Houses of Worship Development Management in Pluralistic Cities: Comparative Study of Manado and Gorontalo

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Abstract

This study examines the dynamics of worship house construction management—specifically mosques and churches—within the pluralistic urban contexts of Manado and Gorontalo. The objective of this research is to analyze how religious pluralism and social capital influence the management process through the POES framework (Planning, Organizing, Evaluation, and Supervision). Employing a descriptive qualitative approach with a comparative case study design, data were collected through in-depth interviews, participatory observation, and documentation involving religious leaders, local government representatives, and community organizations. Data analysis was conducted in three stages: data reduction, thematic coding, and narrative interpretation. The findings indicate that although Manado (predominantly Christian) and Gorontalo (predominantly Muslim) possess distinct demographic structures, both display similar management patterns—participatory, transparent, and rooted in social trust. During the planning and funding stages, construction initiatives originated from community-driven efforts based on collective self-help *(gotong royong),* supported symbolically by government and religious institutions. In the organizing stage, the committee structure was non-hierarchical and inclusive, involving women, youth, and interfaith participants, thereby strengthening social solidarity. In the evaluation and supervision stages, a community-based moral accountability mechanism was applied, where financial transparency and public participation served as key instruments of project control. However, the study also reveals potential dysfunctions, including dependence on charismatic figures and the absence of professional auditing systems, which could hinder project sustainability if not balanced with institutional capacity building. These findings confirm that, in pluralistic societies, the success of worship house management is not solely determined by technical procedures such as the Project Management Body of Knowledge (PMBOK), but also by local cultural norms—such as *musyawarah* (deliberation), *gotong royong* (mutual cooperation), and interfaith tolerance—which serve as sources of social capital and moral legitimacy. Theoretically, this research contributes by integrating the POES management model with social capital theory in religious contexts. Practically, it provides policy recommendations for governments and religious institutions to strengthen worship house governance through community-based management training, interfaith monitoring mechanisms, and inclusive, equitable development policies.

Keywords: Development Management; Worship Houses; Social Capital; Community Governance; Interfaith Tolerance; Pluralistic Cities.

Abstrak

Penelitian ini mengkaji dinamika manajemen pembangunan rumah ibadah—khususnya masjid dan gereja—dalam konteks kota pluralistik di Manado dan Gorontalo. Tujuan penelitian ini adalah menganalisis bagaimana pluralitas agama dan modal sosial memengaruhi proses manajemen pembangunan melalui kerangka POES (Planning, Organizing, Evaluation, and Supervision). Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus komparatif, melibatkan wawancara mendalam, observasi partisipatif, dan dokumentasi. Analisis data dilakukan melalui tiga tahap: reduksi data, pengkodean tematik, dan interpretasi naratif. Hasil penelitian menunjukkan bahwa meskipun Manado (berpenduduk mayoritas Kristen) dan Gorontalo (berpenduduk mayoritas Muslim) memiliki struktur demografis yang berbeda, keduanya menampilkan pola manajemen yang serupa: partisipatif, transparan, dan berbasis kepercayaan sosial. Pada tahap perencanaan dan pendanaan, pembangunan dimulai dari inisiatif masyarakat dengan sistem gotong royong, disertai dukungan simbolik pemerintah dan lembaga keagamaan. Pada tahap pengorganisasian, struktur panitia bersifat non-hierarkis dan inklusif, melibatkan perempuan, pemuda, dan lintas iman, sehingga memperkuat solidaritas

sosial. Sementara pada tahap evaluasi dan pengawasan, diterapkan mekanisme akuntabilitas moral berbasis komunitas, di mana transparansi keuangan dan keterlibatan publik menjadi instrumen utama pengendalian proyek. Meski demikian, penelitian ini juga menemukan disfungsi potensial berupa ketergantungan pada figur karismatik dan lemahnya sistem audit profesional yang dapat menghambat keberlanjutan proyek jika tidak diimbangi dengan capacity building kelembagaan. Temuan ini menegaskan bahwa dalam masyarakat pluralistik, keberhasilan manajemen pembangunan rumah ibadah tidak semata ditentukan oleh prosedur teknis seperti PMBOK, tetapi juga oleh norma budaya lokal—seperti musyawarah, gotong royong, dan toleransi antariman—yang berfungsi sebagai modal sosial dan sumber legitimasi moral. Secara teoretis, penelitian ini berkontribusi dengan mengintegrasikan model manajemen POES dan teori modal sosial dalam konteks keagamaan. Secara praktis, hasil penelitian ini memberikan rekomendasi kebijakan bagi pemerintah dan lembaga keagamaan untuk memperkuat tata kelola rumah ibadah melalui pelatihan manajemen berbasis komunitas, pengawasan lintas iman, dan kebijakan pembangunan yang inklusif serta berkeadilan.

Kata Kunci: Manajemen Pembangunan; Rumah Ibadah; Modal Sosial; Tata Kelola Komunitas; Toleransi Antariman; Kota Pluralistik.

INTRODUCTION

A house of worship is not merely a physical structure or a site for religious rituals; it functions as a spiritual and social center that plays a crucial role in moral formation, strengthening solidarity, and fostering religious and communal life. In the context of Indonesia—a nation founded upon the principle of Belief in One Supreme God—the construction of worship houses carries profound social and political meanings, as it is often intertwined with identity, tolerance, and interfaith relations. According to data from the Ministry of Religious Affairs (2022), more than 741,000 registered houses of worship exist in Indonesia, with mosques 560,000 units and churches 69,000 units forming the largest share. These figures not only reflect Indonesia's rich religious diversity but also demonstrate the vitality of faith-based communities in public life. Nevertheless, the development of worship houses often encounters administrative, social, and even political challenges—particularly in regions characterized by majority-minority religious dynamics (Arifinsyah & Sofian, 2021; Bening, 2025; Jan et al., 2024).

Within this national mosaic of diversity, the cities of Manado and Gorontalo offer compelling comparative contexts for study. Manado, the capital of North Sulawesi Province, has a predominantly Protestant Christian population (62.89%) and a Muslim minority (30.93%), with 1,016 Protestant churches and 202 mosques (Badan Pusat Statistik Sulawesi Utara, 2024). In contrast, Gorontalo, the capital of Gorontalo Province, is a Muslim-majority city (97.3%), with 342 mosques in Gorontalo City, 1,060 in Gorontalo Regency, and 11 Protestant churches (Badan Pusat Statistik Gorontalo, 2024; Purwanto, 2022). The presence of multi-faith worship houses in these two regions demonstrates that interreligious tolerance is not merely passive coexistence but an active social process constructed through mutual cooperation (*gotong royong*), community participation, and social trust.

This phenomenon is significant because the practice of constructing worship houses in pluralistic societies such as Manado and Gorontalo reflects broader issues of governance, transparency, and interfaith collaboration. Although regulations such as the Joint Decree of the Minister of Home Affairs and the Minister of Religious Affairs Nos. 9 and 8 of 2006 have outlined formal procedures for obtaining worship house permits, their implementation in practice often depends on local social capital, networks of trust, and community initiatives (Kemenag RI, 2006). Therefore, it is essential to understand how these factors influence management processes—from planning, organizing, and evaluation to supervision—particularly in regions with diverse religious compositions.

Research on the development and management of worship houses in Indonesia can be categorized into three main tendencies. First, a number of studies emphasize the legal and political dimensions of worship house construction, particularly in relation to licensing procedures and potential interfaith conflicts. Mohadi and Pandoyo (2021) as well as Firdaus et al. (2023) revealed that the main problems often arise from differing interpretations of regulations and local-level social resistance. Similar studies, such as those by Lussier (2024), Wahab (2024), and Giacco (2018), discuss the legal-political dimensions of worship house development and the government's role in conflict resolution. However, these studies have yet to explore in depth how community-level management practices can influence the success or failure of worship house projects.

Second, other studies focus on the sociological and theological dimensions of religious pluralism. Thinkers such as Budhy Munawar-Rachman (2008) and Abdurrahman Wahid (2001) emphasize the importance of recognizing diversity as a social and theological reality that must be respected. Fitriyanto et al. (2024) also highlight the significance of interfaith dialogue and tolerance as the foundation of religious life in Indonesia. Nevertheless, these studies tend to perceive worship houses merely as symbols of diversity or arenas of social interaction, rather than as project management entities requiring systematic planning, funding, and evaluation.

Third, several recent studies adopt a social capital perspective to explain religious harmony and collaboration. Referring to Putnam (2000), Jan et al. (2024) argue that trust, social networks, and norms of mutual cooperation play a critical role in strengthening social cohesion. Social capital has proven to be a key factor in encouraging community participation and preventing conflict. However, these studies have not yet integrated the social capital perspective with a structured project management framework such as the *Project Management Body of Knowledge* (PMBOK), to understand how social values are translated into practical management processes in worship house construction.

From these three research tendencies, a clear research gap emerges: previous studies tend to separate the social dimension from the managerial one. Few empirical and comprehensive studies have examined how management functions—planning, funding, organizing, evaluation, and supervision—are applied in the development of worship houses, especially when comparing majority and minority contexts. The dynamics of church construction in Gorontalo and mosque development in Manado—as reflections of majority-minority relations—have rarely been systematically analyzed, even though both offer valuable insights into how pluralism operates in the practical governance of religious institutions.

Therefore, this study aims to analyze management functions—planning, funding, organizing, evaluation, and supervision (POES)—in the process of developing worship houses, specifically the Ar-Rahman Mosque in Manado City and the Immanuel Church in Gorontalo City. More specifically, the research seeks to compare the management strategies employed by majority and minority religious communities, identify social and administrative challenges encountered, and assess mechanisms of accountability and transparency in their implementation. Thus, this study seeks to bridge the gap between project management theory and the social concepts of pluralism and social capital, providing a contextual understanding of how religious values, social ethics, and managerial practices converge in managing worship house development within plural societies.

The main argument of this research is grounded in classical management theory as articulated by George R. Terry (1953) and Koontz and O'Donnell (1955), who asserted that organizational success depends on the effectiveness of performing core managerial functions—planning, organizing, actuating, and controlling. However, within the pluralistic socio-religious context of Indonesia, this framework needs to be adapted into a more contextual and participatory model, as reflected in the POES framework

(Planning, Organizing, Evaluation, and Supervision). This study argues that the success of worship house management depends not only on the application of formal management systems such as the *Project Management Body of Knowledge* (PMBOK), but also on the strength of social capital and community trust that underpin decision-making and coordination processes. The integration of social participation, public transparency, and interfaith collaboration within the POES framework is expected to enhance project efficiency, strengthen social legitimacy, and prevent religious conflict. Conversely, weak supervision and limited involvement of minority groups may slow project progress and exacerbate social disparities. Hence, the success of project management in pluralistic societies relies on the capacity to harmonize technical governance—outlined by Terry and Koontz and O'Donnell—with social ethics rooted in the values of *gotong royong* (mutual cooperation), trust, and collective responsibility.

RESEARCH METHODS

This study focuses on the management of worship house construction (mosques and churches) in two pluralistic cities, Manado and Gorontalo. The unit of analysis is the management process of worship house construction, particularly the Ar-Rahman Mosque in Manado City and the Immanuel Church in Gorontalo City, which encompasses four main managerial functions: planning, organizing, evaluation, and supervision (POES). In addition, this study examines the actors and institutions directly involved in the construction process, including worship house administrators, construction committees, religious leaders, religious institutions such as the Interfaith Harmony Forum (FKUB) and the Ministry of Religious Affairs, as well as community organizations. The analysis focuses on how managerial principles are implemented within distinct social and religious contexts—specifically, church construction in a Muslim-majority environment (Gorontalo) and mosque construction in a Christian-majority environment (Manado).

This research employs a descriptive qualitative approach using a comparative case study design (Yin, 2009). This approach was chosen because it allows for an in-depth portrayal of social realities and management practices occurring in the field without neglecting the cultural context and social pluralism of the community (Sugiyono, 2015). Through the case study design, the researcher can explore complex and context-specific social dynamics within each city, identifying both similarities and differences in management patterns between the two religious communities. This approach also enables the exploration of meanings, experiences, and strategies used by various actors in managing the construction process of worship houses in a participatory and collaborative manner.

Data for this study were obtained from both primary and secondary sources. Primary data were collected through in-depth interviews and direct observation of worship house construction processes in Manado and Gorontalo. The key informants consisted of the Chairperson of the Mosque Ta'mir Council and the Mosque Imam, the Chairperson of the Church Construction Committee and the Pastor, the heads of FKUB in both cities, and representatives from the Ministry of Religious Affairs and the Indonesian Mosque Council (DMI). These informants were selected through purposive sampling based on their direct involvement in decision-making and construction implementation. Meanwhile, secondary data were drawn from administrative documents, project reports, archives from the Ministry of Religious Affairs, and relevant scholarly literature such as academic journals, books, and research reports. The combination of both data sources provides a strong empirical and contextual foundation for understanding the studied phenomenon.

Data collection was conducted using three main techniques: in-depth interviews, participatory observation, and documentation. The interviews were carried out face-to-face at the worship house sites or at religious community offices, using a semi-structured interview guide to ensure that informants could

share their perspectives freely while remaining aligned with the research focus. Observation was conducted over three months (October–December 2024) at construction sites, including during committee meetings and community *gotong royong* (mutual cooperation) activities, to document managerial practices, patterns of volunteer work, and interactions among actors. All observations were recorded in detailed field notes and a daily research journal. In addition, the researcher collected supporting documents such as financial reports, activity photos, meeting minutes, and construction permits to strengthen the findings from interviews and observations.

Data were analyzed using a descriptive narrative approach combined with thematic analysis (Miles & Huberman, 2013). The analysis was carried out in three stages. First, data reduction, which involved selecting, summarizing, and highlighting information relevant to the research focus, such as aspects of planning, funding, organizing, supervision, and community participation. Second, coding and thematic analysis, which grouped interview and observation findings into main themes such as transparency, collaboration, accountability, and social capital. Third, conclusion drawing, which entailed constructing thematic narratives that illustrated patterns, differences, and interconnections among findings. To ensure data validity, the researcher employed source and method triangulation by cross-checking interview results, observation notes, and official documents. Moreover, a member check was conducted with key informants to ensure that the researcher's interpretations accurately reflected their experiences and perspectives.

RESULTS AND DISCUSSION

Planning and Funding of Worship House Construction

The planning stage of worship house construction in Manado and Gorontalo shows that religious projects in pluralistic cities do not begin with formal policy, but with social initiatives that emerge from collective civic awareness. In both cities, ideas for constructing worship houses originated from community deliberations that involved religious leaders, worship house administrators, and nearby residents. In Manado, for example, planning for the Ar-Rahman Mosque began with meetings among the Ta'mir Council, community leaders, and congregational representatives. In these forums, residents agreed to establish a special committee responsible for technical planning and fundraising. In Gorontalo, the construction of the Immanuel Church was initiated through a congregational meeting ratified by the church synod, following a similar participatory mechanism.

Administrators of the mosque in Manado explained that initial meetings usually took place informally in residents' homes or at the mosque veranda, then developed into formal forums for committee formation. They emphasized that collective decision-making constitutes a moral basis to ensure a sense of ownership and shared responsibility (IM 1, Chair of the Ta'mir Council, Interview, 3 December 2024). Congregational informants in Gorontalo also noted that the initial process ensured that every community member understood the project plan, from building design to budget estimates (GP 1, Chair of the Church Construction Committee, Interview, 7 December 2024). Early-stage openness was deemed essential to sustain trust and avoid suspicion in a plural social setting.

Organizationally, the construction committees in both cities adopted nearly identical structures. Dedicated divisions handled finance, materials procurement, catering, and documentation. Religious figures served as moral guides and guarantors of integrity, while community leaders acted as liaisons between the committee and local government. A leader of the Mosque Council in Gorontalo observed that forming committees through deliberation functions not merely as an administrative procedure but as a

means to strengthen social bonds and broaden cross-community support networks (IM 2, Interview, 7 December 2024).

In terms of funding, the strategies showed high levels of local creativity and innovation. The primary sources comprised voluntary community contributions—cash, building materials, and labor. Participation extended beyond this core base: committees also mobilized funds from various institutions, including local government assistance, religious organizations, and corporate programs through Corporate Social Responsibility (CSR). In several cases, committees distributed proposals to government agencies, regional development banks, and local entrepreneurs. One mosque committee in Gorontalo reported that regular donors from the hotel industry contributed consistently until the project was completed (IM 1, Chair of the Ta'mir Council, Interview, 3 December 2024). In Manado, the church congregation also partnered with interdenominational charities to strengthen funding sources (GP 2, Pastor, Interview, 9 December 2024).

Officials from the Ministry of Religious Affairs in both cities stressed that local government support exists but remains complementary and symbolic rather than dominant. Government primarily served as an administrative facilitator, for instance in permitting and land legality. The government's moral role was to ensure that each construction process proceeded transparently and did not trigger social tensions (KA 1, Official of the Ministry of Religious Affairs, Manado City, Interview, 18 December 2024). This aligns with the view of the Interfaith Harmony Forum (FKUB), whose members described interfaith coordination as a "social fence" that prevents worship house projects from becoming issues of identity politics (FK 1, FKUB Manado City, Interview, 12 December 2024).

Transparent and socially grounded accountability strongly supported the funding phase. Committees recorded every transaction in detail and announced them regularly in religious forums. Mosques presented financial reports during Friday sermons, while churches announced them during Sunday worship. Several worship houses also posted summary reports on notice boards for public access. These practices not only generated trust but also cultivated a collective ethos in which each contribution was perceived as both an act of worship and a moral responsibility to the community. FKUB leadership in Manado stated that such open reporting has become a best practice for other cities. In their view, interfaith participation in monitoring worship house projects strengthens social solidarity (FK, FKUB Manado City, Interview, 12 December 2024). They cited cases in which non-Muslim residents contributed labor and materials to build mosques and, conversely, Muslim communities in Gorontalo participated in church-led social activities.

Table 1. Comparison of Planning and Funding Processes for Worship House Construction in Manado and Gorontalo

Aspect	Manado City (Ar-Rahman Mosque)	Gorontalo City (Immanuel Church)	Analytical Note
Project Initiation	Originated from community deliberations among congregants and local leaders in a Muslim-minority environment.	Began with congregational meetings ratified by the church synod.	Both cities exhibit community-driven initiatives arising from collective civic awareness.
Planning Process	Conducted through forums among the Ta'mir Council, community leaders, and	Involved the entire congregation in open meetings to decide on design and construction needs.	Both emphasize early-stage openness and participation to build social trust.

	congregants to form a special committee.		
Committee Structure	Formed through deliberation with divisions for finance, materials, catering, and documentation; religious leaders serve as moral guides.	Similar structure with additional divisions for liturgy and public relations; church leaders act as general coordinators.	Committees are participatory and non-hierarchical, fostering shared responsibility.
Funding Sources	Primary: congregational and neighborhood self-help. Supplementary: local government, religious institutions, CSR.	Primary: congregational offerings, synod support, and social-religious grants from government and interdenominational charities.	Funding reflects local creativity through flexible mixes of internal and external sources.
Fundraising Strategies	Proposals to DMI, the Ministry of Religious Affairs, and regional banks; alms boxes, charity campaigns, and donations from interfaith figures.	Weekly congregational donations, CSR proposals, and partnerships with social-religious organizations.	Participatory funding indicates strong trust capital and social solidarity.
Transparency and Accountability	Financial reports announced every Friday; notice boards installed at the mosque.	Financial reports announced every Sunday during worship.	Transparency serves as a moral mechanism that strengthens social legitimacy and public accountability.
Role of Government and FKUB	Government acts as an administrative facilitator (permits and symbolic support); FKUB maintains interfaith coordination.	Government facilitates building recommendations and helps prevent social friction.	Government–community synergy remains symbolic, reinforcing harmony without undermining community autonomy.
General Pattern	Participatory, open, and grounded in social capital.	Participatory, inclusive, and oriented to interfaith equity.	Social capital is the key to planning and funding success in both cities.

Overall, the planning and funding stages in pluralistic cities such as Manado and Gorontalo reveal four interrelated patterns that form a cohesive social system. First, community-driven planning positions society as the principal actor across the entire construction process. Strategic decisions—site selection, architectural design, and project scheduling—emerge from deliberative forums that involve diverse community elements. This pattern reflects the shared awareness that worship house construction is not merely a physical project but an expression of communal identity and solidarity.

Second, participatory and innovative financing defines both contexts. Funding originates not only from internal community sources—such as alms, congregational offerings, and civic self-help—but also

from external networks, including religious institutions, CSR programs, and local government grants. This synergy affirms social autonomy and the community's adaptive capacity to manage resources creatively without full dependence on the state.

Third, financial openness functions as a moral instrument. Transparency operates not simply as an administrative routine but as an ethical practice that sustains public trust. Regular financial disclosures in religious forums render the process accountable, open, and collectively supervisable, anchoring the committee's social legitimacy in honesty and openness.

Fourth, symbolic synergy emerges among communities, local governments, and interfaith bodies. Government facilitates permits, recommendations, and symbolic support without intervening in community autonomy, while FKUB serves as a social bridge that ensures effective interfaith communication and mitigates friction. These patterns indicate that successful worship house construction in pluralistic cities depends not only on technical capacities but also on the ability to cultivate social harmony and mutual trust among all actors. Consequently, planning and funding in Manado and Gorontalo rest on the strength of social capital—trust, *gotong royong* (mutual cooperation), and shared responsibility—demonstrating that, in plural societies, social capital can serve as a more effective managerial resource than bureaucratic mechanisms and can underpin interfaith concord.

Organization and Community Participation

The organizational phase in the construction of houses of worship in Manado and Gorontalo shows that institutional structures were established not only to fulfill technical functions but also to serve as a medium for fostering social solidarity and community inclusiveness. Field observations and interviews reveal that each city adapted its organizational structure according to the social context and demographic composition of its community. In Manado, the mosque construction committee was formed through open deliberation and divided into several divisions, including construction, fundraising, logistics, and security. Each division was led by a community figure with a respected social reputation and organizational experience (IM 1, Chairman of the Mosque Council, Interview, December 3, 2024). Meanwhile, in Gorontalo, the church construction committee was established by involving representatives of the congregation, youth leaders, and members of the synod. The distribution of duties was carried out collectively, based on individual capability and willingness rather than hierarchical religious authority (GP 1, Head of the Church Construction Committee, Interview, December 7, 2024).

An imam in Manado explained that the formation of the committee was inclusive; anyone willing to volunteer could participate regardless of social or economic background (DM 1, Indonesian Mosque Council of Manado, Interview, December 21, 2024). This principle of openness fostered a strong sense of belonging among the *jamaah* and local residents. Conversely, a pastor in Gorontalo explained that church youth played a vital role in the construction process, particularly in documentation, technical work, and logistics. Their involvement contributed not only physical effort but also intergenerational learning and the strengthening of faith-based solidarity (GP 2, Pastor, Interview, December 9, 2024). These findings suggest that, in a pluralistic context, the construction of houses of worship functions not merely as a physical project but also as a social process that fosters solidarity and reinforces social capital across generations.

Organizational practices in both cities reflect participatory and non-hierarchical models. The committees were not appointed by religious authorities or government officials but were formed through collective agreement among community members. Decisions were made through deliberation, allowing every member to voice opinions and participate actively. This model shifts from conventional top-down

management to a horizontal and collaborative approach, where moral authority rests on social trust rather than formal power. Religious and community leaders act as moral guides, ensuring that the committee's work is grounded in sincerity, responsibility, and mutual respect.

In daily practice, *gotong royong* (collective mutual aid) across groups serves as a tangible expression of community participation. In Manado (mosque), weekend community work involved *jamaah*, local residents, and occasionally Christian community members from the neighborhood. In Gorontalo (church), nearby residents assisted by providing water, food, or helping to clean the construction site. These practices demonstrate that houses of worship serve as spaces for interreligious social interaction, where solidarity and shared humanity transcend religious identity boundaries.

Furthermore, social-charismatic leadership plays a key role in maintaining collective enthusiasm. Religious leaders—both the imam in Manado and the pastor in Gorontalo—act not only as spiritual figures but also as mediators and motivators who ensure harmonious cooperation among community members. They emphasize moral example and persuasive communication rather than authoritative instruction. This model represents a shift from formal leadership toward moral-based social leadership, which is more widely accepted and respected within the community.

Ultimately, the organization of house-of-worship construction in both cities serves a dual function. On one hand, it operates as an effective project management mechanism that ensures efficient planning and implementation. On the other hand, it functions as a medium for fostering social cohesion and moral education. The combination of participatory structures, moral leadership, and intergroup collaboration makes the construction of the mosque in Manado and the church in Gorontalo not only a religious practice but also a social process that strengthens harmony, tolerance, and solidarity among religious communities.

Table 2. Comparison of Organizational Processes and Community Participation in the Construction of Houses of Worship in Manado and Gorontalo

Aspect	City of Manado (Ar-Rahman Mosque)	City of Gorontalo (Immanuel Church)
Committee Formation Model	Formed through open deliberation among *jamaah* and community leaders; inclusive and volunteer-based.	Formed through congregational meetings with synod approval; involving representatives of the congregation and youth leaders.
Organizational Structure	Divided into divisions for construction, fundraising, logistics, security, and documentation.	Consists of divisions for technical affairs, logistics, documentation, liturgy, and public relations.
Membership Principle	Open to anyone regardless of social or economic status.	Task distribution based on capability and willingness, not religious hierarchy.
Leadership	The mosque imam and community leaders serve as moral leaders, emphasizing sincerity and exemplary conduct.	The congregation's pastor acts as an inspirator and mediator, fostering intergenerational cooperation.

Decision-Making Pattern	Decisions made through open and collective *jamaah* deliberations.	Decisions made through congregational forums and ratified in synod meetings.
Community Participation	Weekly *gotong royong* (collective work) involving Muslim residents and some local Christian figures.	Local residents assist in providing logistics, water, and labor.
Role of Youth	Assist in field operations and public communication.	Actively involved in documentation, construction, and logistics.
Social Values Produced	Fosters sincerity, responsibility, and social equality among *jamaah*.	Builds social empathy, intergenerational cooperation, and tolerance among residents.
Social Function of the Organization	Serves as a technical coordination forum and a space for interfaith interaction.	Functions as a medium for collaboration and social solidarity among congregants and surrounding residents.
General Pattern	Participatory, transparent, and based on *trust capital*.	Inclusive, collaborative, and oriented toward communal harmony.

The analysis shows that the organization of house-of-worship construction in Manado and Gorontalo operates through participatory and deliberative social structures deeply rooted in the value of *gotong royong* (mutual cooperation). Construction committees were formed through collective deliberation, with clear and inclusive task divisions involving youth, women, and religious leaders as moral guides who maintained sincerity and communal solidarity. Leadership within these committees was charismatic and based on moral example rather than formal authority. Interfaith participation was visibly manifested in practice, as Muslims and non-Muslims worked together in construction activities, creating spaces of social interaction that strengthened social capital and human solidarity. Decisions were made collectively and consensually, fostering a strong sense of shared ownership and collective responsibility. In this sense, houses of worship functioned not only as religious projects but also as arenas for social learning within pluralistic communities.

From the analysis, four main patterns were identified in the organization and community participation processes of house-of-worship construction in both cities. First, a participatory and non-hierarchical organizational model emerged, in which committee structures were formed based on communal agreement rather than mandates from religious or governmental authorities. This pattern shows that local governance of religious infrastructure is self-governing, managed autonomously on the principles of equality, transparency, and collective cooperation. Second, *gotong royong* across community groups emphasized the active involvement of people from diverse social and religious backgrounds. Interfaith participation in construction activities demonstrated that social solidarity can transcend religious boundaries. In this context, houses of worship serve not only as religious symbols but also as social spaces that strengthen integration and cohesion in plural societies.

Third, a pattern of social-charismatic leadership emerged, positioning religious and community leaders as moral drivers and collective inspirators. This exemplary form of leadership effectively maintained communal harmony without generating hierarchical gaps within the organization. Fourth, the organizational process itself became an arena for social value transformation. Through *gotong royong* and

voluntary work, communities learned discipline, responsibility, sincerity, and the importance of interfaith collaboration. These values formed the foundation for building strong and sustainable social capital at the community level.

Thus, the organization of house-of-worship construction in pluralistic cities serves a dual function: as an effective project management mechanism and as a social education medium that fosters intercommunal cohesion. Community-based participatory management has proven to be a bridge between religious and social functions, strengthening networks of trust, expanding spaces for tolerance, and deepening harmony within multicultural life, as reflected in Manado and Gorontalo.

Evaluation, Supervision, and Public Accountability

The evaluation and supervision stages in the construction of houses of worship in Manado and Gorontalo reveal a close interconnection between religious diversity and social management practices. Both cities possess contrasting yet complementary religious characteristics. Manado—known as the "City of a Million Churches"—is dominated by Christian communities (62.89% Protestant and 5.32% Catholic) with a total of 1,267 places of worship (CNN Indonesia, 2023). Meanwhile, Gorontalo—often referred to as the "Veranda of Mecca"—is a Muslim-majority region (98.83%) with 1,443 places of worship (Ibrahim, 2024). Although the number of mosques and churches differs significantly, both cities have maintained a high level of interreligious tolerance. This diversity influences the dynamics of evaluation and supervision in house-of-worship construction, as each community adjusts its management mechanisms to align with its respective social and cultural contexts.

In Manado, supervision practices are carried out through relatively formal mechanisms with a professional approach, particularly in the construction of the Masjid Ar-Rahman, located within a Muslim-minority environment. The mosque committee engaged external consultants to assist in overseeing design, budget estimation, and construction quality control. This approach reflects an effort to apply modern management principles within a pluralistic social context. However, informants explained that involving third parties still requires intensive communication to prevent trust gaps between consultants and the *jamaah* (IM 1, Chairman of the Mosque Council, Interview, December 3, 2024).

Conversely, in Gorontalo, the supervision mechanism for the construction of Gereja Immanuel is carried out internally by the church committee and the synod without involving external consultants. The supervision process is grounded in congregational trust and moral responsibility rather than formal auditing systems. Financial reports are presented openly to the congregation during the last Sunday service of each month, with every expenditure verified by the treasurer and approved by the pastor (GP 1, Head of the Church Construction Committee, Interview, December 7, 2024).

Field observations show that both cities implement community-based monitoring systems that emphasize honesty and transparency. In Manado, every mosque expenditure is verified by the treasurer and reported regularly during monthly *jamaah* meetings. These meetings serve not only as accountability spaces but also as arenas for social learning, allowing community members to understand principles of good project governance. An informant from the Indonesian Mosque Council explained that internal auditing is not merely an administrative procedure but rather "a part of the *jamaah's* trust that must be preserved before Allah" (DM 1, Indonesian Mosque Council of Gorontalo, Interview, December 21, 2024). Thus, accountability is measured not only by adherence to formal regulations but also by the sincerity with which religious responsibilities are carried out.

In Gorontalo, financial reports and construction updates for the church are presented openly before the congregation and are often attended by Muslim residents living nearby. The local Interreligious

Harmony Forum (FKUB) explained that such interfaith openness represents a concrete manifestation of *social trust* that transcends religious boundaries (FK 2, FKUB of Gorontalo City, Interview, December 14, 2024). Similarly, in Manado, several local Christian leaders have attended mosque evaluation meetings as a gesture of solidarity and social support (KA 2, Christian Religious Affairs Office Staff, Interview, December 18, 2024). These cases demonstrate that evaluation processes for house-of-worship projects are not confined to internal religious affairs but also serve as interfaith dialogue spaces that strengthen pluralistic social capital.

Nevertheless, the supervision process is not without challenges. Field data reveal that limited funding, committee turnover, and weak monitoring systems often cause project delays. In several mosques in North Sulawesi, leadership changes during project implementation led to program duplication and discontinuities in financial reporting. Similar issues occurred in church construction projects in Gorontalo, particularly concerning licensing procedures and administrative documentation. Limited managerial capacity and the absence of professional audit systems further increase the risk of internal conflict, especially when suspicions arise regarding financial management. Therefore, both religious leaders and local government officials emphasize the importance of maintaining personal integrity and collective moral responsibility among construction committees as the main foundation for ensuring public accountability.

Table 3. Visualization of Evaluation, Supervision, and Public Accountability in the Construction of Houses of Worship in Manado and Gorontalo

Aspect	City of Manado (Masjid Ar-Rahman)	City of Gorontalo (Gereja Immanuel)	Social Pattern
Religious and Social Context	Majority Christian (62.89% Protestant; 5.32% Catholic) with 1,267 houses of worship. The Muslim minority enjoys a tolerant social environment.	Majority Muslim (98.83%) with 1,443 houses of worship. The Christian minority lives harmoniously under the principles of religious pluralism.	Differences in demographic composition shape distinct supervisory mechanisms suited to each community's social structure.
Forms of Supervision and Evaluation	Employs a formal and professional approach; the minority mosque committee involves external consultants for design, budgeting, and quality control.	Supervision is carried out internally by the church committee and the synod; each expenditure is verified by the treasurer and approved by the pastor.	Two distinct models emerge: *formal-professional supervision* in Manado and *moral-collective supervision* in Gorontalo.
Evaluation Frequency	Conducted monthly; financial reports are presented during *jamaah* meetings and Friday sermons.	Conducted monthly; financial reports are presented during the final Sunday service of each month.	Periodic evaluation serves as a medium for social reflection and managerial learning within the community.
Actors Involved	Construction committee, imam, treasurer, external consultant, and representatives from the Interreligious Harmony Forum (FKUB) and interfaith residents.	Church committee, pastor, synod, treasurer, community leaders, and interfaith residents invited as honorary guests.	Interfaith participation enhances social legitimacy and transforms evaluation meetings into interreligious dialogue spaces.

Transparency and Reporting Mechanisms	Financial reports and construction progress are announced publicly during worship sessions and displayed on notice boards at the mosque.	Financial reports are read and approved collectively by the congregation; meeting outcomes are posted on the church's announcement board.	Public transparency functions as a moral mechanism to strengthen trust and social accountability.
Values and Principles of Supervision	Emphasizes professionalism, openness, and interfaith communication.	Emphasizes honesty, responsibility, and moral accountability before God.	Moral accountability lies at the core of supervision in both cities, integrating faith-based values and social ethics.
Challenges and Constraints	Limited funding within minority Muslim communities, coordination with external consultants, and committee turnover during project execution.	Limited financial resources, weak managerial capacity, and absence of professional audit systems.	The main challenges concern leadership continuity, integrity, and public trust in financial management.
Social Reflection and Learning Values	Evaluation forums serve as spaces for interfaith experience-sharing and collective responsibility-building.	Evaluation functions as a form of social education, raising congregational awareness of trustworthy governance.	Evaluation practices play dual roles—technical and moral—serving as *social learning* platforms for plural communities.
General Pattern	Professional supervision with a spirit of transparency and interfaith openness.	Community-based moral supervision with collective reflection.	Contextualized supervisory systems demonstrate a balance between technical efficiency and moral integrity.

The research findings indicate that the stages of evaluation, supervision, and public accountability in the construction of houses of worship in Manado and Gorontalo exhibit two distinct yet complementary models of governance. In Manado, where Muslims constitute a minority, supervision of the Masjid Ar-Rahman project adopts a formal and professional approach involving external consultants for design, budgeting, and quality control. This model reflects the minority community's effort to uphold credibility and public transparency through systematic, expertise-based governance. However, it also requires intensive coordination between the committee and consultants to prevent communication gaps and erosion of social trust.

In contrast, in Gorontalo, the construction of Gereja Immanuel is managed through an internal, community-based supervision system. The church committee and synod conduct evaluations founded on congregational trust and moral responsibility rather than formal auditing mechanisms. Each expenditure is directly verified by the treasurer and approved by the pastor, with financial reports presented openly during Sunday services. This mechanism underscores moral accountability and the equality of social relations within the religious community.

Both cities implement community-based monitoring systems grounded in transparency, honesty, and public participation. In Manado, mosque financial reports are delivered during *jamaah* meetings and Friday sermons, while in Gorontalo, church financial reports are announced monthly during Sunday worship. These practices reveal that evaluation mechanisms serve not only to ensure project efficiency but

also as instruments of collective reflection and social learning. In several cases, evaluation meetings are attended by interfaith figures—Christian residents participating in mosque meetings in Manado, or Muslim guests attending church evaluations in Gorontalo—demonstrating that these processes foster solidarity and interreligious trust.

Nevertheless, both cities face notable challenges. In Manado, limited financial resources among the minority Muslim community and committee turnover often cause project delays. In Gorontalo, weak managerial capacity and the lack of professional audit systems risk discrepancies in financial reporting. Despite these obstacles, both religious leaders and local governments stress that personal integrity and collective moral responsibility among committee members remain the main pillars for maintaining public trust.

From these findings, four key patterns emerge in the evaluation and supervision stages of house-of-worship construction in these pluralistic cities. First, the community-based supervision model grants every member the right and responsibility to oversee fund utilization and project progress. Second, moral accountability serves as the primary foundation, prioritizing honesty and responsibility over formal auditing mechanisms. Third, periodic reflection functions as a process of social learning, where regular evaluation meetings become spaces for strategy improvement, conflict management, and community cohesion. Fourth, interfaith openness transforms evaluation forums into shared spaces for ethical dialogue and social solidarity amid diversity.

Thus, the stages of evaluation, supervision, and public accountability in the construction of houses of worship in Manado and Gorontalo serve not only to monitor project efficiency but also to reinforce moral and social legitimacy, strengthening public trust and interreligious harmony. In the pluralistic context of Indonesian society, the community-based governance model—integrating faith, social responsibility, and public transparency—represents a distinctive form of religious governance in Indonesia, where religion functions not merely as a system of belief but as a source of public ethics and social capital for development.

DISCUSSION

This study found that the management of house-of-worship construction in pluralistic cities such as Manado and Gorontalo operates through patterns that do not fully follow the rational-technical principles of modern management, such as those outlined in the *Project Management Body of Knowledge* (PMBOK). Instead, the process relies more heavily on social capital, moral values, and community-based cooperation (*gotong royong*). The four managerial functions—planning, organizing, evaluation, and supervision (POES)—are implemented in participatory, deliberative, and socially trust-based ways. During the planning stage, initiatives for construction arise organically from the community through open deliberation that emphasizes fairness and collective participation. In the organizing phase, intergenerational and interfaith communities collaborate without rigid hierarchical structures, while the evaluation and supervision stages are conducted through community transparency mechanisms, open reporting, and faith-based moral oversight.

Another significant finding is that religious diversity strengthens the adaptive capacity of social management. Both the majority (Muslim in Gorontalo) and minority communities (Muslim in Manado, Christian in Gorontalo) demonstrate distinct but equally effective management models that reinforce public trust. The construction of houses of worship is thus not merely a physical project but also a social arena that integrates spiritual values with social cohesion.

This phenomenon occurs because the construction of houses of worship in Indonesia—particularly in regions with a long history of pluralism such as North Sulawesi and Gorontalo—cannot be separated from social structures rooted in collective morality and social capital. The traditions of *gotong royong* (mutual cooperation) and local religiosity form a management system that minimizes the need for excessive bureaucratic control.

Community-based management patterns emerge from two primary factors. First, *trust* serves as the social currency that binds relationships among actors—committee members, congregants, and interfaith citizens alike. Second, the moral example of religious leaders replaces the formal managerial function typically seen in technical project management. In this context, leadership derives not from formal authority but from integrity and social reputation.

Meanwhile, the variations between Manado and Gorontalo reflect the adaptive responses of each community to its religious and social position. The Muslim minority in Manado tends to emphasize professional approaches—such as engaging external consultants—to maintain technical legitimacy and public credibility, whereas the Muslim-majority community in Gorontalo relies on moral and social mechanisms grounded in honesty and congregational accountability.

Based on the classical management framework of George R. Terry (1953) and Koontz & O'Donnell (1955), this study offers an empirical reinterpretation of the four core managerial functions—planning, organizing, actuating (represented here by evaluation), and controlling (supervision)—within pluralistic socio-religious environments. In conventional management theory, organizational effectiveness is often determined by technical rationality and procedural efficiency. However, the field findings of this study expand that perspective by demonstrating that social effectiveness can also be achieved through moral governance and social capital. The POES model, as adapted to the construction of houses of worship in Manado and Gorontalo, shows that managerial functions do not have to be implemented through formal systems; rather, they can be realized through mechanisms of trust, participation, and moral accountability within the community. Thus, this study not only confirms classical management theory's emphasis on coordination and control but also extends it into the social and spiritual realms—demonstrating that in plural societies, successful management depends less on hierarchical control and more on the community's ability to internalize managerial functions through the ethos of *gotong royong*, moral integrity, and interfaith trust.

The findings of this study also expand and deepen three main tendencies in previous research on house-of-worship development in Indonesia. First, studies focusing on legal and political dimensions—such as those by Mohadi and Pandoyo (2021), Firdaus et al. (2023), Lussier (2024), Wahab et al. (2024), and Giacco (2018)—show that conflicts in house-of-worship construction are generally caused by differing interpretations of regulations and local social resistance. These studies tend to position the state as the main mediator in resolving licensing disputes but do not explore how community-level management practices can serve as conflict-prevention mechanisms. This study, however, finds that when social communication and public trust are maintained through community accountability and information transparency, potential conflicts can be mitigated without direct state intervention.

Second, earlier research emphasizing sociological and theological dimensions—such as that of Budhy Munawar-Rachman (2008), Abdurrahman Wahid (2001), and Fitriyanto et al. (2024)—understands houses of worship primarily as symbols of pluralism and spaces for interfaith interaction. However, such studies often treat houses of worship as symbolic entities rather than as objects of managerial practice. This study extends that scope by demonstrating that pluralism functions not only as a moral or theological value but also as a managerial instrument shaping collective ethics and trust-based

governance. In the contexts of Manado and Gorontalo, tolerance and diversity have proven to be social resources that regulate planning, coordination, and evaluation processes in the construction of houses of worship.

Third, studies employing the social capital perspective—such as those by Putnam (2000) and Jan et al. (2024)—highlight the importance of social networks, trust, and norms of cooperation in strengthening social cohesion and community participation. However, these studies have not connected social capital with structured project management practices. This study fills that gap by integrating project management frameworks (POES/PMBOK) with social capital theory, demonstrating that networks of trust and norms of cooperation can serve as effective mechanisms for project monitoring and control. Thus, the governance of house-of-worship construction can be both efficient and ethical, combining modern management principles with the spiritual and social values embedded in community life.

Historically, this study reveals the continuity between Indonesia's local traditions—such as *musyawarah* (deliberation), *gotong royong* (mutual cooperation), and *rasa malu sosial* (social shame)—and the modern principles of community-based governance. Since the colonial period, houses of worship in the archipelago have been built primarily through community initiatives and voluntary participation, without direct state intervention. This pattern reflects a deeply rooted social system in which collective values and social responsibility form the foundation of public project implementation. In the modern context, community-based governance models continue to thrive across various sectors, including forestry (Harbi et al., 2020; Kurniasih et al., 2020), tourism (Pramono & Juliana, 2025), and water and sanitation management. All of these demonstrate that when communities are given the space to participate actively, project governance becomes more adaptive, transparent, and sustainable. The same pattern is evident in the construction of houses of worship in Manado and Gorontalo, where local communities act as the primary agents of development, while the government functions mainly as an administrative facilitator and guardian of social harmony.

Furthermore, these findings reinforce the direction of Indonesia's decentralization policy, which places citizen participation at the core of development governance (participatory governance). Previous studies have emphasized that the success of this model largely depends on local institutional capacity, policy support, and the community's ability to integrate traditional wisdom with modern management systems (Antlöv, 2003; Mukhlis et al., 2025). Within this context, the construction of houses of worship in both cities not only continues Indonesia's historical legacy of participatory development but also represents a form of adaptive governance that bridges spiritual, social, and administrative values in a harmonious manner. Hence, houses of worship serve not only as religious symbols but also as arenas for reproducing the historical values of community-based governance that shape the distinctive face of Indonesia's social management.

Socially, this study shows that houses of worship perform dual functions—not only as spaces for ritual worship but also as social hubs that foster interfaith solidarity and strengthen grassroots social cohesion. These findings align with numerous studies in Indonesia showing that interfaith social cohesion flourishes when religious activities are combined with collaborative participation and inclusive local traditions. For instance, Jayadi's (2025) study in North Lombok demonstrates that cultural practices such as the *Ngejot* tradition (sharing food during religious festivities), as well as Islamic values of *Tasamuh* (tolerance) and Hindu principles of *Tri Hita Karana* (the three causes of well-being), form the foundations of interreligious harmony. Similar values are reflected in Manado and Gorontalo, where Muslim participation in church construction—and conversely, Christian involvement in mosque-related social activities—illustrates a deep-rooted form of interfaith cooperation grounded in the ethics of *gotong royong*

and mutual respect. This inclusive model proves that interreligious harmony does not arise merely from formal dialogues but from social interactions that grow through collaborative work at the community level (Riadi et al., 2025; Turki et al., 2025).

Ideologically, this study underscores the importance of moral accountability as a new form of religious governance in Indonesia. Accountability is no longer understood merely as an administrative obligation but as a theological responsibility that integrates faith, ethics, and public management. In this context, honesty becomes an act of worship, and transparency represents a collective expression of faith that embeds spirituality within social management. These findings align with those of Bagir (2018) and Ropi (2017), who explain that Indonesia's religious governance has been shaped by a long history of state regulation over religion since the New Order era, through policies such as the 1965 Presidential Decree and the Joint Ministerial Decree on Houses of Worship. However, as Seo (2012) notes, this governance model has evolved into one oriented more toward social harmony than administrative control, where pluralism, justice, and spiritual responsibility form the new foundations of religious management. Likewise, government initiatives such as the religious moderation policy reflect a paradigmatic shift toward a more ethical and dialogical model of governance (Cholil, 2022; Kadek Aria Prima Dewi et al., 2025).

At the same time, the moral accountability dimension within Indonesia's religious governance faces complex challenges. Munawwaroh et al. (2020) observe that the reform of work culture within the Ministry of Religious Affairs remains hindered by weak bureaucratic integrity and ineffective internal supervision mechanisms. Tidey (2016) finds persistent moral ambiguity within Indonesian bureaucratic practices, where the boundary between "ethical" and "corrupt" often becomes blurred due to the tensions between local moralities, national ideologies, and the global norms of good governance. Within the context of house-of-worship construction in Manado and Gorontalo, the social accountability that emerges from community religious awareness provides concrete evidence that moral and faith-based religious governance can produce public administration that is more just, transparent, and rooted in the theological values of Indonesia's plural society.

Functionally, this study demonstrates that community-based governance can sustain efficiency, social legitimacy, and interfaith harmony without relying on overly bureaucratic systems. The social function of houses of worship as spaces of solidarity also enhances social resilience against intolerance and social fragmentation.

However, the study also reveals potential dysfunctions within moral-based governance systems, including dependency on charismatic leaders, the absence of professional audit mechanisms, and weak institutional systems that may hinder project sustainability. These issues are consistent with broader findings in studies on capacity building and community governance in Indonesia, which emphasize that the success of community governance relies on strong institutional frameworks, human resource capacity, and consistent regulatory support. For example, Shoesmith et al. (2020) and Prianto and Abdillah (2023) show that weak local institutional capacity often leads to ineffective governance and vulnerability in social project management. Similarly, Wiranti et al. (2025) and Srirejeki and Khairurrizqo (2025) stress that robust community participation must be balanced with accountability mechanisms and institutional training to prevent mismanagement and reinforce transparency. Capacity-building limitations are also observed in other sectors—from forest management (Harbi et al., 2020) to slum upgrading (Lestari & Kurniawan, 2018)—indicating that the sustainability of community programs depends on maintaining equilibrium between moral values, professionalism, and adaptive institutional governance. Therefore, the moral-based management system that serves as a social strength in the construction of houses of worship

may also become its weakness if not accompanied by institutional capacity building to ensure sustainability, transparency, and leadership regeneration at the community level.

Based on these reflections, this study proposes three strategic and sustainable action steps. First, there is a need to strengthen institutional capacity grounded in socio-religious values. Local governments and the Ministry of Religious Affairs should organize community project management training for house-of-worship committees, ensuring that moral integrity is accompanied by administrative skills, basic auditing, and transparent reporting. Second, the institutionalization of interfaith monitoring models should be encouraged—for instance, through city-level FKUB (Interreligious Harmony Forums)—to facilitate "transparency meetings" among different faith communities, following the open evaluation practices found in Manado and Gorontalo. Such initiatives would strengthen social trust and prevent identity-based conflict. Third, it is crucial to integrate community-based governance principles into regional public policies, not only in house-of-worship licensing regulations but also within broader programs for social development and interfaith harmony. Hence, this study contributes not only theoretically to the development of community-based management models but also practically by offering a policy framework that reinforces the social, moral, and spiritual foundations of house-of-worship governance in Indonesia.

CONCLUSION

This study concludes that the management of house-of-worship construction in pluralistic cities such as Manado and Gorontalo operates through a distinctive model—one grounded in social capital, moral accountability, and community participation. The processes of planning, funding, organizing, evaluation, and supervision do not strictly follow formal management frameworks but instead emerge from local values of *gotong royong* (mutual cooperation), honesty, and collective responsibility. Communities act as the primary agents directing development, while religious leaders and interfaith institutions serve as moral guardians and social mediators. The findings demonstrate that this form of community-based management is not only effective in completing physical projects but also plays a crucial role in strengthening social solidarity, creating spaces for interfaith encounters, and fostering religious harmony amid Indonesia's sociocultural diversity.

Scientifically, this research provides both theoretical and empirical contributions by integrating two major frameworks that are rarely combined: the *Project Management Body of Knowledge* (PMBOK) and social capital theory. This integration generates a new managerial perspective that positions spiritual values and social trust as the fundamental pillars of religious project governance. The study also expands the concept of community-based governance within the context of religious pluralism, demonstrating that moral and participatory management models can serve as effective alternatives to bureaucratic approaches, which often lack adaptability to local social realities. Practically, this research offers a policy model that can be adopted by government bodies and religious institutions, particularly in the form of community-based management training, the institutionalization of interfaith monitoring mechanisms, and the integration of socio-religious governance principles into public policy.

Nevertheless, this study acknowledges its limitations. Its focus on only two cities—Manado and Gorontalo—restricts the generalizability of the findings to other regions with different social structures and religious dynamics. Moreover, the research does not quantitatively measure the influence of social variables such as participation levels, transparency, or trust on project success. Therefore, future research is encouraged to broaden its geographical scope and employ mixed-method approaches to obtain a more comprehensive understanding of the relationships between religious governance, social capital, and

management effectiveness in plural societies. In doing so, this study not only provides an empirical depiction of house-of-worship governance practices but also opens pathways for developing a new paradigm of social management rooted in spiritual values and community ethics in Indonesia.

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