

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Malaysia is recognized as an Islamic country with Muslim majorities. According to the Malaysian constitution, Islam is also the religion of the Federation (Wan Zailan Kamaruddin, Ahmad Zuhdi, & Mohaddaseh, n.d.). Therefore, the mosque has been one of an important Islamic institution in Malaysia. A mosque also an essential asset in Islamic revival history. Mosque functions as a center for transforming government Islamic-related policies within the society. There were total of 6850 mosques in Malaysia with has the highest number of mosque (Jabatan Kemajuan Islam Malaysia, 2022).

A mosque is one of place worship for Muslims in performing prayers and religious ceremonies as well as a center for Muslim to do their social activities with families and friends. The first thing that had been done by our Prophet Muhammad SAW after emigrated from Makkah to Medina was built a mosque named Quba' mosque. Quba was a place visited by him during the migration of the Prophet S.A.W and his companions from Makkah to Medina. That's where the Prophet s.a.w founded the Quba Mosque's oldest mosque in Islamic history. The Prophet on his arrival in Medina, Nabawi Mosque built a second mosque by him (Sabri & Tonot, 2017). The mosque is an institution of worship that should evolve in line with the development of the times. The main role of the Muslim community is to develop positive progress and advancement of the *ummah*.

In Malaysia, housing estate occupied by the Islamic community will be set up mosque in each region to meet the needs of Muslims in the area, whether in the city or the

countryside because mosque is an important asset in the history of Islamic resurrection. However, the mosque's functions are diminishing and focusing only on prayer. The construction of mosques in each district or each residential area was intended to complement the requirements worship of Muslims in the conduct of basic prayers. Furthermore, and now, in terms of administration and community development leadership, mosques lag-behind other institutions.

Then, it should the well-developed mosque and effective internal management will have a positive impact because people will feel the interest to come to the mosque, not only to perform *ibadah* but also to visit a mosque and to seek knowledge (Mohamad Tajudin, 2007). The mosque grew exponentially, it expanded its area of development and activity.

Moreover, Islamic literature emphasizes that the mosque is not only built as a place for worship, but also serves to translate the holistic Islamic content and education held in the mosque and capable of producing number of leading Muslim figures (Ahmed and Akbar S., 2019). It shows that the mosque played a significant role in the early days of Islam and had great impact on the development of Muslims. It indisputable that mosques have particular significance and are the most beloved places where Allah's presence is constantly felt.

1.2 Problem Statement

In the context of Malaysia, the people consist of a multi-racial society (multi-racial country), especially Sabah in the one a multi-ethnic and religious state. They practice different religious and cultural beliefs. Community life will be more intact and harmonious with the existence of various religions that both practice tolerance and values of love for

unity and human development that is more proactive in furthering the mission and vision towards the transformation of the country. Interfaith relations are a necessity for the good of the nation, the harmony of neighborly life, and national unity as long as it does not violate the boundaries of faith and religious beliefs and sensitivities.

Based on the statement revealed in article 3 (1) of the Federal Constitution it is clearly stated that Islam is the religion of the Federation but other religions can be practiced peacefully in any part of the Federation (Ahmad Ibrahim 2000: 133). The Information Department of Malaysia (2017) states that Article 11 on freedom of religion states "Every person has the right to profess and practice his religion and subject to Clause (4), to develop his religion". This means that although Malaysia has declared Islam as its official religion, the people of Malaysia, who are of various races and faiths, are free to practice their respective beliefs. This freedom forms a strong unity between the races and this has been proven by the peace enjoyed by Malaysians over the years.

Islam emphasizes humanity's unity of origin and the essence of human fraternity which maintains the universal equality of all human beings regardless of differences in race, language, religion, gender or social status. The proof, clearly emphasized through Al-Qur'an. Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتَقَرُّكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

Meaning: "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of

you with Allah is that (believer) who has At-Taqwa Verily, Allah is All-Knowing, All-Aware.”

(Al-Qur'an. Al-Hujurat 49: 13)

Despite the state's multiracial and religious diversity, it is not an impediment to individuals working together to construct a solid social institution. This may be witnessed in the development of a religious institution, particularly in the capital city of Kota Kinabalu, where mosque, churches, and temples are erected adjacent to each other. However, towards the improvements of technologies in Malaysia, people have become very intellectual and have resorted in demanding for religious equalities.

House of worship the most important to all religion, it is the same goes to mosque for Muslims. JAKIM (2022) state Sabah have the highest mosque in Malaysia and Sabah also recorded the highest number of new mosques opened in 2021. The latest statistics from the Malaysian Islamic Development Department (JAKIM, 2022), published on the agency's official website on year 2021 that showed five new mosques operating in Sabah. The number, according to JAKIM, involves a state-level mosque in Kota Kinabalu, 10 government mosques, 21 district mosques and the remaining 1,045 parish mosques (Amree Ahmad, 2022).

The mosques have played an important role in the dissemination of *dakwah* and in assisting Islamic missionaries in delivering knowledge to society but without efficient mosque administration, this crucial responsibility cannot be carried out that mentioned by Arasteh (2014), the administration of the mosque, on the other hand, appears to be problematic since it does not establish the pattern of mosque management in Islam and lacks the needed management model for mosque administration.

The mosque is thus used to represent the features of the Muslim community and its civilization. This is one of the causes humans are exposed to the mosque. Unfortunately, the problem mentioned by Ahmad Yani (1999) in his paper mentioned of the lack of people who come to the mosque to worship or visit on a regular basis. Furthermore, based on observations of the five daily congregational prayers, Muslims' overall attendance is normally approximately 5-10% only in one location. They establish prayers however prayers can be performed everywhere but that number signifies a small number of Muslims who attended the mosque (Ashaari & Firdaus, 2018). For instance, in the early morning prayer (*Subuh*).

Then, the next statement of the commitment of Muslims to attend programs and activities organized by the management of mosques in Malaysia is still low compared to the total Muslim community such some mosque programs are not well welcomed by the local population mentioned by Mohd Zamrus Mohd Ali (2009) in “Seminar Pengurusan Masjid Peringkat ASEAN 2009” titled ‘*Pembangunan Masjid Dan Tradisi Intelektual Muslim Andalus*’. Awareness of pioneering mosques is very important, mosque management needs to know the factors that can attract the community to attend and develop the programs organized by the mosque. In addition, some research found that attendance of *jamaah* come to the mosque is high on certain day like on Friday and only at certain events (Roslan, 2003 and Rizam, 2010).

However, nowadays a problem in society is misunderstanding and unresponsive to the function of the mosque to attract and keep people come to the mosque (Zain et al., 2015). Various parties such as Jabatan Kemajuan Islam Malaysia (JAKIM), Sabah Islamic Religious Affairs Department (JHEAINS) and mosque management implemented

initiatives to improve the function of the mosque and spread positiveness to people, even though there also weaknesses and problems arise during implementation.

According to Ibn Khaldun in his book *Muqaddimah*, Ibn Khaldun (1377) reported that in the earliest days of the Islamic revival it was possible to have excellent mosque management which gave birth to many prominent scholars spread across the Muslim world. Furthermore, Muslims are now the cause of weakness in the leadership management of mosque institutions.

Whereas, mosques in Malaysia have a greater purpose as a worship center and a *fardu ain* study center. But the reality today, we can see that the mosque was built at height cost and mosques were built to be proud as beautifully decorated (Ajmal M Razak, 2001). It is undeniable that most of the new mosques are beautifully built but have problems related to the administration and management of the mosque. This is because some mosques are not introduced with a systematic and efficient system of administration and management to attract the public to the mosque. Roslan Mohamed (2008) also reviewed this poor issue of mosque management, saying that most mosques have lost their appeal and were interpreted as special places of worship where there is little activity that could attract the local community to the mosque. But at the same time positively, many people come to the mosque to see the mosque's amazingly beautiful design decoration. On the other hand, it attracts people, including non-Muslims, to go right to the mosque.

Hence, this research attempts to examine the foremost leading factors people come to mosque then, to study the effectiveness management in attracting people to come to Sabah State Mosque (*Masjid Negeri Sabah*). Lastly, to explore the suggestions in improving the quality management of mosque in attracting non-Muslims come to mosque.

1.3 Research Question

- 1.3.1 What are the factors people come to Sabah State Mosque (*Masjid Negeri Sabah*)?
- 1.3.2 How effectiveness management in attracting people to come to Sabah State Mosque (*Masjid Negeri Sabah*)?
- 1.3.3 What are suggestions in improving the quality management of mosque in attracting non-Muslims to come to Sabah State Mosque (*Masjid Negeri Sabah*)?

1.4 Research Objectives

This study was conducted with the aim of:

- 1.4.1 To examine the factors people come to Sabah State Mosque (*Masjid Negeri Sabah*).
- 1.4.2 To study the effectiveness management in attracting people to come to Sabah State Mosque (*Masjid Negeri Sabah*).
- 1.4.3 To explore the suggestions in improving the quality management of mosque in attracting non-Muslims come to Sabah State Mosque (*Masjid Negeri Sabah*).

1.5 Scope and Limitation of the study

The scope of this study focuses on the Sabah State Mosque (*Masjid Negeri Sabah*) as a study area of this research. This mosque being chosen because it is the mosque that people's priority to visit because its strategic location at the Sembulan roundabout between Jalan Mat Salleh and Jalan Sembulan. This mosque also surrounded by government

buildings, educational institutions and Kampung Sembulan, that is making it a hub for the Muslim community to worship during working hours or public holidays. Based on this scenario, the researchers are interested in reviewing the role of the Sabah State Mosque as a *Ummah* development centre, not only as a place of worship, but also as a centre for implementing community activities, a centre for fostering knowledge and appreciation of Islam in the community.

Then, the implementation of this research aims to examine the primary driving factors behind why people visit mosques and in order to analyse the efficiency of management in drawing visitors to Sabah State Mosque. Then, in order to attract non-Muslims to the mosque, it is also suggested that the quality management of the mosque be improved.

The limitation of this research involves among the visitors and committee member in the mosque will be interviewees to get information about effective management in attracting people to come to Sabah State Mosque. Similarly, to gain knowledge about suggestions from the management of the mosque in improving quality management at the mosque.

1.6 Significance of the Research

The important of this study to the researcher is to look the factors of people come to the mosque from the view of visitors and how the management of the mosque in attracting people come to the mosque. Then, to know the suggestions in improving the quality management of mosque in attracting non-Muslims come to the mosque. The contribution of this study to mosque management is to see the suitable way and relevant

action can take by mosque management in improving their management well. Another contribution of this study is to the preacher would be able to see the importance of the role mosque as the center to spread *da'wah*. Another contribution from this using study as the main factors in helping Then, the results of this study can be used by the mosque in improving the mosque management system. At the same time, to understand visitors met their needs while at the mosque. Mosque management also knows how to measure the effectiveness of their own management and can make comparisons management from before. Affecting from there, management is better, systematic and can be organized well.

1.7 Definition of the Terms

1.7.1 Management

The meaning of management describes "the achievement of organizational goals efficiently and effectively by organizational resource planning, coordination, leadership, and command" (Daft, 2012). Definition of management as the act of reaching out to people through information (Richard, 2003). From this point of view, Fayol (1949) thinks that management consists of five functions are a plan, organize, lead, to smooth and control. Fayol had developed a modern model for organizational management that included five functions: Planning, Structure, Direction, Coordination, and Control. These five elements are also included in Islam, but only the emphasis on these elements varies from the meaning of his faith, which positions God S.W.T. as a source and they give up to Allah S.W.T (Jawahir,1983).

1.7.2 Mosque

The Arabic word mosque is places of worship because it comes from terms such as *yasjudu*, *sajada*, which means a place of worship or place of worship (Zulkefli & Dalilah, 2015). Meanwhile, from Kamus Dewan (2013) mosque stands for special buildings to perform Friday prayers and other worship. The facts about this mosque mentioned in the Quran by Allah Almighty says in the Surah Al- Jin verse 18:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝١٨

Meaning: "And that the mosques are Allah's, therefore call not upon anyone with Allah".

(Al-Qur'an. Al-Jin 49: 18)

It is clear from the verses above, that mosque is central to man's existence. All the prophets of Allah built mosques or its semblance for the spiritual wellbeing of their people (Yusuf, T. & AbdurRaheem, 2013).

1.7.3 Attraction

Gunn (1988) argued that since classical times attractions have been exercising a magnetic 'pulling power' over people and this magnetism requires not only the visitor's desires and expectations, but also the performance of the attraction's design, creation and operation. Nevertheless, Boorstin (1964) suggested that an attraction theory was fundamentally new. He dated the introduction of the word 'tourist attraction' until 1862 and denigrated it as an 'attenuated' cultural type with little intrinsic value, 'but beautifully sellable as a tourist commodity. The subsequent history of creation of attraction has certainly proved Boorstin correct on the latter argument, but many writers, most notably

MacCannell, have questioned their cultural and social importance with him. This description implies that sightseeing experiences need to be enjoyed, but they may also occur in the absence of major sights.

1.8 Conclusion

The conclusion from this chapter discusses some important aspects related to the study that the researcher wants to conduct. Research background talks about the background of the mosque in Malaysia, then Malaysia is acknowledged as an Islamic nation with a majority Muslim population. Consequently, Malaysia's mosque has been a significant Islamic institution. In the past of the Islamic resurgence, a mosque was also a crucial resource. In all, Malaysia has 6850 mosques, with Sabah having the greatest number (JAKIM, 2022). A mosque is a place of worship where Muslims can conduct their religious rituals and prayers as well as a gathering place for them to engage in social activities with their family and friends.

The issue raised by the researcher is about the multiracial of Sabah people, that having different beliefs. Although Islam is the state religion of Malaysia, people of all races and religions are allowed to practise what they believe. The tranquilly that Malaysians have experienced throughout the years is evidence that this independence creates a deep bond between the races. The mosques have been key in the spread of *da'wah* and in helping Islamic missionaries educate the public, but this critical duty cannot be carried out without effective mosque administration. The proportion of Muslims in attendance is often between 5 and 10 percent in a single place. When compared to the whole Muslim population, Malaysian Muslims still show less dedication to participating in the events and programmes

held by mosques. To enhance the mosque's functionality, a number of parties, including Jabatan Kemajuan Islam Malaysia (JAKIM), the Sabah Islamic Religious Affairs Department (JHEAINS), and mosque administration, conducted activities. The majority of mosques in Malaysia serve both as places of worship and as centres for studying *fardu ain*. The mosque's stunningly magnificent architecture and décor draw a lot of visitor act behind to draws visitors come to the mosque, including non-Muslims.

The objective of this study is in order to analyse the efficiency of management in drawing visitors to Sabah State Mosque, this research aims to examine the primary driving factors behind why people visit mosques. Then, in order to attract non-Muslims to the mosque, it is also suggested that the quality management of the mosque be improved. The purpose of this research is to improve mosque management by identifying the best course of action and appropriate steps that may be taken. The preacher will be able to understand the significance of the mosque's function as a centre for *da'wah* is another contribution. Using this study's primary findings as another addition, the mosque can then use the study's findings to enhance its management structure. Likewise, to comprehend how guests tended to their demands while visiting the mosque The administration of the mosque is also skilled at evaluating its own performance and is able to contrast it with previous management. From there, management is more effective, systematic, and organize well.

This study used the method of in qualitative approach. Fieldwork includes observation and participation observation, interviews and questionnaires, documents and texts, and the researcher's impressions and reactions. Secondary data also use in this study which refers to data gain from authorities for facts and figures like data from the source of Jabatan Kemajuan Islam Malaysia (JAKIM) and Sabah Islamic Religious Affairs

Department (JHEAINS). Then, secondary data refers to information that is easily accessible and used by anyone other than academics. Library research also includes information gathered from internet search and it is defined as information obtained through library research because it indicates secondary data comes from public or unpublished sources rather than being acquired directly.

