in Mosques in Banjarmasin City
3. Mosque Management does not significantly affect the Quality of Service at Mosques in Banjarmasin City.
4. Mosque Management significantly influences Service Quality through Community Empowerment in Mosques in Banjarmasin City.
5. Mosque Management significantly influences Service Quality through Youth Interest in Mosques in Banjarmasin City.

Based on the discussion and conclusions that have been carried out, the following suggestions are put forward:

1. The mosque management in Banjarmasin is expected to provide services that better meet the needs of activities for female worshippers, understanding the division of space based on gender, which must consider the rights of the community, both men and women, to participate in mosque activities.
2. The mosque management does not prohibit small children in the mosque environment; sometimes, the Takmir of the Mosque or older people who usually pray in the mosque prohibit small children from praying there. They reasoned that children made noise so that it disturbed to be solemn in prayer; although this reason is true, when this prohibition is raised, it will make children far from the mosque, so teenagers need to re-adapt to the mosque environment.
3. The mosque manager must be able to manage funds from the community and the mosque's business for the benefit of the prosperity of the mosque so that Kanzul Maal (hoarding property) occurs without any purpose and purpose.
4. Mosque managers must be able to hold activities outside the five daily prayers, such as grand tabling events, taklim assemblies, halqoh-halqoh and other scientific studies, sahur and free iftar, and so on.

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