

The Efficiency Model of Mosque Management for the Indigenous Community in Selangor

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ABSTRACT

In Malaysia, mosque management is usually managed by members of the area. Likewise, the mosque around the Indigenous settlement are mobilized and led entirely by the local Preachers of Indigenous Community (PIC). Although plenty of Indigenous mosques have been established in Selangor, the roles in managing and administering the mosque is remain unsatisfactory. Therefore, this study proposes a model of mosque management in Selangor as a guide for the Indigenous community in particular. This study uses mixed methods through survey by observation, interviewing and distributing questionnaire. This study identifies the challenges and constraints faced by mosque management in attracting the local community. The results of this study had led to the establishment of a model of mosque management for the Indigenous community in Selangor. It has revealed that the model contains four main criteria including governance and administration which focuses on the internal organization, economic development which covers welfare and cooperation, infrastructure which includes all the most utilized areas and prosperity which emphasizes on the enhancement activities. This study is expected to provide exposure and understanding among the Indigenous communities in managing and administering mosque organizations in more efficient and manageable approach.

Keywords: Model, Management, Indigenous, Mosque, Selangor

INTRODUCTION

Da'wah's work is not an easy matter as it involves the problem of altering the grip and understanding of human life (Syed Abdurrahman, 2008). According to Mohd. Amin Abdul Rahim (2010), there are six factors that contribute to the acceptance of da'wah targets among the Indigenous; institutional management and administration, target attitude, preacher's image, internal instincts, emotional state and delivery technique. The cause of the rejection of da'wah is due to the target background, attitude and personal characteristics. Healso has highlighted that there are three main obstacles that cause the Indigenous to deliberately receive the da'wah such as the barrier of the preacher themselves, the internal and external obstacles from the target group.

Therefore, in the effort of overcoming the problem, PIC is responsible for managing and administering the mosque besides delivering da'wah to the local community. However, the role of PIC is still ambiguous. Although there are many mosques built in the village, there is still a question mark either the mosques are optimally used or vice versa.

LITERATURE REVIEW

The previous studies on the mosque management strategies related to the development of the Indigenous community are still poorly discussed. Among those studies that have been highlighted, all come in different aspects, areas and scopes. In a study conducted by Ahmad Fauzi Mohd Shahar (2015) titled *As-Salam Mosque Management Strategy in Community Development Against Contemporary Da'wah*, the author had discussed the mosque issues in terms of management, welfare, economy, challenges and strategies of contemporary da'wah management in approaching non-Muslim community. The author also proposed a conceptual framework as a guide in managing and administering the mosque.

Next, the study by Umair Uddin (2014) titled *Role of Mosque in Society: Issues and Challenges*, explains the role of mosque in the society. Among them, mosque serves as an Islamic centre, which plays the role as proponent of the da'wah Islamiah in the society. Second, the mosque serves as a court, that is, all the complaints and problems faced by the community are referred to the *imam*, especially in matters relating to the religion. Third, mosque serves as an educational centre as all are invited to attend regardless of age, gender, status, skin color and so on. The mosque works in daily basis with no hassle to visitors. The authors also noted that the issues and challenges in the management of the mosque lie in the existing leadership among the institutional organization.

Meanwhile, in a study by Roslan Mohamed (2008) titled *The Empowerment of the Mosque through Professional Management*, discusses some issues of mosque empowerment. Among them are, providing a convenient place of worship, making the mosque institution a channel of brotherhood, enhancing the administration and management of financial funds, complying with regulations set by the authorities and implementing post mortem to improve the existing weaknesses. A study by Ajman @ Jimaan Safar (2008) discusses the role of mosque institutions in empowering human capital development based on the categorization of background-based mosque, location, *qariah* members, mosque facilities and leadership. The authors emphasize

that the mosques management should always be aware of current developments to ensure smooth running of the activities and programs. Thus, the 6 key-concepts should be emphasized; planning, implementation, monitoring, control, evaluation and amendment.

Hasan Bahrom's (2008) explains in study titled *Creating Mosque Financial Resources as Development Catalyst of Ummah's Economic*, reveals that the amount of savings in the bank by 73 mosques is worth of RM4.3 million. This means that the average storage of the mosque is almost RM60,000 each. Hence the savings fund owned by the mosque can be generated to drive the increase of the mosque savings. We can make assumptions if the number of mosques across Malaysia amounted to 3974, thus, the rough estimation of mosque savings in commercial banks or financial institutions totaling to approximately RM238 million. If one percent (1%) of the cumulative sum of 23 million is included in one fund or in a consolidated, well-managed, professional and systematic account, surely the savings returns might be better than the current earn. In other words, the mosque should formulate a strategic plan and smart cooperation between the mosque institutions so that the enormous fund can be benefitted by Muslims as a whole. The mosque management needs to have a well-established agreement and a high degree of confidence in ensuring that the contributed finances result to the necessary returns. The author suggests that the presented investment can only be done by an efficient and experienced fund manager. The Department or the Islamic Religious Council can be a catalyst in drafting a mosque investment scheme that is in line with *shariah*, appointing a credible and trusted investment manager. With a clear and structured mechanism, the huge amount of mosque funds can be used to better and perfect the mosque institution. With such system, the intention of the mosque to be a credible institution and capable of solving the problem of society can be demonstrated. If the mosque institution equipped with a strong and sufficient fund, various issues can be solved. The mosque is not only a gathering place for *fardu kifayah*, but it is seen as an institution that can solve the problems of the ummah and restore its role as the early days of its existence.

RESEARCH METHODOLOGY

The research methodology is one of the most important units in this research. If viewed from its definition, it means to be an approach used in educational research with the purpose of data collection (Kamal Azli et. al., 2015). This study consists of qualitative and quantitative studies. Through qualitative methods, printed documentation method and interviews with PIC have been used. Meanwhile, the quantitative method uses the questionnaire instrument. The combined result of this mixed method is to identify the views and perceptions of the proposed model of mosque management for the Indigenous community in Selangor. All data were analyzed by using transcription and descriptively described.

Research Instrument

The instrument forms were built and used for this study:

- (i) The questionnaire was distributed to 91 research participants who are directly involved in managing and administering the mosques in the whole Indigenous settlements in Selangor. The sampling method used in the questionnaire is a simple random sampling method whereby the questionnaire was randomly selected from the local community.

- (ii) Unstructured interviews were used towards PIC to obtain the direct information related to the mosque management and administration.
- i. The application had been submitted to MAIS, JAKOA, Indigenous leaders, movers of JAKIM and other related parties.
- ii. Discussion with the relevant authorities had been conducted to explain the purpose and importance of the study.
- iii. The data collection via interviews had been carried out by the researchers and assisted by the research assistants.
- iv. The observations and interview sessions had been conducted with the relevant parties.
- v. The questionnaires had been distributed among 99 research participants.

RESEARCH FINDINGS

The findings showed that management of the Indigenous mosque can be divided into four parts; governance and administration, economic development, infrastructure and prosperity. These four elements serve as the main pillars in producing the best mosque management within Indigenous communities in Selangor. In addition, the findings showed that there are few constraints and challenges faced by the local communities.

PROSPERITY OF THE INDIGENOUS MOSQUE MANAGEMENT IN SELANGOR

The Preachers of Indigenous Community (PIC) is a subordinate to the Da'wah Unit of Islamic Religious Development Department of Malaysia (JAKIM). PIC is a body responsible for spreading da'wah within the Indigenous community throughout Peninsular Malaysia. The PIC's role is not only limited to delivering da'wah, but also to take part in the care of the Indigenous social life, such as hospitalization, registration of their school children etc. Therefore, PIC's work is mobile and not restricted to just one area.

The PIC's vision is 'Islam is the way of life for the Indigenous community', while its mission is 'strengthening the Indigenous Islamic community based on the *Sunnah of Wal Jamaah's* faith.' Based on these vision and mission, it is obvious that PIC is a responsible body whom had been appointed to deliver da'wah within the Indigenous communities. Indirectly, they are also responsible of empowering the use of mosque and implementing effective management methods to attract the other local communities towards Islam.

The Indigenous mosque is an important institution for the development of human civilization. It plays a vital role as centers of knowledge development, economic enhancement, information dissemination and local community social activities. Therefore, it should be well managed and efficiently governed so that it can be optimally utilized by the whole Indigenous community. The mosques should not have limits to a place of worship but they should be directed through various programs and activities that are not only based on the requirements of worldly claims.

THE EFFICIENCY MODEL OF INDIGENOUS MOSQUE MANAGEMENT

Among the strategic approaches in the mosque governance that should be introduced to the Indigenous community is based on the Efficiency Model of Indigenous Mosque Management as shown in Figure 1.

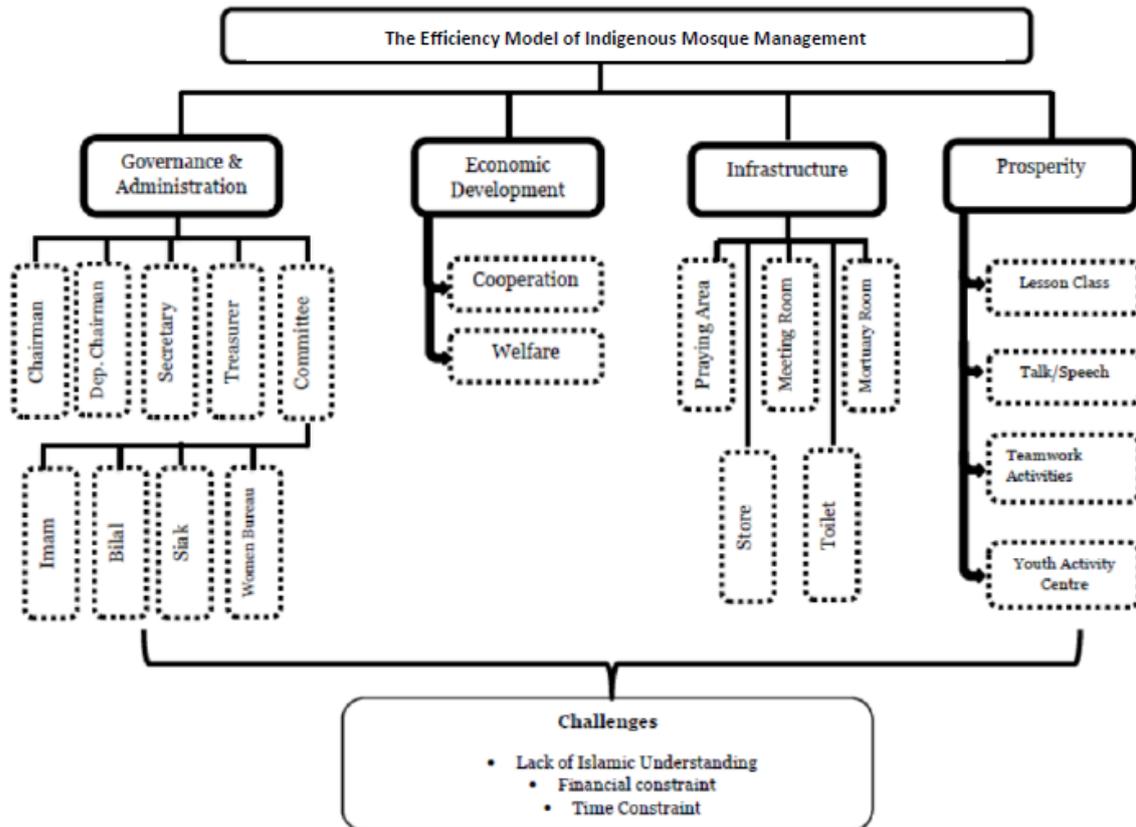


Figure 1: The Efficiency Model of Indigenous Mosque Management

The model was developed based on the information and data obtained from the interviews and surveys collected from the research participants. This model was introduced in order to enable the Indigenous community to be exposed to the appropriate mosque management and administration system so that the mosque’s functions and objectives are properly attained. Based on the above model, there are four basic elements; mosque governance and administration, economic development, infrastructure and prosperity.

GOVERNANCE AND ADMINISTRATION

The Indigenous mosque should have an institutional arrangement like other mosques throughout Malaysia. According to Joni Tamkin et al (2011), in order to ensure good mosque management, the organization should be led by the chairman, secretary and treasurer. Each of the positions should be exposed with the details of their respective duties for others concern. The appointment of the mosque committees should also be reviewed and adhered to certain qualifications or skills. For example, the treasurer needs to have a financial background or reliable experience related to the Indigenous community structure.

The committee is also responsible for organizing various forms of activities comprising religious, social and economic activities such as creating cooperation, providing shops, accommodation for rent and so on. The mosque should also have a committed, active and systematic committee or bureau that will plan and organize the annual activity.

ECONOMIC DEVELOPMENT

An organized financial system is a vital tool of maintaining the image and credibility of the mosque committees. The orderly financial system should have a complete income and expenditure statement, a clean receipt and payment voucher and also a sensible financial balance. Expenditure should also be in accordance with the planned activities. Through the annual budget plan provided by the committee members, the financial needs of the mosque could be characterized. This will encourage their contribution to ensure that all planned activities will be well organized. The contributions collected from the committee members whenever the activities are to be conducted can also be made as the main source of the mosque finance instead of Eid's or Friday's collection. For mosques with plenty of committee members, a large amount of financial resources can be collected even through a fixed contribution of RM 1.00 per month for each family.

INFRASTRUCTURE

The Indigenous mosque facility includes any that facilitates the worship, activities and programs to those who visit the mosque. The mosque should also have an office and meeting room as an activity center. The mosque office shall be complete with information relating to the list of mosque committee members, poor persons, orphanages and the list of regional Muslim societies. Through this information all the mosque activities can be streamlined and held effectively. It will also help us to identify the strengths and weaknesses of the committee members. Therefore it is good if each mosque is well equipped with own facilities. The mosque can also be advertisement and announcement source of good works like religious ceremonies and teamwork activities.

PROSPERITY

Most of the mosques in Malaysia have almost similar of monthly activities and annual programs such as the funeral events, general meetings, teamwork activities, celebrations of Islamic greatness day such as Israk Mikraj, the sacrificial feast and so on (Hasan 2008). Mohd Noor et al. (2008) explain the diversity of programs implemented will eliminate skeptical

thinking that the programs implemented in the mosque are not just meant for worship alone. This initiative was also proposed by Utaberta et al. (2010) to organize youth, child or adult favorite activities such as sports, martial arts and so on to attract and in still the love among the Indigenous community to keep attending the mosque. Great brotherhood between the local communities can also in still the love and enhance the humanity sense among fellow human beings.

THE IMPORTANCE OF INDIGENOUS MOSQUE MANAGEMENT MODEL

The efficiency model of Indigenous mosque management is utmost importance of:

- i. Establishing a strong and effective administration to implement the functions and goals of mosque establishment.
- ii. Strengthening and expanding the field of religious activities to enhance the understanding of Islam among society.
- iii. Streamlining and expanding the mosque economic development activities.
- iv. Establishing welfare institutions to improve charity activities to address the social problems of the poverty amongst the poor, new converts, single mothers, orphans and late seniors.
- v. Encouraging and intensifying community involvement in religious activities and welfare charities.
- vi. Encouraging the community with the various facilities and infrastructure offered such as retail space and the use of information technology.
- vii. Involvement and participation of skilled teachers in the aspect of spiritual and scientific education.
- viii. Utilizing technology facilities for the mosque promotion and publicity purposes.
- ix. Establishing relationships with educational institutions as a channel for expert and highly skilled instructors.

CONTRAINTS AND CHALLENGES

Most of typical Indigenous communities are still adhering to the animism religion as inheritance of their ancestors. There is only a small number who fully accept and adhere to the Islamic teachings and rules. This situation illustrates that the development of da'wah towards the Indigenous community is not very encouraging. In addition, financial factors also affect the mosque activities in the Indigenous settlements due to the lack of funds to implement programs and so on. The financial constraints are also seen to discourage the da'wah efforts and limit the PIC to fulfill their roles and responsibilities.

CONCLUSION

The Indigenous community is a community that has long been living in Peninsular Malaysia from its time. Indirectly, they are also the target of da'wah for the Indigenous Da'wah Unit under JAKIM which is responsible not only in the implementation of da'wah, but also in the guidance of their daily life and welfares support. The efficiency model of Indigenous mosque management in Selangor should be highlighted to ensure that the collaboration between the Indigenous and the PIC in the Indigenous settlements can be resolved. This mosque management model is able to create and empower the capability of PIC to administer the mosque organization in their respective settlements and kept supervised by the related authorities. It is hoped that this model will be a guideline for the Indigenous community and the other parties involved in the process of strengthening the Indigenous Islamic faith not only in Selangor but covers up to Malaysia and throughout the world.

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