

Knowledge Management for Strengthening Human Resource-Based Mosque Economies

ABSTRACT - The Covid-19 pandemic has disrupted human resource management in religious institutions, exposing gaps in knowledge and the absence of effective mosque-based economic empowerment models. This study aims to examine the influence of knowledge management (KM) on strengthening the human resource-based economy of mosques in Aceh under dynamic socio-economic conditions. A quantitative approach was applied, involving 250 mosque administrators from 23 districts and cities in Aceh, selected through proportional stratified random sampling. Data were analyzed using Structural Equation Modelling (SEM) with LISREL 8.80. The findings reveal that KM exerts a positive and significant effect on human resource-based economic strengthening, with satisfaction emerging as the most influential indicator, followed by efficiency, effectiveness, and innovation. The study contributes to the literature by developing an evidence-based KM framework for religious institutions and offers practical insights for policymakers to enhance mosque governance. Recommended strategies include establishing an integrated KM system, expanding digital capabilities, and fostering inter-mosque learning networks to optimize human resource potential.

ABSTRAK - *Manajemen Pengetahuan untuk Penguatan Ekonomi Masjid Berbasis Sumber Daya Manusia.* Pandemi Covid-19 telah mengganggu manajemen sumber daya manusia di lembaga keagamaan, mengungkap adanya kesenjangan pengetahuan dan ketiadaan model pemberdayaan ekonomi berbasis masjid yang efektif. Penelitian ini bertujuan untuk menguji pengaruh manajemen pengetahuan (KM) terhadap penguatan ekonomi berbasis sumber daya manusia di masjid-masjid Aceh dalam kondisi sosial-ekonomi yang dinamis. Pendekatan kuantitatif digunakan dengan melibatkan 250 pengurus masjid dari 23 kabupaten/kota di Aceh yang dipilih melalui teknik proportional stratified random sampling. Data dianalisis menggunakan Structural Equation Modelling (SEM) dengan LISREL 8.80. Hasil penelitian menunjukkan bahwa KM berpengaruh positif dan signifikan terhadap penguatan ekonomi berbasis sumber daya manusia, dengan kepuasan sebagai indikator paling berpengaruh, diikuti efisiensi, efektivitas, dan inovasi. Studi ini memberikan kontribusi terhadap pengembangan kerangka KM berbasis bukti untuk lembaga keagamaan dan menawarkan wawasan praktis bagi pembuat kebijakan dalam meningkatkan tata kelola masjid. Strategi yang direkomendasikan meliputi pembentukan sistem KM terintegrasi, penguatan kapasitas digital, dan pengembangan jaringan pembelajaran antar masjid untuk mengoptimalkan potensi sumber daya manusia.

Hendra Syahputra^{1*}
Syafruddin Kamal¹
Irhas Rizqy¹
Muhammad Rusdi²
Fithriady Ilyas¹

¹Universitas Islam Negeri Ar-Raniry,
Banda Aceh, Indonesia

²Syah Kuala University, Indonesia

*Corresponding email:

hsyahputra@ar-raniry.ac.id

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INTRODUCTION

The COVID-19 pandemic has exerted a profound influence on multiple sectors, including the economy, business (Chang et al., 2020), and education (Warul et al., 2023). This global crisis has been felt almost universally (Alhammadi, 2022; Dewi & Melati, 2021; Mazhar, 2023; Miar et al., 2022; Usman et al., 2024), including in Indonesia. Among its provinces, Aceh ranks among the most vulnerable. As the poorest province on the island of Sumatra, Aceh relies heavily on central government assistance to address pandemic-induced economic challenges (Gondwe, 2020). Although Aceh holds the 11th-highest Human Development Index (HDI) in the country (Rohmi et al., 2021), the enforcement of social restrictions has significantly hindered economic activity and limited opportunities for human resource development (As-Salafiyah et al., 2021).

In response to this economic stagnation, communities have sought effective alternatives by leveraging assistance from various parties (Bara & Pradesyah, 2021; Pertiwi, 2021; Rusdi et al., 2023). One potential alternative in Aceh is mosque-based community economic empowerment. However, the management of these programs faces significant challenges, primarily the suboptimal capacity of the human resources within mosque administrations (Ahadu, 2020; Dahlan et al., 2021; El Boujjoufi et al., 2023; Ikhmal & Azman, 2020; Luthfiyah, 2022; Pertiwi & Al Hamidy, 2022; Rohimat, 2020; Setiawan, 2022; Siregar, 2024; Syahputra & Taufiq, 2022). While some studies have investigated capacity-building measures and the role of digital communication in mosque organizational development (Dani & Mukti, 2023; Purwanto et al., 2021), their practical realization remains limited (Sari et al., 2024). Consequently, not all mosques in Aceh have successfully created economic programs that fully engage their available human resources, despite the immense potential of such approaches to foster recovery from economic downturns (Evania & Aam, 2021; Novialdi & Rasanjani, 2020; Song, 2022; Usman et al., 2024).

Previous research from 2005–2023 has examined capacity-building efforts aimed at enhancing mosque management for community empowerment (Dani & Mukti, 2023; Purwanto et al., 2021; Sari et al., 2024). Other studies have explored the role of digital communication in mosque organizational development (Dani & Mukti, 2023), yet actual implementation remains limited (Sari et al., 2024). A review of the literature reveals a notable theoretical gap: while knowledge management (KM) has been extensively studied in business organizations (Bhatt, 2001; Dobrica, 2021; Osman et al., 2022), little attention has been paid to its application in religious institutions such as mosques, particularly in relation to human resource development (HRD) (Tadesse, 2020). In the context of Islamic economics, this gap is significant, as mosques function as central hubs of community life in many regions, including Aceh.

Addressing this gap, the present study investigates the potential of KM to enhance human resource capacity and foster local economic growth in mosques (Udin et al., 2024). This research aims to examine relevant KM models to develop a framework for mosque-based economic empowerment. KM plays a vital role in collecting, organizing, and disseminating knowledge, thereby improving operational efficiency and fostering innovation within mosques (Sözeri et al., 2022). When applied effectively, KM can transform mosques into learning centers that develop the skills and knowledge of community members (Novak et al., 2020). Within Islamic economics

and finance, KM is increasingly recognized for its ability to increase community engagement, enhance financial literacy, and promote inclusive financial practices (Putri & Firmansyah, 2018). Furthermore, KM strategies can bridge cultural divides, address global economic disparities, and ensure that economic initiatives align with Islamic ethical standards (Mohammed et al., 2025).

One example is the Mosque-Based Financial Literacy initiative, which positions mosques as community financial education centers. These programs seek to improve Islamic financial literacy, broaden access to Islamic finance, and stimulate community-level economic activity (Istan, 2022). While knowledge-based approaches can improve both operations and educational offerings related to Islamic finance, challenges remain, including reconciling traditional practices with modern KM strategies (Idris et al., 2019; Munadi et al., 2019; Rifin et al., 2022).

A robust theoretical framework emphasizes mosques as knowledge hubs that integrate KM practices to enhance both spiritual and socio-economic development. Historically, mosques have functioned as centers of religious and educational life, and they can continue to evolve into institutions comparable to universities in their role of disseminating knowledge and fostering community engagement (Alauddin et al., 2023). Implementing KM practices—such as knowledge sharing, storage, and curation—can strengthen institutional culture and organizational efficiency, particularly during leadership transitions (Hussain et al., 2014). Linking KM with HRD and mosque-based economic empowerment offers both theoretical and practical contributions, especially in addressing the socio-economic challenges faced by mosques in Aceh (Abualwafa et al., 2023; Nakash & Bouhnik, 2024; Yusril & Nurmiati, 2021).

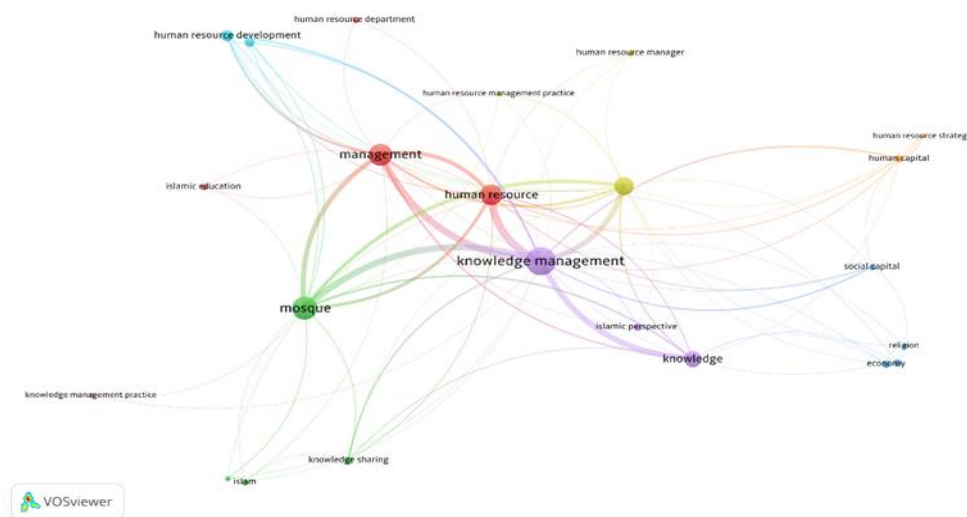


Figure 1. Network Visualization for Co-occurrence Analysis
(Source: VOSviewer, 2025)

Given this context, research aimed at improving the knowledge, attitudes, and competencies of mosque administrators is crucial for advancing mosque-based community economic development (Faqih et al., 2022; Hanifah et al., 2020; Qadaruddin et al., 2019). Empirical evidence further supports the relevance of this research, with co-occurrence network analysis (Figure 1) and overlay visualization (Figure 2) from the Scopus database revealing strong linkages between the keywords “knowledge management”, “human resources”, and “mosque”.

This suggests both a historical and emerging research trajectory that increasingly incorporates concepts such as Islamic education and knowledge sharing into mosque-based initiatives. These trends indicate substantial opportunities to explore how mosques can contribute to KM and adapt HRD strategies in an Islamic framework to strengthen Aceh's post-pandemic economy (Sarboini *et al.*, 2025).

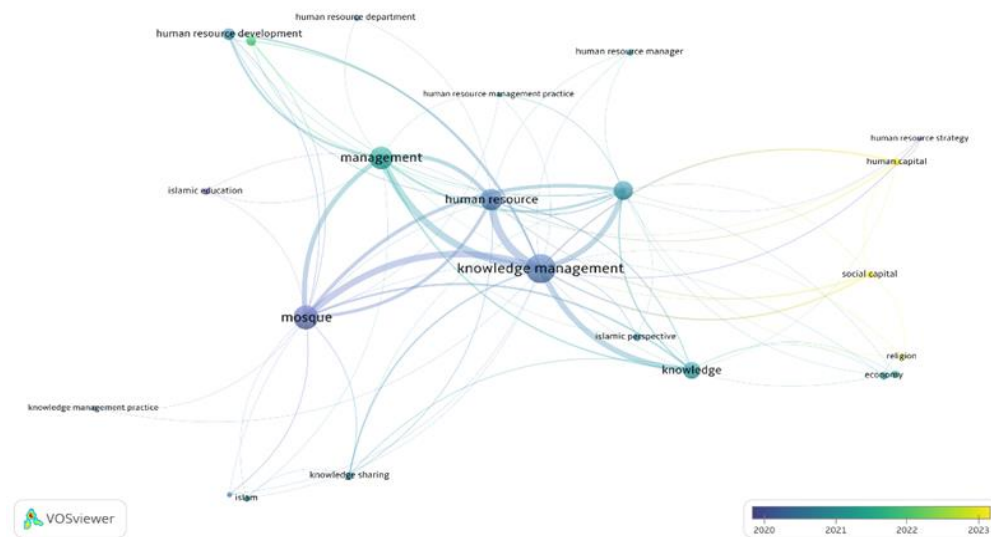


Figure 2. Overlay Visualization for Co-occurrence Analysis
(Source: VOSviewer, 2025)

LITERATURE REVIEW

Knowledge Management in the Context of Mosques in Aceh

Knowledge management (KM) in mosques encompasses both social and religious functions, integrating tacit and explicit knowledge to strengthen institutional capacity and community engagement. In Aceh, where mosques serve as central institutions for worship and socio-economic activities, effective management is crucial for supporting the imam's congregation and fulfilling the responsibilities of mosque administrators. Sound mosque management requires a strong foundation in planning, organizing, directing, actuating, and controlling resources to achieve goals efficiently and effectively.

Application-based Mosque management has emerged as a contemporary approach to enhance administrators' competencies, enabling mosques to be managed professionally, accountably, and transparently (Alauddin *et al.*, 2023; Supardin *et al.*, 2023). This approach functions as a training and human resource development strategy that aligns mosque administration with modern demands while preserving its religious mission.

Theoretical Gaps in Islamic Economic Literature

Despite the growing body of research on KM in various organizational settings, few studies have examined its application within mosques, particularly in Aceh. Existing scholarship tends to emphasize business and secular institutional contexts (Bhatt, 2001; Dobrica, 2021; Osman et al., 2022), leaving a gap in understanding how KM can enhance mosque-based human resource development and socio-economic functions.

Mosques hold a dual role as places of worship and socio-economic hubs. Integrating KM principles into mosque operations could strengthen both dimensions, yet this potential remains underexplored in Islamic economics literature. The integration of Sharia economics with KM strategies offers a novel framework for developing human capital and community economic resilience (Syahputra et al., 2025).

Research also shows that classical Islamic scholars' contributions remain underutilized, with approximately 90% of studies prioritizing modern economic theories over traditional Islamic perspectives, often leading to a positivist bias that may misalign with Islamic values (Mukhlisin et al., 2022). This study addresses these gaps by proposing a model that links Islamic economic principles with KM for mosque-based economic empowerment.

Relevance of Knowledge Management for Mosque-Based Initiatives

KM is critical for mosque-based initiatives for several reasons. First, mosques function as community centers uniting people from diverse social and economic backgrounds, allowing KM to facilitate targeted information sharing that improves community well-being. Second, KM supports efficient resource management by optimizing the use of funds, time, and skills, thereby enhancing program effectiveness. Third, KM enables innovation in services by allowing mosques to adapt to changing needs, including developing training programs and Sharia-compliant economic activities.

Effective KM fosters knowledge sharing, improves decision-making, and empowers communities, enabling mosques to evolve into learning organizations that respond to contemporary challenges while upholding Islamic values. In Islamic educational contexts, KM enhances human resource capacity, productivity, and quality management. Structured KM practices can improve strategic decision-making, including in youth development programs, thereby increasing operational effectiveness.

Mosques can also serve as centers for knowledge empowerment, promoting Islamic science and technology to shape community values. Initiatives such as establishing an Islamic Knowledge Portal can streamline access to religious and educational content, increase community participation, and enhance the competitiveness of Islamic educational institutions (Rahman et al., 2022). Although KM adoption may face challenges—such as resistance to change and resource constraints—its potential to strengthen mosque-based community and educational initiatives remains significant.

Mosque-Based Community Economic Strengthening

Mosque-based economic empowerment aims to utilize mosque resources to promote community independence and welfare (Utaberta et al., 2015). Globally, mosque-led economic movements have gained traction (Herianingrum et al., 2024; Utami et al., 2023), and in Indonesia, they present opportunities and challenges linked to human resources, institutional capacity, social integrity, and stakeholder engagement (Arif, 2019).

Mosque-based economic strengthening is a multidimensional process (Yusuf et al., 2021) that integrates financial and non-financial performance measures, including community satisfaction, innovation capabilities, and organizational efficiency (Sahad et al., 2022). During the COVID-19 pandemic, mosques played an active role in social assistance initiatives, complementing state-run zakat programs (Jalil et al., 2022; Mustofa & Khotib, 2023). In the long term, adopting balanced performance measures that assess both tangible and intangible outcomes can enhance mosque contributions to socio-economic development (Jajuli et al., 2023; Nizar et al., 2020).

Understanding Knowledge Management

KM is a dynamic process involving the creation, sharing, and application of knowledge to improve organizational performance. Tacit knowledge—such as the experiential insights of an imam or the interpersonal skills of mosque staff—is inherently difficult to codify. Explicit knowledge, in contrast, is codifiable and transferable, taking forms such as procedural manuals or documented program guidelines. Both forms are interconnected and essential for mosque operations (Lugar & Novićević, 2021).

Knowledge is increasingly recognized as a strategic organizational asset that supports long-term sustainability and competitive advantage (Ahmad et al., 2020, 2022). In mosques, KM can be implemented through training that blends tacit expertise with explicit resources, supported by information technology for storage, retrieval, and dissemination.

Knowledge Management, Human Resources, and Mosque Sustainability

Human resource-based KM is essential for sustaining mosque functions and promoting innovation in program management. Knowledge capital—rooted in values, contextual insights, and lived experience—serves as a framework for integrating new information into organizational practice (Hassan & Ismael, 2023). This resource is inexhaustible when shared and applied, but can become obsolete if not continuously renewed (Supardi, 2022).

Successful KM requires investment in human resource development to ensure active participation and alignment with institutional goals (Kianto et al., 2017). For mosques, adopting both human-centered and technology-enabled KM practices can reduce communication gaps between management and congregations, improve transparency in financial matters, and enhance organizational effectiveness.

Table 1. Previous Studies

Title	Author	Main Methods	Destination	Research Gaps
Improving Mosque Performance Based on Financial Governance in Banda Aceh City, Indonesia: Does Religiosity Play a Role?	Zikran et al. (2023)	Questionnaires to 104 mosques in Banda Aceh; moderated regression analysis (MRA).	Improving mosque performance through asset, debt, and religiosity governance.	The role of religiosity in the governance and performance relationship has not been widely studied.
Development of Strategic Human Resource Management towards Improvement Work Culture at Baitul Mal in Aceh	Mukhsinuddin et al. (2023)	Interview, observation, and documentation analysis.	Developing a work culture to support ZIS management.	Employee discipline issues hinder the ideal work culture.
Knowledge Management as an Effort to Develop Learning Organizations in Islamic Educational Institutions	Rahman et al. (2022)	Literature review; thematic analysis of on Islamic education.	Assess the role of KM in improving the value of people and organizations.	Systematic approaches to KM in Islamic education are limited.
Digital mosque management strengthening workshop to enhance the competence of mosque administrators in Malang City	Hidayat et al. (2024).	Digital theory and training workshop (MOSQ platform).	Improve the ability of mosque takmir in digital management.	The practical implementation of mosque digitization remains to be tested.
Management Strategy in Moving the Real Sector of Mosque-Based MSMEs	Nasution et al. (2021)	Mosque fund management with a stakeholder integration approach.	Driving the MSME sector by utilizing mosque funds in accordance with the principle of maslahat.	A mosque fund management strategy that focuses more on sharia-based economic empowerment is needed.

METHODOLOGY

Research Design

This study employed a quantitative, cross-sectional survey design to examine the relationship between knowledge management (KM) practices and the strengthening of mosque-based, human resource-driven community economies in Aceh. The primary data collection method was a managed questionnaire survey, complemented by secondary data and qualitative insights from literature reviews, in-depth interviews, focus group discussions (FGDs), and field observations. The research was conducted across 24 major mosques in Aceh Province (Table 2), representing diverse geographical and socio-economic contexts. Figure 3 presents the spatial distribution of the study locations.

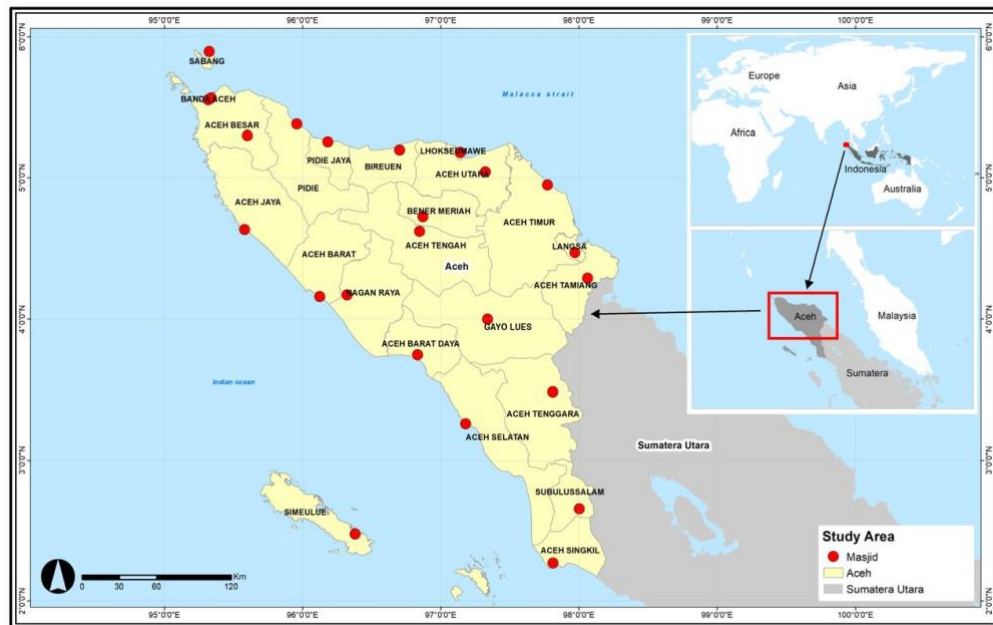


Figure 3. Distribution of mosque research areas in Aceh
(Source: Remote Sensing and Cartography Laboratory of Syiah Kuala University, 2025)

Data Collection Methods

Two types of data were used: primary and secondary. Primary data were collected through 250 questionnaires, corresponding to the total number of mosque administrators within the selected sample. Table 2 presents the directory of participating mosques, including their locations and addresses. Each mosque contributed between 10–11 respondents, ensuring proportional representation. Secondary data were obtained from official records of the Mosque Councils in each location, as well as from relevant scholarly literature, books, and prior studies.

Table 2. Directory of Mosques in Aceh

No.	Mosque Name	Capital City	Address
1	Baiturrahman Grand Mosque	Banda Aceh	Jalan Moh. Jam, Kp. Baru, Kec. Baiturrahman
2	At-Taqwa Mosque	Kutacane	Jalan Cut Nyak Dhien No. 50, Pulo Sanggar, Kec. Babussalam
3	Darushalihin Grand Mosque	Idi Rayek	Jalan Banda Aceh-Medan, Simpang Kuala Idi, Kec. Idi Rayek
4	Ruhama Grand Mosque	Takengon	Mersa Road, West Takengon - Lot Tawar Sub-district
5	Baitul Makmur Grand Mosque	Meulaboh	Jalan Imam Bonjol, No. 100, Drien Rampak, Kec. Johan Pahlawan
6	Al-Munawarah Mosque	Jantho	Weu Village, Kec. Kota Jantho
7	Al-Falah Mosque	Sigli	Jl Banda Aceh, Blok Sawah, Kec. Kota Sigli
8	Baiturrahim Mosque	Lhoksukon	Banda Aceh-Medan Road, Meunasah Asan Ab Village, Lhoksukon Sub-district
9	Baiturrahmah Mosque	Sinabang	Mukim Maskapai, Suka Karya Village, East Simeulue Sub-district
10	Nurul Makmur Mosque	Singkil	Jalan Bahari Pulo Sarok Village, Kec. Singkil

No.	Mosque Name	Capital City	Address
11	Sultan Djeumpa Mosque	Bireuen	Jalan Raya Bireuen-Takengon Km. 1, Kota Juang Sub-district
12	Baitul Ghafur Grand Mosque	Blang Pidie	Jalan Raya Blang Pidie, Kec. Blang Pidie
13	Ash-Shalihin Grand Mosque	Blangkejeren	Jalan Kuta Panjang Kelurahan Kota Blangkejeren
14	Jabal Rahmah Mosque	Calang	Jl Carak, Desa Sentosa, Kec. Krueng Sabee
15	Great Mosque of Nagan Raya	Suka Makmue	National Road, Jeuram, Seunagan District
16	Aceh Tamiang Grand Mosque	New Coral	Jalan Veteran No. 1, Sidodadi, Tualang Teungoh, Langsa Kota
17	Babussalam Mosque	Redelong	Jalan Simpang Tiga Pante Raya, Wih Pesam Sub-district
18	At-Taqarrub Grand Mosque	Meureudu	Jl Medan-Banda Aceh, Keude Trienggadeng, Trienggadeng District
19	Al-Makmur Grand Mosque	Banda Aceh	Jalan Tgk. Muhammad Daud Beureueh, Lampriek, Kec. Kuta Alam
20	Babussalam Mosque	Sabang	Jalan Teungku Chik Ditiro, Kota Ateuh, Kec. Sukakarya
21	Islamic Center Mosque	Lhokseumawe	Jl Tengku Hamzah Bendahara, Sp. IV, Kec. Banda Sakti
22	Darul Falah Grand Mosque	Langsa	Railway Road, Gampong Teungoh, Langsa Kota District
23	Istiqomah Great Mosque	Tapaktuan	Jl Nyak Adam Kamil, Hulu Village, Tapaktuan District
24	Great Mosque of Subulussalam City	Subulussalam	Lae Oram Village, Simpang Kiri Sub-district

(Source: Indonesian Mosque Council, 2024)

The primary survey instrument was designed to capture perceptions, practices, and outcomes related to KM in mosque management. The questionnaire incorporated a Likert scale to measure attitudinal variables, enabling interval-level statistical analysis (e.g., means and standard deviations).

Data triangulation was achieved by integrating:

1. Structured literature review to establish the theoretical framework.
2. In-depth interviews with mosque leaders for contextual understanding.
3. Focus group discussions to validate survey responses.
4. Direct field observations at selected mosques to corroborate reported practices.

Data Analysis

Structural Equation Modelling (SEM) was employed to test the hypothesized relationships between KM and mosque-based economic empowerment. The analysis was conducted using LISREL software for three primary reasons:

1. Robust Modelling Capability – LISREL is recognized for its ability to manage complex covariance-based SEM, handle latent constructs, and provide precise parameter estimates (Hair *et al.*, 2010). This was essential for testing theoretical relationships that are not directly measurable, such as KM's influence on human resource capacity.

2. Comprehensive Analytical Tools – The software offers advanced fit indices, estimation methods, and diagnostics, allowing assessment of construct validity (convergent and discriminant) and analysis of both direct and indirect effects (Kline, 2023).
3. Academic Standardization – LISREL's extensive track record in social science research ensures methodological rigor and alignment with best practices (Jöreskog & Sörbom, 2001).

While alternative SEM software such as AMOS and Mplus provide graphical and multilevel modelling capabilities, LISREL was preferred for its superior alignment with the reflective measurement models applied in this study.

Data Analysis Procedures

SEM was used to investigate the attractiveness of KM and its critical role in enhancing mosque-based, human resource-driven community economies in the post-COVID-19 context. Given the sample size exceeding 250, LISREL was considered optimal for producing reliable estimates.

Validity and reliability testing occurred in two phases: 1) Pilot Testing – Conducted prior to full data collection to refine the instrument and ensure item clarity and consistency; 2) Full Data Set Testing – Performed using SEM to confirm construct validity and reliability across the complete sample.

Descriptive statistics were applied to qualitative variables, providing grouped and tabulated explanations of questionnaire responses. The Likert scale, treated as an interval measure, was used to calculate means and standard deviations.

The full SEM model design, shown in Figure 4, assessed the following hypotheses:

$H_0: \gamma_{11} = 0 \rightarrow$ Knowledge management attractiveness has no effect on strengthening the human resource-based economy in mosques in Aceh.

$H_1: \gamma_{11} \neq 0 \rightarrow$ Knowledge management attractiveness affects the strengthening of the human resource-based economy in mosques in Aceh.



Figure 4. Full Model Design

RESULT AND DISCUSSION

Results

Validity and Reliability Analysis

Prior to modeling, validity and reliability tests were conducted for the variables of knowledge management (KM) attractiveness and mosque-based human resource-driven community economic strengthening. Items were considered valid if the corrected item–total correlation coefficient exceeded 0.300 or if the calculated t-value exceeded the critical value of 1.96 at the 5% significance level.

For the KM attractiveness variable, all 13 items produced validity coefficients above 0.300 and t-values greater than 1.96. Similarly, for the mosque-based economic strengthening variable, all 22 items met the same criteria. These results indicate that all measurement items for both variables were valid.

Reliability analysis showed Cronbach’s alpha coefficients of 0.932 for KM attractiveness and 0.956 for mosque-based economic strengthening (Table 3), exceeding the 0.700 threshold. These results indicate that all indicators for both variables demonstrated internal consistency.

Table 3. Reliability Test Results

Variable	Reliability Coefficient
Knowledge Management	0.932
Mosque-based Community Economic Strengthening	0.956

Descriptive analysis was carried out to provide an overview of the research variables through the interpretation of the average value of each dimension. The results of the analysis of the KM attractiveness dimensions (components, stages, and scope) show that these dimensions were positively assessed by respondents with an average score of 4.1 or in the high category, 4.23 or in the very high category, and 4.26 or in the very high category.

The results of the analysis of the dimensions of strengthening the mosque-based community economy (efficiency, effectiveness, productivity, quality, innovation, satisfaction, financial resilience) were also positively assessed by respondents with an average value of 3.92 or in the high category; 4.13 or in the high category; 4.13 or in the high category; 3.95 or in the high category; 4.20 or in the very high category; 3.60 or in the high category; and 3.99 or in the high category.

Descriptive Hypothesis Testing

The results of descriptive hypothesis testing are presented in Table 4. The KM attractiveness variable recorded a mean score of 4.133 with a t-count of 38.230, while mosque-based economic strengthening recorded a mean score of 3.971 with a t-count of 29.426. In both cases, the t-count exceeded the critical t-table value of 1.96 at the 5% significance level.

Table 4. Descriptive Hypothesis Testing

Variable	Mean	Standard Error	t-count
Knowledge Management	4.133	0.025	38.230
Mosque-based Community Economic Strengthening	3.971	0.027	29.426

Results Analysis

The findings from the structural equation modeling analysis, conducted using LISREL software, regarding the impact of KM attractiveness on the enhancement of mosque-based community economies in Indonesia are illustrated in Figure 5 and Figure 6.

The analysis reveals that all observed indicators exhibit loading factor values exceeding 0.500, indicating acceptable levels of construct validity. The standardized coefficient representing the influence of KM attractiveness on the strengthening of mosque-based community economies is 0.640, which is considered a high effect size.

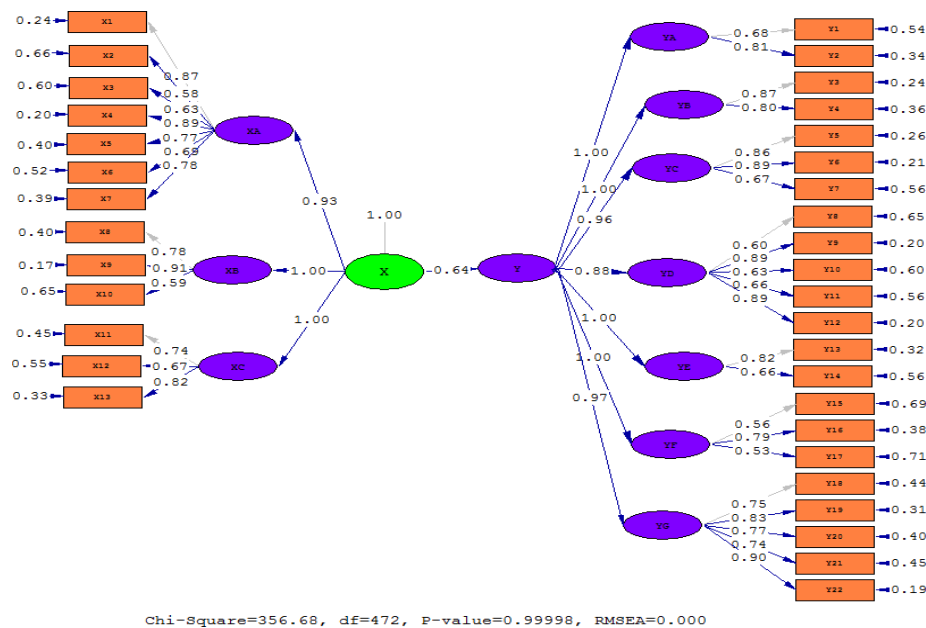
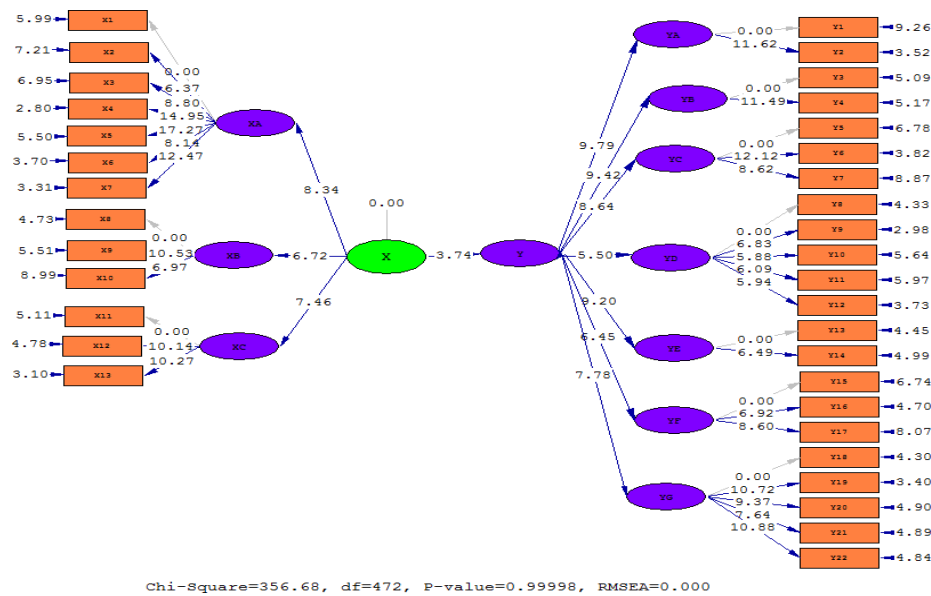


Figure 5. Modeling the Influence of KM Attractiveness on Human Resource-Based Economic Strengthening of Mosques in Aceh (Standard Solution)

Further examination of the structural model indicates that the standardized path coefficient of 0.64 suggests a substantial positive relationship between KM attractiveness and economic empowerment within mosque-based communities. This coefficient, being relatively close to 1, implies that improvements in KM attractiveness are associated with a proportionate increase in economic strengthening, accounting for approximately 40.96% of the variance.



Figur 6. Model of the Effect of KM Attractiveness on Strengthening the Human Resource-Based Economy of Mosques in Aceh (t-value)

To assess the statistical significance of this relationship, a hypothesis test was conducted using the t-test. The resulting t-value of 3.74 significantly exceeds the critical value of 1.96, thereby confirming that KM attractiveness exerts a statistically significant influence on the economic strengthening of mosque-based communities in Aceh. Additionally, the analysis identifies that KM attractiveness most strongly influences the dimensions of efficiency, effectiveness, innovation, and satisfaction. Conversely, its impact on quality-related indicators is comparatively weaker.

Discussion

The findings provide strong empirical support for the proposition that knowledge management (KM) plays a significant role in strengthening the human resource-based economy of mosques in Aceh. The structural model results (standardized coefficient = 0.64; t-value = 3.74) confirm that KM attractiveness has both a substantial and statistically significant influence on mosque-based economic empowerment. This aligns with Alauddin et al. (2023); Supardin et al. (2023), who emphasized that effective, application-based mosque management—rooted in systematic planning, organizing, directing, actuating, and controlling—can transform mosque administration into a professional, accountable, and transparent system capable of responding to contemporary demands.

From a theoretical perspective, this study addresses the gap in Islamic economics literature noted by previous studies (Mukhlisin et al., 2022; Syahputra et al., 2025), where KM has rarely been examined in the unique context of mosques, despite their dual role as both religious institutions and socio-economic hubs. The relatively high effect size suggests that integrating KM principles with sharia-based economic frameworks may resolve the current fragmentation in the literature—particularly the dominance of modern economic models that overlook traditional Islamic organizational wisdom. This study advances a more contextually relevant approach that bridges both modern and classical paradigms.

The high loading factors across all indicators (≥ 0.50) indicate that the measurement model successfully captures the multidimensional nature of KM in mosques, which encompasses both tacit and explicit knowledge (Karimullah, 2023; Lugar & Novićević, 2021). Tacit knowledge—such as the leadership experience of imams or the informal operational expertise of mosque administrators—appears particularly relevant for efficiency, innovation, and satisfaction outcomes. Explicit knowledge—documented procedures, financial reports, and program guidelines—supports transparency and accountability. However, the relatively weaker impact on quality indicators may point to limitations in translating KM gains into standardized service excellence, echoing Jajuli et al. (2023), who argue for a combination of tangible and intangible performance measures in mosque-based organizations.

The result that KM has the strongest influence on efficiency, effectiveness, innovation, and satisfaction resonates with Rahman et al. (2022), who argue that KM enables mosques to evolve into learning organizations that adapt to community needs. In particular, innovation in service provision—whether in the form of training programs, sharia-compliant microfinance schemes, or digital administration platforms—emerges as a strategic output of KM application. These innovations also align with the enabling environment for mosque-based micro, small, and medium enterprises (MSMEs), reinforcing the mosque's potential role in mobilizing the real sector of the local economy (Nasution et al., 2021)

However, the findings also invite a critical reflection on the implementation challenges identified in the literature. Resistance to change, uneven human resource capacities, and resource constraints (Rahman et al., 2022) could limit the full realization of KM's potential. The significant statistical relationship found here should not obscure the operational barriers—such as insufficient technical skills among mosque administrators or the lack of digital infrastructure—that could hinder scalability. Moreover, as Jalil et al. (2020) note, mosque-based economic empowerment efforts have historically been reactive to crises (e.g., during the COVID-19 lockdowns), suggesting a need for sustained, proactive KM integration rather than ad hoc interventions.

These findings also suggest that mosques adopting KM principles can more effectively mobilize intangible resources, such as community trust, social cohesion, and religious legitimacy, to drive economic initiatives—factors consistent with the social capital dimension highlighted by Arif (2019). In doing so, KM strengthens not only operational efficiency but also the broader institutional capacity of mosques to serve as engines of local economic development. This extends the insights of Utaberta et al. (2015) and Herianingrum et al. (2024), who have documented the growing scope of mosque-based socio-economic movements.

In summary, the SEM results demonstrate that KM attractiveness is not merely an administrative enhancement but a strategic enabler of mosque-based human resource and economic empowerment in Aceh. The effect size and significance level confirm theoretical expectations from the reviewed literature, while the pattern of influence across performance dimensions points to practical priorities for future mosque management strategies. The challenge ahead lies in embedding KM within the socio-religious context of Aceh's mosques in a way that sustains innovation, addresses quality consistency, and overcomes structural constraints, thus fulfilling

both the religious and socio-economic mandates of the mosque as envisioned in Islamic economic thought.

CONCLUSIONS

This study found that the implementation of knowledge management (KM) in mosques across Aceh has a measurable and positive impact on strengthening the human resource-based economy. Specifically, KM initiatives were associated with improved congregation understanding of economic programs, more efficient use of financial and human resources, the successful introduction of innovative programs, and higher levels of congregation satisfaction. The statistical analysis confirmed a significant positive relationship between KM attractiveness and economic strengthening, particularly in the areas of efficiency, effectiveness, innovation, and satisfaction. However, the relatively lower impact on quality indicators highlights an area that warrants further attention in both policy and practice.

The findings carry important implications for policy, practice, and academic research. Practically, they emphasize the need for a technology-based integrated KM system to enhance the administrative capacity of mosques. Collaboration between local religious authorities and Islamic financial institutions could support this goal through targeted training programs, funding schemes for innovation, and improved dissemination of economic and financial information to congregants. From a theoretical perspective, this study extends the existing literature by providing empirical evidence on KM's role within religious institutions and offering a model that can potentially be replicated in other socio-religious contexts.

Despite its contributions, the study has certain limitations. The geographic focus on Aceh means the results may not be fully generalizable to regions with different socio-cultural contexts. The reliance on quantitative survey methods may have limited the depth of insights into contextual challenges and success factors. Future research should consider multi-regional studies, as well as qualitative approaches such as in-depth interviews or focus group discussions, to capture richer perspectives on KM implementation. Addressing these gaps will help refine KM strategies for religious institutions and ensure they are both contextually relevant and operationally effective.

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