

Implementation of Confirmative Factor Analysis in Research on Prospering the Al Muhajirin Mosque

Effiyaldi

Universitas Dinamika Bangsa

Corresponding Author: Effiyaldi tanjung67@yahoo.co.id

ARTICLE INFO

Keywords: CFA, Leadership,
Transparency, Religiosity,
Economic, Prospering

Received : 12, December

Revised : 17, January

Accepted: 28, February

©2026 Effiyaldi : This is an open-
access article distributed under the
terms of the [Creative Commons](https://creativecommons.org/licenses/by-sa/4.0/)
[Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by-sa/4.0/).



ABSTRACT

A common problem in research is invalid and unreliable data. This study aims to measure and generate valid and reliable research data. Using the Confirmatory Factor Analysis method, the research data were found to be valid and reliable. The results of this study are expected to add to the knowledge of Confirmatory Factor Analysis.

INTRODUCTION

Mosques are important institutions for community development, social welfare, education, and economic empowerment in addition to being places of worship. Mosque prosperity is frequently studied in relation to efficient management techniques, financial governance, community involvement, and program quality in Indonesia and other Muslim-majority environments. Prior studies have brought attention to problems with mosque management, including conventional organizational structures, a lack of transparency, and inadequate program execution, all of which eventually impede mosque prosperity and community influence (Firman, 2023).

Numerous aspects of performance and management have been investigated in empirical research on mosque prosperity. For instance, studies on mosque operational performance show a strong correlation between good management and service quality, yet study on mosque financial management practices exposes irregularities in budgeting and fund utilization (Suarni et al., 2023). However, the majority of these research have used qualitative analysis, basic regression, or descriptive statistics without fully confirming measurement categories that capture abstract aspects of mosque success. Mosque success is influenced by congregational religiosity, information transparency, and leadership quality, according to prior research (Pahlevi et al., 2025), (Hamidi et al., 2025).

It has long been known that an organization's leadership has a major role in determining its performance (Canavesi & Minelli, 2022), (Deng et al., 2023), (van Dierendonck et al., 2024). In mosques, imams work as both organizational and spiritual leaders, and their inclusive leadership promotes involvement and contentment (*Mahazan Abdul Mutalib*, n.d.), (Jabarkhail, 2020), (Taufik Hidayat, 2024). Religious organizations' reputation, accountability, and dependability are all improved by information transparency (Dethier et al., 2024).

When paired with moral communication, transparency boosts trust and engagement (Mabillard & Zumofen, 2021), (Tacon et al., 2017). Prosocial behaviors like volunteering and almsgiving are encouraged by religion as a moral motivation sedekah (Jo Ann Tsang, 2021), (Zammit & Taylor, 2023), (Kaneez & Imtiaz, 2022), (Purwatiningsih et al., 2023). Participation in mosque events rises as a result (White et al., 2023). Economic factors also affect engagement; stability promotes altruistic behavior, whereas financial strain reduces involvement (Istan, 2022), (Fahmi, 2018), (Mutalib-Mutalib, 2023), (Hidayat, 2010).

The lack of thorough quantitative confirmation of the latent characteristics defining mosque success is a major research gap that is highlighted by these methodological limitations. However, some quantitative research employs methods like Partial Least Squares or Structural Equation Modeling (SEM) (e.g., in mosque performance study) (Asfia et al., n.d.). (Nihayah et al., 2025),, there is still a dearth of studies that use Confirmatory Factor Analysis (CFA) to determine whether indicators, such as program effectiveness, congregational participation,

financial transparency, and leadership quality, empirically reflect the theoretical constructs of mosque prosperity.

The application of CFA to validate a prosperity measuring model in the context of a particular mosque – Al Muhajirin Mosque – is what makes this study distinctive. The necessity to fortify the empirical base of mosque management research is the source of this study's urgency and scientific foundation. A validated measuring strategy gives stakeholders information on the most significant aspects of mosque profitability, boosts the dependability and generalizability of results, and gives mosque management a tool for making evidence-based decisions. Given the variety of roles mosques play in community development and the dearth of reliable tools in this field, this is especially crucial. Thus, the goal of this research is to assess and validate the latent factors that influence Al Muhajirin Mosque's success using Confirmatory Factor Analysis.

THEORETICAL REVIEW

A multivariate analysis technique called Confirmatory Factor Analysis (CFA) can be used to verify whether the developed measurement model supports the hypothesis (Maiyanti, 2009). Factor analysis is a multivariate technique designed to analyze correlations among many observed variables and to explore latent factors (Haruo Yanai, 2006), which, in order to ascertain the latent dimension structure, are subsequently gathered into fewer variables (G. David Garson, 2022). It is referred to as a factor. In order to get new variables or factors that represent multiple items or sub-variables that are observed variables or observer variables, confirmatory factor analysis (CFA) is purposefully formed based on theory and concepts. It is referred to as a factor. CFA and Exploratory Factor Analysis (EFA) are interconnected statistical techniques. Sometimes, when some concepts relation is to be tested, the researcher uses CFA to test a hypothetical model of the system he/she is trying to propose (Costa & Sarmiento, n.d.). The aim of this paper is to draw on the application of Confirmatory Factor Analysis (CFA) in Structural Equation Modeling (SEM), to test the validity and reliability of instruments in the field of education (Shahid Zeb et al., 2011).

METHODOLOGY

Al Muhajirin Mosque members from different neighborhood associations (Rukun Tetangga) in Jambi City served as respondents for this study. A sample of 156 respondents was used for the random data collection. Snowballing was the method used for sampling. A Likert scale and a freshly created Google Forms questionnaire that matched the research variables and indicators were used to gather data. Lisrel was used to process the data.

Several independent and dependent variables are used in this study. These variables include Leadership Style (X1), information transparency (X2),

religiosity (X3), economic necessity (X4), and prospering mosque (Y). Each variable uses an indicator to determine the item questionnaire.

RESULTS

Confirmatory Factor Analysis of Leadership Style Variables

The following figure illustrates the leadership style variable (X1) based on the results of confirmatory factor analysis.

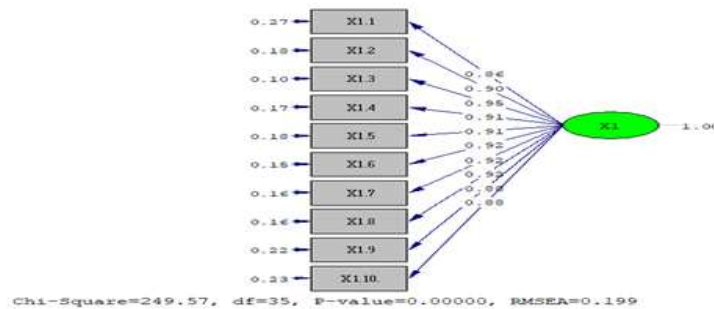


Figure 1. CFA Latent Variable of Leadership Style (X1)

The CFA Standardized Regression Weights table shows the strength of the relationship (factor loading) between the latent leadership style variable and the manifest variables or indicators of leadership style. The values displayed are standardized, so they are comparable and unaffected by the unit of measurement. Conceptually, a high factor loading indicates an indicator that is highly representative of the structure, while a low factor loading indicates an indicator that does not adequately explain the structure. According to general CFA standards, a score above 0.70 is considered excellent; a score between 0.50 and 0.69 is considered adequate/acceptable; and a score below 0.50 is considered poor and a candidate for elimination.

The methodological implications are as follows: If all indicators have loadings greater than 0.50 and are significant, then construct validity (convergent validity) is met and the leadership style construct is suitable for use in the next stage of analysis (SEM or structural regression). In the context of organizations or mosques, the theoretical implications are as follows:

The Goodness of Fit table is used to assess how well the measurement model (CFA) describes the empirical data; this ensures that leadership is not merely a normative construct, but is empirically measurable. This table answers two questions: whether the CFA leadership style model is appropriate (fits well) and whether the latent-indicator relationship is consistent with the field data.

Confirmatory Factor Analysis of Information Transparency Variables

The following figure illustrates the **Information Transparency** leadership variable based on the results of confirmatory factor analysis.

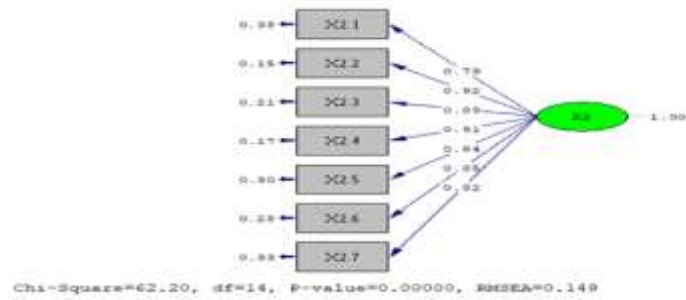


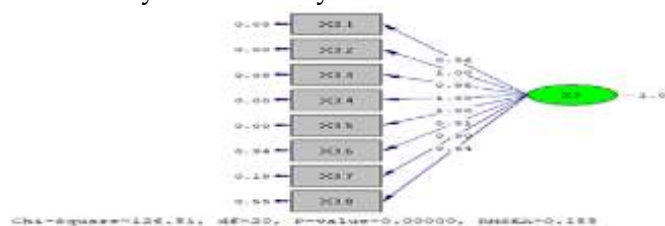
Figure. 2 Confirmatory Factor Analysis of Information Transparency Variables

Based on the general interpretation above, Substantive Meaning in Your Research: Indicators with high loading values indicate that the topic reflects the underlying concept of information transparency, meaning respondents consistently associated the questions with their views on transparency. Indicators with low loading values indicate that the topic is less representative and may not fit your theoretical model. This is crucial because CFA assesses theoretical and empirical fit in addition to statistical analysis. Core analysis: These values ensure the measurement instrument is psychometrically valid, meaning that each indicator you use actually measures what it is supposed to measure.

Goodness of Fit (GOF) indicates how well your CFA model fits the real-world data. CFA evaluates whether your proposed factor structure adequately explains the respondent data. Principal Function Indices and Their Interpretation: CMIN/DF (χ^2/df) Overall model test ≤ 3 (fit) GFI/AGFI Proportion of variance explained by the model ≥ 0.90 CFI/TLI Model comparison with the null model ≥ 0.90 RMSEA Error of approximation ≤ 0.08 (fit) If most of the indices meet the criteria, then your CFA model is appropriate or fits. Substantive meaning: Goodness of Fit is not just a number; it indicates the theoretical fit of the measurement model to the empirical data. A good model fit means that you have established the indicator-construct structure psychometrically correctly. This is important because CFA is a prerequisite stage before conducting SEM or testing the relationships between structural variables.

Confirmatory Factor Analysis of Level of Religiosity Variables

The following figure illustrates the Level of Religiosity variable based on the results of confirmatory factor analysis.



Source: Processed data

Figure. 3 Confirmatory Factor Analysis of Level of Religiosity Variables

Based on the guidelines and explanations that have been discussed in the leadership style and information transparency variables above, the interpretation for the religiosity level variable can be explained as follows:

Statistically, high factor loadings indicate convergent validity, meaning that the items you use are indeed centered on the latent construct of religiosity. In other words, these indicators are not simply random questions; they are truly strongly correlated with the concept of religiosity you are measuring. The CFA results show that all indicators have factor loadings above 0.50, with values ranging from 0.640 to 1.000. This value is higher than the minimum threshold recommended in CFA analysis, indicating that all indicators can be considered convergent. Specifically: Indicators with very high loadings (≥ 0.90), such as X3.1, X3.2, X3.3, X3.4, X3.5, and X3.7, indicate that the aspects of religiosity measured by these indicators constitute the primary dimensions of the religiosity construct. Indicators X3.6 (0.810) and X3.8 (0.640) are still considered valid because they meet the minimum criteria. However, their contribution is relatively small compared to the other indicators. This suggests that these indicators represent a more contextual or contextual variable of religiosity among respondents.

The level of internal consistency is very high, with a combined reliability (CR) value of 0.986, well above the minimum limit of 0.70. Meanwhile, the Average Variance Extracted (AVE) value of 0.901 indicates that the Religiosity Level construct can explain more than 90% of the indicator's variance, indicating that this construct has very strong convergent validity. This indicates that the religiosity indicators have excellent measurement stability.

Religiosity is often considered a complex, multidimensional structure consisting of beliefs, religious practices, spiritual experiences, and religious commitment. Therefore, it is of great theoretical importance. CFA ensures that empirical data supports the theory. The Goodness of Fit Index (GFI) determines how well the overall CFA model fits the observed data. This indicates that we should look not only at individual items but also at the overall structure of the model to see if it conforms to the expected pattern of inter-item relationships.

According to Goodness of Fit: empirically, the model in this study is theoretically sound, including the relationships between indicators and the model is neither too specific (having too many parameters) nor too specific (having a claim structure that is inconsistent with the evidence). Theoretically, this indicates that the religiosity instrument in this study is not only valid in terms of items but also has a good structure, making it suitable for further causal analysis.

Confirmatory Factor Analysis of Economic Needs of Variables

The following figure illustrates the Economic Needs Level variable based on the results of confirmatory factor analysis.

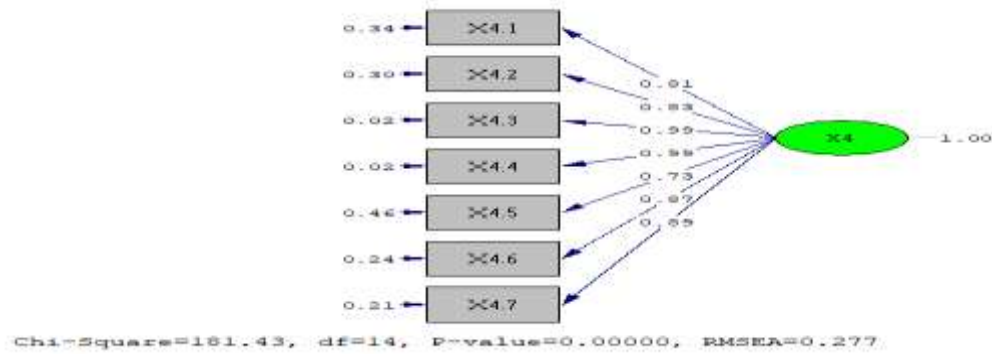


Figure 4. Confirmatory Factor Analysis of Economic Needs Variables

All of the variables that make up the Economic Needs variable (X4) have high standardized factor loading values, above the minimum limit of 0.50, according to the CFA results. Each indicator is able to strongly represent the latent construct of economic needs, as evidenced by the factor loading values, which range from 0.730 to 0.990.

The substantial association between the indicators and the latent construct being assessed is seen in the high factor loading values, indicating that the Economic Needs variable's convergent validity has been satisfactorily met. This suggests that the statement items used to gauge the respondents' financial demands are pertinent and reliable.

A very high degree of internal consistency is indicated by the Construct Reliability (CR) rating of 0.977, which is significantly higher than the minimum criterion of 0.70. Furthermore, the minimum criteria of 0.50 is exceeded by the Average Variance Extracted (AVE) value of 0.858. According to this interpretation, more than 85% of the indicator variance may be explained by the latent construct rather than measurement error, and the Economic Needs construct has great measurement stability. As a result, the Economic Needs variable in this study model has excellent measurement quality in addition to being dependable.

Because the chi-square test is highly sensitive to the number of respondents, even though the chi-square probability value ($p = 0.00$) indicates a poor fit, this condition is nevertheless acceptable in SEM analysis, particularly when the sample size is reasonably big. As a result, it is more reasonable to base model evaluation on alternate fit indices, such as incremental and absolute fit indices, which collectively show that the Economic Needs measurement model satisfies the requirements for excellent model feasibility. This interpretation demonstrates that the Economic Needs construct has been empirically well defined and is prepared for usage in the context of the research under investigation to explain respondent behavior or decisions.

Confirmatory Factor Analysis of Prospering the Mosque of Variables

All of the indicators that comprise the variable of Prospering Mosques (Y) have very high standardized factor loading values, which fall between 0.860 and 0.970, according to the CFA results. A very strong association between the indicators and the latent construct is shown by all of these values exceeding the

minimal limit of 0.50, with the majority of them exceeding 0.70. This result demonstrates that every indication (Y1–Y9) may reliably and significantly convey the idea of thriving mosques. Therefore, it can be said that all of the measurement items are worthy of being kept in the study model and that the convergent validity of the variable Prospering Mosques has been strongly met.

A very high degree of internal consistency is indicated by the Construct Reliability (CR) value of 0.988, which is significantly higher than the suggested criterion (≥ 0.70). Additionally, the Average variation Extracted (AVE) value of 0.905 shows that the latent construct of Mosque Prosperity accounts for over 90% of the indicator variation, with measurement error accounting for the remaining portion.

The Mosque Prosperity variable has very strong measurement reliability and stability, as evidenced by these extremely high CR and AVE values, which also show that the instrument used actually measures the intended idea consistently.

Even though a χ^2 significance probability of 0.05 is considered poor fit, this condition is nonetheless acceptable in SEM analysis since the chi-square test is very sensitive to sample size and model complexity. Therefore, other fit indices are a better foundation for assessing model applicability because they typically demonstrate that the measurement model of the Mosque Prosperity variable has a very good level of fit.

In order for the idea of mosque prosperity to be used as the primary dependent variable in explaining the impact of other factors in the study model, this interpretation verifies that the concept has been empirically well defined, encompassing characteristics that are conceptually and statistically important.

DISCUSSION

Confirmatory Factor Analysis of Leadership Style Variables

The purpose of this analysis was to determine whether the observed indicators accurately represent the theoretically proposed latent constructs.

The results of the standardized regression weights indicated that each metric exhibited satisfactory factor loadings, exceeding the commonly accepted threshold of 0.50. This finding indicates convergent validity, as each indicator significantly contributed to the measurement of the Leadership Style construct.

Next, several fit indices were used to assess the overall fit of the measurement model. The results indicated that most model fit criteria, such as CMIN/DF, GFI, AGFI, CFI, TLI, and RMSEA, met the recommended threshold values. This indicates that the proposed measurement model fits the empirical data well.

Overall, the CFA results confirm that the Leadership Style construct is valid and reliable, and the measurement model is suitable for further structural analysis. The validated constructs provide a strong foundation for investigating the structural relationships among variables in the proposed research model.

To verify the measurement model of the Leadership Style construct, a Confirmatory Factor Analysis (CFA) was conducted. This relates to the study of (Alias et al., 2015). This study demonstrates how CFA is used to verify the structure of the leadership construct by creating and validating a leadership ability evaluation tool with CFA, as well as reporting related metrics such as CFI,

TLI, and RMSEA. Both evaluate the structure related to leadership so that it can be compared with its structural components, CFA is used to evaluate the accuracy of leadership measurement indicators. In relation to the research of (Andino-González et al., 2025a), she asserts that the Goodness of Fit index is a conventional scientific practice for instrument validation and explains how CFA ensures the quality of measurement of constructs such as management competencies (including Leadership Style). The study reviewed the CFA methodology in several management studies and included the use of cut-offs in the GFI, AGFI, CFI, and RMSEA for construct validity. Furthermore, the method used by CFA to assess the unidimensionality of organizational structure and structure using its fit indices is relevant to research conducted by (Haqiqi Rafsanjani, 2022). The Unidimensional Pillar Indicators of Islamic Banking Development were measured through Confirmatory Factor Analysis (CFA), a type of factor analysis used to measure construct indicators in an economic or organizational context.

Confirmatory Factor Analysis of Information Transparency Variables

This study is pertinent to Rosima Alias's (2015) research since it utilizes the same goodness of fit index as you and focuses on leadership and leadership style measurement. It may also be used as a reference if you wish to compare the results of your CFA instrument with studies conducted abroad. This study creates a model for measuring leadership style and employs CFA to validate its indicator structure, which includes CFI, TLI, and RMSEA as fit indices.

In relation to the research of (Andino-González et al., 2025), she asserts that the Goodness of Fit index is a conventional scientific practice for instrument validation and explains how CFA ensures the quality of measurement of constructs such as management competencies (including Leadership Style). The study reviewed the CFA methodology in several management studies and included the use of cut-offs in the GFI, AGFI, CFI, and RMSEA for construct validity. This research is relevant to Ismail Alviano's (2022) research because it provides an example of CFA's applicability in the context of local psychometric measurement. Furthermore, the CFA structure can be used for comparison in social and organizational research in Indonesia. This study assessed psychological instruments in Indonesia using CFA and found all instruments to be valid and applicable.

Confirmatory Factor Analysis (CFA) was used to evaluate the validity of the measurement model for the Information Transparency construct. The purpose of this analysis was to ascertain whether the observed indicators adequately represent the latent construct as theoretically defined and to evaluate the overall fit of the model to the empirical data. The CFA results indicated that each indicator exhibited adequate standardized factor loadings, exceeding the recommended minimum threshold of 0.50. This finding suggests that each indicator significantly aided in measuring the Information Transparency construct.

Based on the high standardized regression weights, the indicators consistently reflected important aspects of transparency, such as openness,

clarity, accessibility, and data accuracy, as perceived by respondents. This suggests that respondents interpreted the measurement items in a manner consistent with the theoretical concept of information transparency.

From a psychometric perspective, the satisfactory number of factor loadings indicates the construct's convergent validity. This suggests that the indicators align with the underlying construct, supporting the theoretical notion that information transparency is a coherent and measurable latent variable.

Several fit indices were used to evaluate the overall adequacy of the measurement model. The results indicate that most of the key fit indices meet or exceed the recommended threshold values, including CMIN/DF, GFI, AGFI, CFI, TLI, and RMSEA. Meeting these criteria indicates that the proposed CFA model provides an acceptable representation of the empirical data. In other words, the implied covariance structure of the theoretical model is consistent with the data provided by respondents.

Most importantly, acceptable fit results indicate that measurement error is within tolerable limits and that the relationship between the latent construct and its indicators is clear. This suggests that the model is more robust because it is neither overfitting nor underspecified.

The CFA results provide strong empirical support for the validity of the Information Transparency concept in the institutional and organizational contexts examined in this study. The validated measurement model demonstrates that transparency is not merely a normative construct but also one that can be accurately measured through observable indicators.

The Information Transparency construct can also be confidently used in subsequent structural analyses after constructing an appropriate measurement model. This ensures that any tested causal relationships involving this construct are based on a robust and reliable measurement basis.

Confirmatory Factor Analysis of Information Level of Religiosity Variables

In terms of indicator strength, internal consistency, and overall model fit, the Level of Religiosity construct meets all the key requirements for construct validity, according to the CFA results. The religiosity indicators demonstrate the ability to form a consistent, stable, and coherent latent structure. Thus, religiosity can be operationalized quantitatively without losing its conceptual meaning.

These results support the notion that religiosity is an empirically measurable psychosocial variable and not simply a normative idea or concept. Furthermore, the success of this CFA model demonstrates that the religiosity measurement instrument used in this study was appropriately designed and aligned with contemporary theoretical frameworks on religiosity, particularly those that consider religiosity as a complex construct with multiple dimensions but are structurally integrated. Therefore, the level of religiosity can be used legitimately and scientifically for further analysis to examine its influence on other variables and as a moderating or mediating variable in the research model.

The CFA results indicate that the Level of Religiosity construct meets construct validity requirements, both in terms of indicator strength and overall model fit. There is evidence that religiosity indicators have the ability to generate

consistent and consistent latent concepts. These results align with previous research using CFA to measure religiosity. One example is the validation of the Central Religiosity Scale (CRS), which demonstrated that religiosity is a complex construct with multiple dimensions but is also structurally integrated. Research Penelitian (Huber & Huber, 2012), Becomes the main reference in measuring multidimensional religiosity with CFA (belief, practice, experience, knowledge). (Purnomo et al., 2017), Shows the application of CFA of religiosity in the Indonesian context. (Abdullah et al., 2023), Example of CFA of religiosity in the Indonesian Muslim population. (Lemos et al., 2019), supports the structure of cross-cultural religiosity using CFA.

The idea that religiosity can be statistically operationalized with high levels of validity and reliability is supported by these findings. Methodologically, this CFA model's performance shows that the study's instrument for measuring religiosity was thoughtfully created and in line with the theoretical framework. As a result, it is acceptable to employ the religiosity variable in subsequent analyses for both validating the structural model and examining its causal linkages with other research variables.

Confirmatory Factor Analysis of Information Economic Needs

The study's findings demonstrate the high validity and reliability of the economic requirements indicators, demonstrating the importance of economic factors in comprehending respondents' choices about their financial conduct. In Islamic economics literature, economic necessities serve as the foundation for both individual consumption behavior and decision-making focused on societal contribution, including donations to places of worship like mosques.

According to research (Rarasati & Priyadi, 2024), mosques have a great deal of potential to contribute to the economic growth of their communities, especially through the efficient administration of zakat, infaq, and sedekah (alms) for the welfare and economic empowerment of the community. This conclusion is consistent with the study's findings, which show the strength of the economic needs construct because, in theory, a person's financial situation greatly influences their capacity to engage in and contribute to socioreligious activities like mosque construction.

Several contemporary studies emphasize that mosques are not only places of worship but also institutions for community empowerment. Research on the role of mosques in community economic empowerment shows that mosques can facilitate economic activities such as empowering MSMEs, entrepreneurship training, or the formation of mosque-based cooperatives. For example, case studies show that mosques can organize creative economy programs and empower millennials, encouraging the economic involvement of young people within the mosque environment masjid. (Syaripudin et al., 2024).

This strongly aligns with this study's findings that economic needs are a significant construct in community behavior. When economic needs are understood and addressed through financial literacy, business opportunities, or access to mosque-based capital, individuals' motivation to participate in productive economic activities—including contributions to the mosque—will

increase. In practice, this makes the mosque not only an object of spiritual consumption but also an active participant in community economic empowerment.

Other research also confirms that mosque-based empowerment strategies have been used to improve the economic well-being of the community, including through entrepreneurship assistance programs for mustahik (zakat recipients) or MSME training. For example, a field study on inclusive mosques and economic empowerment showed that mosques play a crucial role in increasing financial inclusion through zakat and waqf instruments to reduce poverty, improve social welfare, and strengthen community cohesion (Fahmi et al., 2023).

This comparison demonstrates that your research findings do not stand alone, but are part of a broader academic trend that considers the role of mosques as agents of community economic empowerment. By understanding the economic needs of the community – through empirically valid constructs like the ones you discovered – empowerment programs such as productive waqf, mosque-based SMEs (Small and Medium Enterprises), or entrepreneurship training can be designed more effectively.

Beyond ceremonial worship, the idea of mosque prosperity encompasses enhancing the congregation's financial well-being through efficient and financially sustainable mosque management. According to research on the function of Mosque Prosperity Councils, for instance, mosque organizations can create a foundation of economic opportunity and solidarity for neighboring communities, including through programs that empower women and young people (Kartika et al., 2024).

In line with this, the literature on Economic Revitalization Through Mosques emphasizes that mosques have a strategic position to improve the economic well-being of the community through integrated empowerment functions oriented toward community development (Maulidizen et al., 2024). Thus, there is an empirical and conceptual relationship between individual economic needs and efforts to improve mosque prosperity:

Confirmatory Factor Analysis of Information Economic Needs

The study's findings demonstrate that a number of reliable measures are used to quantify mosque prosperity in a valid and reliable manner. Theoretically, the idea of mosque prosperity includes not only religious elements like regular worship or congregational involvement in spiritual activities, but also the mosque's contribution to the community's overall economic well-being – a viewpoint that is becoming more and more popular in Islamic economics and community development studies.

In addition to being houses of worship, mosques offer strategic potential as hubs for the community's economic empowerment, according to recent scholarly studies. sekitarnya (Rarasati & Priyadi, 2024) show how mosques can boost the economic potential of nearby communities by empowering micro, small, and medium-sized businesses (MSMEs) through the administration of zakat, infaq, and sadaqah.

The conclusion that mosques can be a vehicle for economic empowerment is supported by a number of empirical studies:

1. According to research Penelitian (Hasibuan & Muniruddin, 2025), the Muhammadiyah Taqwa mosque greatly enhanced the financial well-being of its members by implementing an economic empowerment program that included community fund management, sharia cooperatives, and skill training.
2. According to sekitar (Komarudin et al., 2024), maximizing mosque resources, including social capital, human resources, and ZISWAF finances, promotes the local economy.
3. According to other research, mosques can contribute more broadly to community economic empowerment through sharia-compliant organizations like Baitul Maal wa Tamwil (BMT), which give congregations and the local community access to business funding sekitar (Komarudin et al., 2024).

These results are in line with the study's conclusions that the Mosque Prosperity variable has a robust empirical structure, suggesting that the indicators employed are pertinent in characterizing the ways in which mosques support local economic empowerment.

Additional study demonstrates that mosques provide a variety of social and economic purposes in addition to conventional prayer, such as education, public health services, and assistance for members' financial well-being: These findings are consistent with the results of this study that the Mosque Prosperity variable has a strong empirical structure – indicating that the indicators used are relevant in describing how mosques contribute to community economic empowerment.

1. In keeping with the idea of community-based economic empowerment, Faizal et al. (2023) stress that mosques, as hubs of social and economic activity, have the ability to raise community standards of living.
2. According to a review of the literature by Oleh oleh (Fahmi et al., 2023), inclusive mosques—mosques that place a high priority on financial inclusion through waqf, zakat, and social services—can boost social cohesion and economic empowerment in urban settings.

This comparison shows that mosque prosperity as an empirical construct includes both religious activities and the mosque's engagement in welfare economics, which empowers the congregation and the larger community.

This comparison demonstrates that mosque prosperity as an empirical construct encompasses not only religious activities but also the mosque's involvement in welfare economics, leading to the empowerment of the congregation and the wider community.

Research showed how mosque institutions can be used to manage zakat, infaq, and alms in order to increase congregations' economic ability through business training and assistance for MSMEs, which in turn promotes community wealth. Furthermore, through Sharia-based cooperative economic empowerment and community fund management, mosques serve as economic powerhouses for communities, according to research. The metrics for Mosque Prosperity are

empirically robust, which suggests that mosques can contribute to community economic well-being beyond their traditional religious roles. This empirical reasoning is consistent with your CFA findings.

The metrics for Mosque Prosperity are empirically robust, which suggests that mosques can contribute to community economic well-being beyond their traditional religious roles. This empirical reasoning is consistent with your CFA findings. demonstrate how the administration of zakat, infaq, and sadaqah through mosque institutions can be used to enhance congregations' economic ability, for example, by providing MSMEs with support and business training, which in turn promotes community wealth.

Thus, this empirical justification aligns with your CFA findings that the indicators for Mosque Prosperity are empirically robust—suggesting that mosques can contribute to community economic well-being beyond their traditional religious functions. Rarasati Indin

Additionally, through Sharia-based cooperative economic empowerment and community fund management, research reveals that mosques play a role as a communal economic powerhouse. The metrics for Mosque Prosperity are empirically robust, which suggests that mosques can contribute to community economic well-being beyond their traditional religious roles. This empirical reasoning is consistent with your CFA findings.

This empirical rationale is therefore consistent with the CFA findings of this study, which show that the Mosque Prosperity indicators are empirically strong, suggesting that mosques can serve communities' economic needs in addition to their customary religious purposes.

CONCLUSIONS AND RECOMMENDATIONS

The following conclusions can be made in light of the debate above:

1. This study uses Confirmatory Factor Analysis (CFA) in the Al Muhajirin Mosque to validate the construct "Masjimurkan Masjid" (Mosque Prosperity). The findings of the analysis show that the created measurement model satisfies the requirements for reliability and statistical validity, giving the construct a solid empirical foundation.
2. The factor loadings for the variables of economic demands, religion, information transparency, leadership style, and "Masjimurkan Masjid" (Mosque Prosperity) are all higher than the suggested minimal limit. Convergent validity is demonstrated by the fact that each indicator consistently and accurately captures the latent concept being measured.

FURTHER STUDY

This study uses a small sample size, but the results of the analysis show that the measurement model developed has met the criteria for statistical validity and reliability.

ACKNOWLEDGMENT

Many people helped make this research possible. As a result, I would like to thank:

1. The Universitas Dinamika Bangsa Rectorate for making this study possible.
2. My spouse, kids, and other family members for their encouragement and support during this study.
3. My coworkers who have supported me during this research.

REFERENCES

- Abdullah, S., Warsiyah, W., & Ju'subaidi, J. (2023). Developing a religiosity scale for Indonesian Muslim youth. *REID (Research and Evaluation in Education)*, 9(1), 73–85. <https://doi.org/10.21831/reid.v9i1.61201>
- Alias, R., Ismail, M. H., & Sahiddan, N. (2015). A Measurement Model for Leadership Skills Using Confirmatory Factor Analysis (CFA). *Procedia - Social and Behavioral Sciences*, 172, 717–724. <https://doi.org/10.1016/j.sbspro.2015.01.424>
- Andino-González, P., Vega-Muñoz, A., Salazar-Sepúlveda, G., Contreras-Barraza, N., Lay, N., & Gil-Marín, M. (2025a). Systematic Review of Studies Using Confirmatory Factor Analysis for Measuring Management Skills in Sustainable Organizational Development. In *Sustainability (Switzerland)* (Vol. 17, Issue 6). Multidisciplinary Digital Publishing Institute (MDPI). <https://doi.org/10.3390/su17062373>
- Andino-González, P., Vega-Muñoz, A., Salazar-Sepúlveda, G., Contreras-Barraza, N., Lay, N., & Gil-Marín, M. (2025b). Systematic Review of Studies Using Confirmatory Factor Analysis for Measuring Management Skills in Sustainable Organizational Development. In *Sustainability (Switzerland)* (Vol. 17, Issue 6). Multidisciplinary Digital Publishing Institute (MDPI). <https://doi.org/10.3390/su17062373>
- Asfia, A., Herindar, E., & Azqia, H. (n.d.). *Human Resource Management and Mosque Performance: A SMART-PLS*. <http://journals.smartinsight.id/index.php/ERP>
- Canavesi, A., & Minelli, E. (2022). Servant Leadership: a Systematic Literature Review and Network Analysis. *Employee Responsibilities and Rights Journal*, 34(3), 267–289. <https://doi.org/10.1007/s10672-021-09381-3>
- Costa, V., & Sarmiento, R. (n.d.). *Confirmatory Factor Analysis A Case study*.
- Deng, C., Gulseren, D., Isola, C., Grocutt, K., & Turner, N. (2023). Transformational leadership effectiveness: an evidence-based primer. *Human Resource Development International*, 26(5), 627–641. <https://doi.org/10.1080/13678868.2022.2135938>
- Dethier, F., Delcourt, C., & Dessart, L. (2024). Donor Perceptions of Nonprofit Organizations' Transparency: Conceptualization and Operationalization.

- Nonprofit and Voluntary Sector Quarterly*, 53(5), 1230–1260.
<https://doi.org/10.1177/08997640231211212>
- Fahmi, R. A. (2018). ENHANCING THE ECONOMIC ROLE OF THE MOSQUE THROUGH EMPOWERMENT A Case Study in Yogyakarta City. *E-Mabis: Jurnal Ekonomi Manajemen Dan Bisnis*, 19(1). <https://doi.org/10.29103/e-mabis.v19i1.278>
- Fahmi, R. A., Kyai, J. L., Abidin, H. Z., & Rochmiatun, E. (2023a). MOSQUE-BASED ECONOMIC EMPOWERMENT IN THE MALAY WORLD: Views of Ibnu Khaldun's Asabiyah and Malik Bennabi's Civilization Theories (Vol. 29).
- Fahmi, R. A., Kyai, J. L., Abidin, H. Z., & Rochmiatun, E. (2023b). MOSQUE-BASED ECONOMIC EMPOWERMENT IN THE MALAY WORLD: Views of Ibnu Khaldun's Asabiyah and Malik Bennabi's Civilization Theories (Vol. 29).
- Firman, B. (2023). *Problematika Manajemen Masjid Sebagai Pusat Peradaban Ummat Dan Solusinya di Kota Balikpapan*. 07(02).
- G. David Garson. (2022). *Factor Analysis and Dimension Reduction in R*. <https://doi.org/10.4324/9781003279693/factor-analysis-dimension>
- Hamidi, M. L., Setiawan, G., & Asutay, M. (2025). The quest for sustainable mosques: A paradigm shift with the quadruple bottom line framework. *Sustainable Futures*, 9. <https://doi.org/10.1016/j.sftr.2025.100588>
- Haqiqi Rafsanjani. (2022). *Confirmatory Factor Analysis (CFA) Untuk Mengukur Unidimensional Indikator Pilar Penhembangan Perbankan Syariah di Indonesia*.
- Haruo Yanai, M. I. (2006). *Factor Analysis*.
- Hasibuan, B. A. M., & Muniruddin, M. (2025). Mosque-Based Community Empowerment in Improving the Economy of the Muhammadiyah Taqwa Mosque Dolok Masihul, Serdang Bedagai Regency. *Amalee: Indonesian Journal of Community Research and Engagement*, 6(1), 217–228. <https://doi.org/10.37680/amalee.v6i1.6237>
- Hidayat, A. (2010). *Transparansi Penyelenggaraan Pelayanan Publik Di Indonesia*. www.untagjakarta.ac.id
- Huber, S., & Huber, O. W. (2012). The Centrality of Religiosity Scale (CRS). *Religions*, 3(3), 710–724. <https://doi.org/10.3390/rel3030710>
- Istan, M. (2022). Analysis of Mosque Financial Management in the Development of Mosque Funds in Indonesia. *International Journal of Multicultural and Multireligious Understanding*, 9(12), 316. <https://doi.org/10.18415/ijmmu.v9i12.4246>
- Jabarkhail, S. (2020). Servant leadership in the context of mosque: A qualitative case study of muslim women's perspectives. *Administrative Sciences*, 10(3). <https://doi.org/10.3390/admsci10030072>
- Jo Ann Tsang. (2021). *Prosociality and Religion*.

- Kaneez, S., & Imtiaz, N. (2022). Effect of gender and levels of religiosity on prosocial behaviour of youth. *International Journal of Health Sciences*, 2906–2917. <https://doi.org/10.53730/ijhs.v6ns7.12300>
- Kartika, M., Agustiar, M., Sofia Ardelia, A., Mubaraq, A., Laksamana, R., Studi Ekonomi Islam, P., Ekonomi dan Bisnis, F., & Tanjungpura Pontianak, U. (2024). PERAN DEWAN KEMAKMURAN MASJID DALAM MEMBANGUN SOLIDARITAS DAN EKONOMI UMAT. *Communnity Development Journal*, 5(1), 2647–2651. <https://lakmns.org.my/ms/>
- Komarudin, M., Mardoni, Y., Zulfahmi, Suhartono, Munawar, W., & Pratomo, M. R. G. (2024). Pendirian BMT Berbasis Masjid Sebagai Lembaga Pemberdaya Ekonomi Masyarakat. *ALMUJTAMAE: Jurnal Pengabdian Masyarakat*, 4(3), 240–249. <https://doi.org/10.30997/almujtamae.v4i3.16354>
- Lemos, C. M., Gore, R. J., Puga-Gonzalez, I., & LeRon Shults, F. (2019). Dimensionality and factorial invariance of religiosity among Christians and the religiously unaffiliated: A cross-cultural analysis based on the International Social Survey Programme. In *PLoS ONE* (Vol. 14, Issue 5). Public Library of Science. <https://doi.org/10.1371/journal.pone.0216352>
- Mabillard, V., & Zumofen, R. (2021). Transparency and Accountability – The Case of Public Procurement Practices in Switzerland. *Public Works Management and Policy*, 26(2), 95–114. <https://doi.org/10.1177/1087724X19898699>
- Mahazan Abdul Mutalib. (n.d.).
- Maiyanti. (2009). *Aplikasi Analisis Faktor Konfirmatori untuk Mengetahui Hubungan Peubah Indikator dengan Peubah Laten yang Mempengaruhi Prestasi Mahasiswa di Jurusan Matematika FMIPA UNSRI*. 12.
- Maulidizen, A., Safa'ah, A., Maghfirah, Johari, & Rizapoor, H. (2024). Economic Revitalization Through Mosques: Enhancing Community Well-Being In Indonesia. *International Journal of Islamic Business and Economics (IJIBEC)*, 8(1), 41–56. <https://doi.org/10.28918/ijibec.v8i1.7006>
- Mutalib-Mutalib, A. A. , & N. (2023). *The Community Economic Empowerment Through Mosques in Bone Regency*.
- Nihayah, U., Umami, R., Syafik Mursid, A., & Fahmi Azizy, D. (2025). Mosque Management for the Prosperity of the Congregation in Mosque Typology in Kendal Regency, Community Empowerment Perspective. *Prosperity: Journal of Society and Empowerment*, 5(2), 136–158. <https://doi.org/10.21580/prosperity.2025.5.2.25673>
- Pahlevi, R. W., Warsono, S., & Setiyono, B. (2025). Conceptual paper on the relationship between mosque performance, financial management, and

- governance in Daerah Istimewa Yogyakarta, Indonesia. *Cogent Business and Management*, 12(1). <https://doi.org/10.1080/23311975.2024.2435599>
- Purwatiningsih, A. P., Rahmadieni, R. Y., Setyawati, H. A., & Karim, B. A. (2023). Do Gender, Financial Income, And Religiosity Influence Indonesian's Donations? *International Journal Ihya' 'Ulum al-Din*, 25(1), 13–32. <https://doi.org/10.21580/ihya.25.1.15286>
- Rarasati, I., & Priyadi, U. (2024a). Empowering MSMEs: The Role of Mosques in Community Economic Development. *Shirkah: Journal of Economics and Business*, 9(3), 397–410. <https://doi.org/10.22515/shirkah.v9i3.566>
- Rarasati, I., & Priyadi, U. (2024b). Empowering MSMEs: The Role of Mosques in Community Economic Development. *Shirkah: Journal of Economics and Business*, 9(3), 397–410. <https://doi.org/10.22515/shirkah.v9i3.566>
- Suarni, A., Wahyuni, S., & Nurlina, N. (2023). Analysis of Mosques Financial Management Practices in Gowa Regency, Indonesia. *Ratio: Reviu Akuntansi Kontemporer Indonesia*, 4(2), 102. <https://doi.org/10.30595/ratio.v4i2.18047>
- Syaripudin, E. I., Raito, R., Aliyah, S., Gaussian, G., & Sunarsa, S. (2024). Mosque As the Center of Economic Empowerment of the Millennial Generation in Garut Regency. *Indonesian Journal of Islamic Economics and Finance*, 3(2), 29–40. <https://doi.org/10.37680/ijief.v3i2.5386>
- Tacon, R., Walters, G., & Cornforth, C. (2017). Accountability in Nonprofit Governance: A Process-Based Study. *Nonprofit and Voluntary Sector Quarterly*, 46(4), 685–704. <https://doi.org/10.1177/0899764017691637>
- Taufik Hidayat, K. H. R. F. R. (2024). *Taufik Hidayat, Kodar Hudiwasono, Rieny Fadhillah Rahmi*.
- van Dierendonck, D., Lv, F., & Xiu, L. (2024). Servant leadership, meaningfulness and flow: an upward spiral. *Journal of Positive Psychology*. <https://doi.org/10.1080/17439760.2024.2427578>
- White, K. M., Starfelt Sutton, L. C., & Zhao, X. (2023). Charitable donations and the theory of planned behaviour: A systematic review and meta-analysis. *PLoS ONE*, 18(5 May). <https://doi.org/10.1371/journal.pone.0286053>
- Zammit, I., & Taylor, L. K. (2023). A systematic review of the association between religiousness and children's prosociality. In *Religion, Brain and Behavior* (Vol. 13, Issue 4, pp. 420–442). Routledge. <https://doi.org/10.1080/2153599X.2022.2131892>