



Communication Strategy and Developmen of Hybrid Organizational Culture at Ar Rahmah Mosque Surabaya

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Abstract

Masjid Ar Rahmah Surabaya adopts a hybrid organizational model that integrates Islamic values with modern management systems across four main sectors: da'wah, education, social services, and economy. This mosque functions not only as a place of worship but also as a center for community empowerment, implementing various programs based on Islamic principles. This study aims to analyze organizational culture development strategies that maintain synergy among units without causing fragmentation or internal conflicts. Using a qualitative approach, this research applies Edgar Schein's theory to identify organizational culture at three levels: artifacts, espoused values, and underlying assumptions. The findings indicate that the implementation of the KHIDMAH culture (Collaborative, Humanistic, Integrity, Dedication, Moderate, Adaptive, Harmonious) plays a crucial role in fostering a productive, sustainable, and cohesive work environment. Strategies such as strengthening a shared vision, enhancing human resource synergy, implementing complementary practices among units, and promoting continuous organizational learning ensure that each unit contributes effectively toward the mosque's grand mission: producing mosque imams at the Asia-Pacific level. With this model, Masjid Ar Rahmah has successfully become financially independent while serving as a center for da'wah and community empowerment, achieving a strong competitive position both nationally and internationally.

Keywords: Organizational culture, hybrid Organization, Mosque Management

Introduction

Mosques in Indonesia have a very important role in people's lives, not only as places of worship but also as centers of social, educational, and empowerment activities.¹ As a religious institution, the mosque is not only a place of prayer, but also carries out the function of da'wah in spreading Islamic teachings and building the character of the people. In addition, the mosque has a significant social role, such as providing assistance to underprivileged communities, conducting health counseling, and organizing educational programs to improve the quality of human resources. Thus, the mosque functions as an institution that not only teaches spiritual values but also plays a role in building social welfare.²

In its development, many mosques in the modern era began to manage additional units such as social, educational, and economic in order to strengthen its contribution to

¹ Muhammad Anfaul Ulum, Ahmad Faiz Khudlari Thoha, dan Yoga Prakusya Pratama, "Strategi Pengembangan Budaya Organisasi Surau Duta Munzalan Jakarta," *Idarotuna* 6, no. 1 (2024): 65, <https://doi.org/10.24014/idarotuna.v6i1.25383>.

² Nurhasanah, "Definisi Masjid Menurut MUI (Menurut Majelis Ulama Indonesia)," Reda Samudra.id, 2024.

society.³ The mosque's social units generally focus on community services, such as food aid distribution and humanitarian programs, while educational units organize religious and skills classes for the younger generation. On the other hand, business units, such as convenience stores or catering services, not only aim to generate income but also support the mosque's activities independently.⁴ However, the integration of these various functional units creates management challenges, which demand a strong management system and organizational culture for the harmonious operation of the mosque. Therefore, a deeper understanding of the mosque's organizational pattern is important to ensure its sustainability and effectiveness in carrying out its various functions.

Ar Rahmah Surabaya Mosque is one example of a mosque that has successfully developed various functional units to meet the needs of the wider community.⁵ The mosque has four main areas, namely da'wah, social, education, and economy. The da'wah sector includes the mosque program as well as Kuffah (Ar Rahmah Muslim study), while the social sector consists of Baitul Maal Ar Rahmah and Rumah Sehat Ar Rahmah. In the education sector, the mosque manages STIDKI Ar Rahmah and TPQ Makkah and Madinah. Meanwhile, the economic sector includes various business units, such as Ar Rahmah Catering, Ar Rahmah Water, Ar Rahmah Mart, Ar Rahmah Badr (Hajj and Umrah), and HAS (Hall Ar Rahmah Surabaya). The existence of these units makes Ar Rahmah Mosque have a complex and dynamic organizational system, where each field has its own role in supporting the mosque's operations and improving the welfare of the people.

In its implementation, the da'wah and ubudiyyah unit at the Ar Rahmah Mosque is responsible for spiritual development and improving the quality of worship of worshipers through routine recitation activities, tabligh akbar, and religious guidance programs.⁶ These programs aim to increase religious understanding and form better morals and character of the people. Meanwhile, the social and educational sectors play a role in improving the welfare of the community through various skills training and education. Thus, this mosque does not only focus on aspects of worship, but also on broader social aspects, including economic empowerment through business units that support the sustainability of the mosque and improve the welfare of the surrounding community.

The diversity of functions carried out by Masjid Ar Rahmah demonstrates the characteristics of a multifunctional and flexible organization.⁷ To ensure that each unit can operate harmoniously, effective leadership is required as well as the management of a strong organizational culture. Each unit must work within the same vision and mission so that the

³ Regi Laila Astuti, Agus Fakhruddin, dan Masjid Al-, "STRATEGI PENGELOLAAN MASJID AL-FATIAH DALAM PENDAHULUAN Fungsi masjid sejatinya tidak hanya sebatas pada ritual keagamaan, akan tetapi menjadi tempat untuk menghadirkan pengalaman fisik maupun psikologis seseorang. Hal ini dipertegas dalam temuan penel" XII, no. September (2024): 186–98.

⁴ Astuti, Fakhruddin, dan Al-.

⁵ Mauludi Mauludi dkk., "Pemberdayaan Ekonomi Masyarakat Islam Berbasis Masjid (Studi Kasus Pemberdayaan Yatim Masjid Ar Rahmah Surabaya)," *Alhadharah: Jurnal Ilmu Dakwah* 22, no. 1 (2023): 1–12, <https://doi.org/10.18592/alhadharah.v22i1.7578>.

⁶ Moch. Herma Musyanto dan Irsyad Zakiyudin, "Implementasi Manajemen Masjid Ramah Anak di Masjid Ar Rahmah Perak Utara Surabaya," *Masjiduna : Jurnal Ilmiah Stidki Ar-Rahmah* 4, no. 1 (2021): 15, <https://doi.org/10.52833/masjiduna.v4i1.77>.

⁷ Shobikhul Qisom, "Manajemen Fasilitas Multimedia Masjid Ar-Rahmah Perak Surabaya," *Masjiduna : Jurnal Ilmiah Stidki Ar-Rahmah* 3, no. 2 (2020): 63, <https://doi.org/10.52833/masjiduna.v3i2.64>.

mosque's goal of empowering the community can be optimally achieved.⁸ With a holistic approach and good coordination, the various units within the mosque can work together synergistically to create an environment conducive to spiritual, social and educational development for the community.⁹ If management is not done well, there is the potential for fragmentation within the organization that can hinder the effectiveness and sustainability of the programs that have been run.

The organizational model implemented by Ar Rahmah Mosque can be categorized as a hybrid organization. Hybrid organizations are entities that combine various logics and objectives, such as religious, social, educational, and economic, into one complex organizational structure.¹⁰ In the context of mosques, the hybrid organizational model reflects the fusion of Islamic values with modern management principles, aiming to maintain operational sustainability and increase its contribution to society. With this model, the mosque is not only a place of worship but also serves as a center of people empowerment that is able to provide broad benefits to its community. Therefore, it is important to understand how this hybrid organizational pattern is formed at Ar Rahmah Mosque, as well as how organizational culture development strategies are implemented to ensure effective integration between existing units.

While many studies have addressed the role of mosques as centers of worship, social, education, and economy, there is still a gap in the understanding of how these hybrid organizational patterns develop within mosques. Many studies highlight the managerial and operational aspects of mosques separately, without in-depth examining the organizational culture strategies that can ensure the continuity and effectiveness of integration between units within the mosque. In addition, research on how mosques can overcome the challenges of fragmentation in the management of various functional units is limited. Therefore, this study aims to fill the gap by exploring the organizational culture development strategy at Ar Rahmah Mosque Surabaya, so that it can serve as a model for the management of other mosques that have similar organizational structures.

This research aims to understand the strategy of developing organizational culture in a hybrid organization at Ar Rahmah Mosque Surabaya. By identifying factors that influence inter-unit integration, this research is expected to provide new insights into how mosques can maintain a balance between religious, social, educational, and economic functions. Practically, this research can provide recommendations for mosque managers in improving the effectiveness of their management and operations. In addition, this research is expected to make an academic contribution by enriching the literature on hybrid organizations in a religious context, especially in mosque management. Thus, this research not only contributes to improving the quality of mosque governance, but can also be a reference for other mosques that want to apply similar organizational patterns to strengthen their role in society.

Based on the description above, this research becomes increasingly relevant in responding to the challenges of managing mosques with complex hybrid organizational models. By examining the organizational culture development strategy at Ar Rahmah Mosque Surabaya, this research is expected to provide a deeper understanding of how the integration of various functional units can run effectively and in line with the mosque's main

⁸ Ahmad Faiz Khudlari Thoha dan Ali Mujahidin, "Faith-based Social Entrepreneurship: Improving Mosque's Socio-Economic Values in Emerging Country," *Shirkah: Journal of Economics and Business* 8, no. 3 (2023): 268–83, <https://doi.org/10.22515/shirkah.v8i3.521>.

⁹ Thoha dan Mujahidin.

¹⁰ and M. Lee Battilana, J., "Advancing Research on Hybrid Organizing.," 2014, <https://doi.org/10.1080/19416520.2014.893615>.

vision and mission. The results of this study are also expected to be a reference for other mosques in building a strong organizational culture, so as to increase the role of the mosque as a sustainable center of worship, social, education, and economy and provide wider benefits to the community.

Research Methods

This study uses a descriptive qualitative approach to understand the management strategies of hybrid organizations at the Ar Rahmah Mosque in Surabaya. This approach is inductive, whereby researchers are directly involved in the phenomenon being studied in order to gain a deep understanding¹¹. Data was collected through in-depth interviews, participatory observation, and documentation studies. Semi-structured interviews were conducted with 10 key informants, including the COO of Masjid Ar Rahmah, the CSO of STIDKI Ar Rahmah, the Chairman of the Ibadurrahman Foundation, and managers from the social, educational, economic, and da'wah sectors. Purposive sampling was used to select informants who understood the dynamics of the organization and the mosque's cultural strategies comprehensively.

Observations were conducted on mosque activities, including worship activities, social activities, and digital da'wah. Documentation was analyzed from financial reports, internal policies, and da'wah broadcasting media such as social media accounts, YouTube, official websites, and other published materials that are part of the mosque's external communication strategy. Internal communication strategies such as inter-unit meetings, staff training, and coordination forums were also observed to understand the patterns of vision dissemination and inter-unit synergy. This study also examines how mosques utilize digital media as an effective means of disseminating Islam and reaching a wider audience.

The data were analyzed using the Miles and Huberman (1994) model¹²: data reduction, data presentation, and conclusion drawing. Data validity was ensured through triangulation of sources and methods, member checking, and confirmation of interview results with informants. With this approach, the study not only describes the cultural strategies of the organization but also explains how da'wah communication is managed internally and externally as part of the hybrid organizational practices of Masjid Ar Rahmah.

Results and Discussion

A. Hybrid Organizational Patterns at Ar Rahmah Mosque Surabaya

The Ar Rahmah Mosque in Surabaya implements a hybrid organizational model that integrates religious values with modern management systems, making it not only a center of worship but also an educational, social, and economic institution. Under the auspices of the Ibadurrahman Foundation, the mosque oversees more than 10 units, including STIDKI Ar Rahmah, Baitul Maal, Rumah Sehat, and various business units such as Ar Rahmah Mart, Catering, and Water. This concept allows flexibility in managing various activities that support the overall well-being of the community. Quantitatively, by 2024, the scholarship program from Baitul Maal had reached over 150 students, the collective iftar event involved

¹¹ Fadilla dkk., "Literature Review Analisis Data Kualitatif: Tahap Pengumpulan Data," *Mitita Jurnal Penelitian* 1, no. No 3 (2023): 34–46.

¹² Miza Nina Adlini dkk., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

over 600 worshippers, and the contribution of business units to the mosque's operations exceeded Rp400,000,000.

According to Edgar Schein's analysis, organizational culture consists of three levels: artifacts, values, and basic assumptions¹³. Artifacts at Ar Rahmah Mosque are evident in its clear organizational structure, with strategic roles such as the CSO, who handles human resources, IT, general affairs, public relations, and finance, and the COO, who coordinates education, social, da'wah, and economic affairs. The mosque's identity is also reflected through its logo, uniforms, and work practices such as communal worship and regular meetings.

The values embraced are encapsulated in the KHIDMAH culture: Collaborative, Humanistic, Integrity, Dedicated, Moderate, Adaptive, and Harmonious. Interdisciplinary collaboration maintains a unified vision; a humanistic approach is evident in social services; financial transparency reflects integrity; and moderate preaching makes the mosque inclusive. Adapting to changing times allows the mosque to remain relevant without losing Islamic values.

In the context of contemporary da'wah communication strategies, Masjid Ar Rahmah actively utilizes digital media such as YouTube, Instagram, TikTok, and its official website to disseminate Islamic messages more widely¹⁴. Weekly studies, Friday sermons, and social activities are recorded and broadcast online to reach both local and international congregations. The da'wah style employed is polite and communicative, featuring visually appealing presentations, educational captions, and interactive features such as polls and Q&A sessions that capture the attention of younger generations. For internal communication, the mosque uses WhatsApp groups and cloud-based platforms to streamline coordination between departments. Meanwhile, the Public Relations and Digital Media team is responsible for maintaining consistency in the content and messages communicated to the public. This integration of traditional and digital communication strengthens the mosque's role as a relevant center for da'wah in the digital age.

1. Core Organizational Activities and Patterns Hybrid Organizational

The Ar Rahmah Mosque in Surabaya implements a hybrid organizational model that encompasses the fields of education, da'wah, social welfare, and economics, enabling the mosque to play a broader role as a center for community empowerment. In the field of education, STIDKI Ar Rahmah trains mosque imams who not only memorize the entire 30 chapters of the Quran but also possess managerial competencies. The curriculum integrates Islamic studies with service-oriented leadership, supported by discipline training from the Indonesian National Armed Forces (TNI) and the Indonesian National Police (Polri), as well as the One Day One Juz (ODOJ) program. Interestingly, in the context of globalized da'wah, students are also equipped with English language training as part of the international imam training program, as many alumni are sent to Malaysia, Japan, and even South Korea. This

¹³ Muhammad Arif Syihabuddin, "Budaya Organisasi Lembaga Pendidikan Dalam Perspektif Islam," *Menara* 12, no. 2 (2021): 1–4.

¹⁴ Retna Dwi Estuningtyas, "Strategi Komunikasi dan Dakwah Pada Kalangan Milenial di Era Modernisasi," *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 01 (2021): 75–86, <https://doi.org/10.52593/mtq.02.1.05>.

demonstrates the direct application of English as a Foreign Language (EFL) in educational and da'wah activities abroad¹⁵.

Within Edgar Schein's framework, the implementation of this education reflects the levels of artifacts (structure, academic habits), values (service, professionalism), and basic assumptions (that da'wah requires global competence)¹⁶. However, challenges arise in maintaining a balance between spiritual values and the demands of professionalism. Some graduates struggle to apply managerial knowledge adaptively without compromising the essence of da'wah. To address this, regular training and curriculum alignment are conducted to ensure they remain contextual with the realities of the community.

Structurally, the complexity of this hybrid organization also has the potential to cause fragmentation between units. In Joanne Martin's organizational culture theory¹⁷, this reflects a differentiation approach, in which each unit's subculture (preaching, social, economic, education) has a different working style. The mosque responds with regular coordination meetings, role rotations, and vision integration so that fragmentation does not hinder synergy.

In the field of da'wah, Masjid Ar Rahmah does not only focus on sermons from the pulpit, but also develops social approaches such as free health services, charity, and distribution of basic necessities, as well as utilizing digital media (YouTube, Instagram, TikTok) as a means of contemporary da'wah. The da'wah content uses a communicative and respectful language style, with some content even prepared in English to reach an international audience, demonstrating a communication strategy that is responsive to the times¹⁸.

Meanwhile, social units such as Baitul Maal Ar Rahmah prioritize the principles of transparency and accountability in collecting zakat, infaq, and sadaqah. This reinforces the values of integrity and public trust, in line with the artifact layer and organizational values in Schein's theory. Program evaluations are conducted periodically, strengthening the culture of organizational learning and continuous improvement.

In the economic sector, units such as Mart, Catering, and Travel are run according to sharia principles, yet remain professional. The organizational structure of the business is evident in modern management systems, sustainability values are reflected in the business unit contribution report (Rp400 million in 2024), and the underlying assumption is that the mosque can achieve financial independence through Islamic economics. This reinforces the analysis that religious organizations can transform into multidimensional institutions without losing their spiritual identity.

2. Personnel Composition and HR Management in Hybrid Organizations.

Human resource management (HRM) at Masjid Ar Rahmah Surabaya is a crucial aspect in maintaining harmony between educational, da'wah, social and economic units. Recruitment is based on Islamic values, ensuring that each employee not only has professional expertise but also dedication to the service of the people. Each recruited

¹⁵ Wienda Febriyanti Nugroho dan Mirjam Anugerahwati, "Project-Based Learning: Enhancing EFL Students' Speaking Skill through Vlog," *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 4, no. 8 (2019): 1077, <https://doi.org/10.17977/jptpp.v4i8.12679>.

¹⁶ Bambang Niko Pasla, "Budaya Organisasi: Pengertian, Jenis, dan Contoh," Pasla Jambiprov, 2023.

¹⁷ M.Si. Wilfridus B. Elu, Ismail Purwana, dan Ariotejo M. Margono, "Model budaya pembelajaran organisasi yang komprehensif," *Jurnal Universitas Paramadina* 2, no. 3 (2003): 217–46.

¹⁸ Alifah Nur dkk., "SYSTEMATIC LITERATURE REVIEW : PENGARUH STRUKTUR ORGANISASI DALAM ORGANISASI" 8, no. 12 (2024).

individual undergoes orientation and ongoing coaching to internalize the organizational culture and understand their role in the mosque ecosystem.

In the field of education, STIDKI Ar Rahmah recruits lecturers with strong academic backgrounds and commitment to the institution's vision. The support of S2 and S3 scholarships and the allocation of research funds reflect the application of KHIDMAH values in professionalism.¹⁹ The mosque takmir implements a leadership rotation system to ensure regeneration, with effective communication through regular meetings and attendance of worship for employees. This approach is in line with Schein's theory, where formal procedures (artifacts) and Islamic values form a harmonious work pattern.

In the social sector, Baitul Maal Ar Rahmah implements a team-based work system for collection, distribution and media. Regular evaluations ensure transparency and program effectiveness, in line with modern management principles.²⁰ Meanwhile, in the economic field, the mosque's business unit manages POAC-based operations by emphasizing Islamic business principles, such as transparency of transactions and avoidance of usury. A strict financial monitoring system ensures business efficiency and sustainability.

Overall, HR management at Mosque Ar Rahmah integrates professionalism with spirituality. In Schein's perspective, artifacts in the form of organizational structures and work procedures combine with basic Islamic values and assumptions, creating a unique work culture. With this model, the mosque is able to develop as a professional hybrid organization without losing Islamic values in its operations.

3. Organizational Structure as the Foundation of Hybrid Organizations

Ibadurrahman Foundation's organizational structure adopts a clear division of roles between the Chief Strategy Officer (CSO) and the Chief Operating Officer (COO). The CSO is responsible for HR development, finance, operations and technology to ensure the efficiency and sustainability of the foundation. Meanwhile, the COO runs programs in four main areas: education, social, da'wah, and economic. This division allows each unit to work specifically according to its field but still in one system that supports each other.

In the perspective of Joanne Martin's theory, this structure reflects a culture of differentiation, where each unit has its own identity and work system. STIDKI Ar Rahmah emphasizes the education of mosque imams, Baitul Maal Ar Rahmah focuses on collecting zakat and infaq, while business units such as Ar Rahmah Mart and Catering support the financial independence of the foundation. These differences create a flexible organization that remains connected in one big vision.

From Edgar Schein's perspective, the foundation strikes a balance between spirituality and professionalism. This can be seen from the transparency of financial reports, the qualification-based academic recruitment system, and the implementation of modern management. The success of this structure is also supported by the synergy between units through strategic cooperation, such as in a joint iftar program involving Baitul Maal, Ar Rahmah Catering, and the mosque.

With the application of the KHIDMAH culture (Collaborative, Humanist, Integrity, Deductive, Moderate, Adaptive, and Harmonious) Ibadurrahman Foundation's organizational structure ensures that each unit develops optimally. Thus, the foundation not

¹⁹ Nur dkk.

²⁰ Egi Radiansyah, "Peran Digitalisasi Terhadap Kewirausahaan Digital Tinjauan Literatur Dan Arah Penelitian Masa Depan," *Jurnal Ilmiah Manajemen Bisnis Dan Inovasi Universitas Sam Ratulangi (JMBI Unsrat)* 9, no. 23 (2022): 828–37.

only acts as a religious institution, but also as a sustainable community empowerment institution in religious, social, educational, and economic aspects.

4. Organizational Culture and Organizational Sub Culture as Integration Pillars in the Hybrid Model

The KHIDMAH organizational culture (Collaborative, Humanist, Integrity, Deductive, Moderate, Adaptive, and Harmonious) is the main foundation in integrating various units in the Ar Rahmah Mosque. With functions that include education, da'wah, social, and economic, this culture creates a solid and professional work environment, still based on Islamic values. KHIDMAH is not just a slogan, but has been embedded in the work patterns and management system of the mosque. In the perspective of Edgar Schein's theory, this culture can be analyzed through artifacts, espoused values, and basic assumptions,²¹ which form the identity of Masjid Ar Rahmah as a hybrid organization.

At the artifact level, the KHIDMAH culture is evident in the clear organizational structure, under the leadership of the Chief Strategy Officer (CSO) and Chief Operating Officer (COO). Masjid Ar Rahmah is not only managed as a religious institution, but also as an institution with a modern management system. Its units include education (STIDKI Ar Rahmah, TPQ Makkah and Madinah), social (Baitul Maal Ar Rahmah, Rumah Sehat), da'wah (Ar Rahmah Mosque), and economic (Ar Rahmah Mart, Catering, Water, BADR, HAS). Work rituals such as congregational prayers, the One Day One Juz (ODOJ) program, and regular studies reflect the balance of spirituality and professionalism in the organization.

The values in the KHIDMAH culture are not just formalities, but become the basis for decision-making. Collaborative values are seen in cooperation between units, such as Baitul Maal Ar Rahmah which collects zakat funds to support social programs, while Ar Rahmah Catering provides free consumption for worshippers. Integrity is reflected in the transparency of the foundation's financial management, while dedication is seen in the commitment of imams and educators in assisting STIDKI students. With a professional approach, Ar Rahmah Mosque is able to maintain a balance between organizational sustainability and community service.

At the level of basic assumptions, Ar Rahmah Mosque develops the belief that mosque management does not only focus on worship, but also has social and economic responsibilities. The mosque builds financial independence through business units that support operational sustainability and social programs. In addition, the organization applies a balance between spirituality and managerial efficiency.²² This approach allows the mosque to not only develop as a center of worship, but also as an institution for empowering people based on Islamic values.

In addition to KHIDMAH's main organizational culture, each area in the foundation has a sub-culture that reflects its unique identity. These sub-cultures are reflected in elements such as logos, identity colors, uniforms, and distinctive symbols,²³ which in Schein's theory are categorized as cultural artifacts. In the field of da'wah, the main symbol is the logo in the

²¹ Pelayanan Kesehatandi dan Rumah Sakit, "Jurnal Pijar Studi Manajemen dan Bisnis Pendahuluan Metode" 2, no. 3 (2024): 335–42.

²² Santosa Budi Raharjo, Tri Gunarsih, dan Nur Wening, "Kepemimpinan kolektif dalam pengembangan budaya organisasi: literature review study," *Entrepreneurship Bisnis Manajemen Akuntansi (E-BISMA)* 5, no. 1 (2024): 109–32, <https://doi.org/10.37631/ebisma.v5i1.1343>.

²³ Trimulyani Budianingsih, "Peningkatan performa manajerial melalui budget planning: Literature review," *Implementasi Manajemen & Kewirausahaan* 2, no. 2 (2022): 24–37, <https://doi.org/10.38156/imka.v2i2.122>.

shape of a mosque dome which symbolizes the vision of the Ar Rahmah Mosque as a center for mosque prosperity and community development. Blue and gold colors are used as the corporate color of educational institutions, reflecting inclusiveness and high ideals in producing imams and leaders of the people. Meanwhile, the mosque takmir follows the foundation's policy of wearing different uniforms every day, showing the balance between the role of da'wah and the semi-office system implemented.

In the social sector, Baitul Maal Ar Rahmah's (BMA) main identity is reflected in the green vest uniform attributes used in aid distribution. The green color symbolizes fertility, blessings, and trust, which is in accordance with BMA's mission in collecting and distributing zakat, infaq, and sadaqah funds. Every social program run by BMA always includes the foundation's logo in posters and promotional videos as part of a branding strategy that confirms the organization's identity in humanitarian activities. From the perspective of Schein's theory, the use of this symbol reflects the values espoused in the mosque's social role.

In the economic field, each business unit has a distinctive visual identity. Ar Rahmah Mart and Catering uses a brownish orange color, which was chosen because it is easily recognizable and attracts the attention of customers, while Ar Rahmah Water uses a blue color that symbolizes freshness and confidence in the quality of drinking water products offered. The business unit also has the slogan “Kita Pasti Bisa”, which reflects the spirit of hard work in an Islamic-based business. While there are currently no official uniforms for business sector employees, plans are underway for their procurement to strengthen the team's identity and professionalism. This sub-culture not only serves as branding, but is also part of the business management strategy based on Islamic values and professionalism.

With different visual identities, symbols and attributes in each field, Ar Rahmah Mosque has created a diverse sub-culture but still within one big vision of the foundation. This diversity shows that each unit has a different role, but remains integrated in one harmonious system. In Martin's theory of organizational cultural differentiation, the sub-culture at Ar Rahmah Mosque reflects a culture of differentiation, where each unit has distinctive norms and symbols but still supports the main objectives of the organization as a whole. This sub-culture also strengthens the foundation's character in the eyes of the community, ensuring that each area can contribute according to its function while maintaining Islamic values in its operations.

Although Masjid Ar Rahmah has successfully established a structured hybrid organizational system, there are still significant challenges in its implementation. One of the main challenges is maintaining synergy across units with different characteristics, such as between the spiritual dakwah unit and the business-oriented economic unit. Imbalances in attention between units can lead to organizational jealousy or fragmentation of work. Additionally, another challenge is aligning the pace of digital innovation with the uneven readiness of human resources in terms of technological literacy. In the social sector, the rapid increase in community needs also demands more responsive and data-driven program adaptations.

To address this issue, Ar Rahmah Mosque has implemented several strategic solutions. First, strengthening internal communication through regular coordination meetings, evaluation forums, and cross-unit training, which serve to prevent silo mentality. Second, developing human resources through regular spiritual and technical guidance so that staff have flexibility and a holistic understanding of the entire organizational system. Third, the implementation of a rotation system and performance evaluations encourages improved collaboration and cross-functional understanding. Finally, the digitization of managerial

processes, including online zakat and infaq systems, serves as a solution to address the challenges of the modern era. This approach strengthens the organization's sustainability without compromising the Islamic values that form its foundation.

B. Hybrid Organizational Culture Development Strategy

After understanding the application of hybrid organizational patterns at Ar Rahmah Mosque Surabaya, the next step is to analyze organizational culture development strategies that maintain the sustainability and effectiveness of the system that has been built. With various units in the fields of da'wah, education, social, and economy, the complexity of this organization requires a mechanism that can unite differences without causing fragmentation or internal conflict. In the context of Edgar Schein's theory, the sustainability of organizational culture is not only determined by the artifacts and values adopted, but also by the basic assumptions that shape the mindset and behavior in the organization²⁴. If not managed well, the complexity of hybrid organizations can lead to differences in interests between units as well as disorientation towards the main vision to be achieved. Therefore, an organizational culture development strategy must be able to create harmony in diversity, ensure integration across units, and build collective awareness that every field has a contribution to the big goal of the mosque.

To answer these challenges, there are four main strategies studied in the development of organizational culture at Ar Rahmah Mosque Surabaya. First, a unifying big vision, which ensures that although each unit has its specific goals, they are still oriented towards the main mission, which is to produce mosque imams at the Asia Pacific level. Second, synergy between human resources, which aims to create a collaborative work environment to avoid fragmentation that hinders productivity. Third, complementary practices, which ensure that each unit has a complementary role in mosque management so that no one runs in isolation. Fourth, organizational learning, which focuses on strengthening the learning culture so that each individual in the organization is able to develop sustainably and face existing challenges.

These four strategies ensure that the complexity of the hybrid organization at the Ar Rahmah Mosque remains well managed, where each unit is able to adapt, synergize, and develop without losing the identity and core values of the organization. Based on Battilana's (2014) theory, the ideal hybrid organization has five drivers of sustainability: a unifying grand vision, synergy among staff, complementary practices, organizational relationships, and organizational learning²⁵. Ar Rahmah Mosque has great potential in developing four of these five aspects to strengthen organizational culture and drive sustainability. With this strategy, the mosque can continue to grow as an Islamic center that not only prosper the mosque in terms of worship, but also contribute to social and economic strengthening that has a broad impact on the community. The Ar Rahmah mosque has the potential to develop four of these five points to encourage the benefits and sustainability of organizational culture, these four points include:

1. A Unifying Big Vision

²⁴ Ilham Labbase dkk., "Hubungan Antara Budaya Organisasi Dan Kinerja Tim Dalam Lingkungan Kerja Hybrid," *YUME : Journal of Management* 7, no. 2 (2024): 474–80.

²⁵ Rohmat Aris Yuniarto, "Pengaruh Budaya Organisasi, Komunikasi Internal Dan Konflik Kerja Terhadap Kinerja Karyawan Pt Arga Beton Gresik," *Jurnal Manajerial Bisnis* 6, no. 3 (2023): 214–26, <https://doi.org/10.37504/jmb.v6i3.532>.

Ar Rahmah Surabaya Mosque applies a hybrid organizational pattern with four main areas of education, da'wah, social, and economic which have specific visions but are still connected in one big mission: producing Asia Pacific level mosque imams who memorize 30 juz of Al-Qur'an and have leadership competencies.

In the field of education, STIDKI Ar Rahmah plays a role in producing professional imams who not only master religious knowledge, but also have managerial skills. With collaboration with 162 mosques in Indonesia and abroad, STIDKI graduates are ready to fill strategic positions in prospering the mosque. Meanwhile, the da'wah field makes the mosque the center of imam and congregation development, with study programs, grand tablighs, and social-based da'wah approaches to increase congregational involvement.

Baitul Maal Ar Rahmah in the social sector supports the welfare of imams and the community through tahfidz scholarships, Quran teacher compensation, and free health services. This program ensures future imams can focus on their education without financial constraints. In the economic sector, business units such as Ar Rahmah Mart, Catering, and BADR play a role in supporting the mosque's independence by integrating Islamic values in its business operations.

Although each unit has a different role, they are all integrated through KHIDMAH's organizational culture that emphasizes collaboration and professionalism based on Islamic values. This model ensures that each field does not run alone, but complements each other in achieving the big goal of the mosque, creating a harmonious and sustainable ecosystem.

2. Synergy Between Staff

To maintain synergy among staff, Ar Rahmah Mosque implements various strategies so that each da'wah, social, educational, and economic unit works together in harmony. With a complex organizational structure, mechanisms are needed to strengthen interpersonal relationships, strengthen coordination, and create a productive work environment.

One of the main steps is to organize gathering activities at tourist attractions, which aim to build togetherness and eliminate gaps in understanding between employees. This activity helps staff from different units get to know each other in a relaxed atmosphere, thus enhancing cooperation and avoiding silo mentality. In addition, Ar Rahmah Mosque also holds regular cross-unit work meetings (weekly, monthly, quarterly and annually) to maintain alignment of vision, avoid duplication of work, and improve coordination and transparency in decision making.

Regular coaching by Ust. Muhammad is another strategy in strengthening the Islamic values and professionalism of employees. This coaching aims to instill a spirit of devotion (khidmah), increase integrity, and build a responsible leadership mentality. In addition, Ar Rahmah Mosque implements job rotation based on the ability and potential of staff, which aims to prevent job saturation, increase skill flexibility, and provide a thorough understanding of the operations of various units.

By implementing this strategy, Ar Rahmah Mosque creates a collaborative work environment, where each unit continues to work within a mutually supportive ecosystem. Gatherings build intimacy, work meetings maintain transparency, regular coaching reinforces organizational values, and job rotations create adaptive staff. This approach ensures that the complexity of the organization remains harmonious without creating friction that hampers productivity.

3. Komplomer Practice

Ar Rahmah Mosque has successfully implemented complementary practices in the management of educational, social, da'wah and economic units, ensuring synergy between units in achieving the grand vision of producing Asia Pacific-level mosque imams. One example is the relationship between STIDKI Ar Rahmah and Ar Rahmah Mosque, where the mosque gets qualified imams, while STIDKI provides a practical laboratory for students. Students gain hands-on experience in leading prayers, giving sermons, and interacting with congregants, making them ready to prosper the mosque after graduation.

The success of this system is recognized by the Indonesian Ministry of Religious Affairs, with STIDKI establishing cooperation with more than 162 mosques in Indonesia and several mosques in Malaysia, Japan, and South Korea. Through this MoU, Ar Rahmah Mosque supports the prosperity of mosques in the archipelago and the regeneration of imams globally. Apart from the fields of education and da'wah, complementary practices are also applied in the social and economic sectors. For example, in the iftar program, Baitul Maal Ar Rahmah (BMA) collects zakat and infaq funds, while Ar Rahmah Catering handles food production and distribution.

The economic unit also contributes to the mosque's operations and social programs. Ar Rahmah Catering donated IDR 254,000,000 for various mosque needs in 2024, while Ar Rahmah Mart donated IDR 63,000,000 in religious competition prizes. With this system, Ar Rahmah Mosque is not only a place of worship, but also a self-sustaining ecosystem where da'wah, social, education, and economy support each other, creating sustainability and wider benefits for the people.

4. Learning Organization

Ar Rahmah Mosque ensures organizational sustainability by instilling a culture of continuous learning through education, training, evaluation, innovation and adaptation to changing times. STIDKI Ar Rahmah is a center for imam education and regeneration, training students to not only memorize the Qur'an but also have mosque management skills. In addition, regular coaching programs for employees improve competence in religious, managerial and technical aspects. The regeneration of imams and preachers is also carried out by sending graduates to various regions and abroad such as Malaysia, Japan, and South Korea. Regular studies with scholars and experts ensure that all members of the organization continue to develop.

To maintain effectiveness, the mosque implements a regular evaluation and monitoring system, with weekly to annual meetings to identify problems and improve performance. Individual assessments ensure staff contributions are aligned with the organization's vision. A job rotation system helps increase human resource capacity and prevent burnout²⁶. Digital innovation in da'wah and administration is implemented through social media, websites, and online zakat and infaq management systems.

The mosque also pays attention to employee welfare by providing incentives, THR, bonuses, and assistance for staff in need. Gathering activities strengthen team solidarity and build a spirit of cooperation. With an adaptive culture, the mosque continues to update strategies according to social trends without losing Islamic values. Through this approach, Ar Rahmah Mosque ensures the long-term sustainability and relevance of the organization, making it a model of a modern mosque that is independent, professional and contributes to society.

²⁶ Bagus Riyono, "Misi, Kepemimpinan, Budaya, Kinerja, dan Visi sebagai Tulang Punggung dari Model Organisasi yang Efektif," *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 27, no. 2 (2022): 331–50, <https://doi.org/10.20885/psikologika.vol27.iss2.art8>.

Conclusion

The Ar Rahmah Mosque in Surabaya has successfully implemented a hybrid organizational model that combines Islamic values with modern management systems. Each educational, social, missionary, and economic unit has a specific role but remains united in the grand vision of producing imams for mosques across the Asia-Pacific region. Organizational cultural differentiation is reflected in the unique identity of each unit, but all remain aligned with the mosque's main mission.

The KHIDMAH organizational culture (Collaborative, Humanistic, Integrity, Dedicated, Moderate, Adaptive, Harmonious) serves as a crucial foundation for fostering synergy among units through regular coordination, human resource development, and the contribution of business units in supporting social and religious programs. This mosque also leverages contemporary communication strategies through social media, YouTube, and its official website to disseminate its message widely and attract younger generations.

In addition, the use of English has begun to be implemented in several international educational and missionary activities to reach a global audience. With this strategy, Ar Rahmah Mosque has emerged as a modern mosque that is adaptive, professional, and has a broad impact, not only as a center of worship, but also as a center for empowering an independent and visionary community in the global era.

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