

## CHAPTER 4

### FINDINGS

#### 4.1 Introduction

In this chapter, researcher had collect data from the secondary data and interview. Secondary data such as books and academic publications like journals, conference proceedings, dissertations, and theses, both published and unpublished. Secondary data used to reinforce the statement and support from the interview findings. An interview approach was chosen as the instruments and research methodology in this study. The findings of this study were completed with the contribution of informants who were interviewed to obtain the survey data. The interview research was conducted directly and a face-to-face conversation with all informants. There were 3 males and 3 females who in the interview session. All of them are visitors that come to the Sabah State Mosque. The interview also made with the committee in the administration of the mosque. The findings of this study were completed with the contribution of them who have an experienced and work in mosque management. There were 1 male work as Imam Rawatib at the Sabah State Mosque (Masjid Negeri Sabah) had been chose to interviewed. Imam Rawatib is the person selected by the mosque's Qaryah's member and approved by the Sabah Islamic Religious Affairs Department (JHEAINS) (Alkonudey, 2022). The next respondent was one of in mosque administration which work in financial unit, she was a female and work at Sabah State Mosque since 2012. Then, Table 4.1 shows the demographic of informants includes their roles, gender, age and other.

**Table 4.1: Demographic Profile**

<b>Informants</b>	<b>Roles</b>	<b>Age</b>	<b>Gender</b>	<b>Work</b>
Informant 1	Visitor	37	Male	Officer
Informant 2	Visitor	32	Female	Business
Informant 3	Visitor	65	Male	Retired (Police)
Informant 4	Visitor	22	Female	Student
Informant 5	Mosque management	28	Male	Imam
Informant 6	Mosque management	30	Female	Financial Unit

#### **4.2 Factors people come to Sabah State Mosque (Masjid Negeri Sabah)**

The factors people come to Sabah State Mosque (Masjid Negeri Sabah) is the first objective that the researcher has to obtain in this study. The researcher emphasizes that the findings of the study show the factors people come to the mosque because of the strategic location, seeking knowledge and facilities. These factors serve as main factors in attracting people to come to the mosque in this study

The number of visitors entering the mosque is crucial and can reveal whether the mosque is operating effectively. It is also the degree of effectiveness with which the mosque's management is handled properly (Muhammad Firdaus & Haliyana, 2017). It is

one for enlivening the mosque that very important to Muslims in accordance with Allah SWT mentioned in the Al-Qur'an which:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ

يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ۝۱۸

*Meaning: "The mosques of Allah should only be maintained by those who believe in Allah and the Last Day, establish prayer, pay alms-tax, and fear none but Allah. It is right to hope that they will be among the 'truly' guided."*

(Al Qur'an. At Taubah 9:18)

The strength of Muslims depends on how the function of the mosque can be conveyed to Muslims clearly so that Muslims being understand about the importance of the mosque as the main pillar of Islam itself.

#### 4.2.1 Strategic Location

The best location of the mosque is the most important and can be reason of people visits the mosque. It also indirectly can increase the attendance of people to come to the mosque. Such as The Albukhary Mosque, situated on Hang Tuah Street, located in the centre of the capital which is Kuala Lumpur and is a focal point for Muslim worship services. The strategic location in the midst of offices, commercial buildings and shopping malls also leads to high attendance at every hour of prayer (Mohd Aizat Shamsuddin, 2018).

This statement related to the location of Sabah State Mosque (Masjid Negeri Sabah) located at Sembulan, Kota Kinabalu, Sabah, Malaysia which is this location very friendly to people while it having government buildings, educational institutions and Kampung Sembulan surrounded, that is making it a hub for the Muslim community to worship during working hours or public holidays.

Such as according to informant 1 said, “The factors come to this mosque because of nearly, strategic location and usually come to this mosque”. Supported by informant 2 agreed when she said, “The reason I come to this mosque because it’s the nearest mosque and easy to access because my workplace close which is in Wisma MUIS. This can be supported by (Putung@Abd.Mutalib & Ag.Basir, 2012) that state Sabah State Mosque have a very strategic location which located on the side of the road and surrounded by government complex like Wisma Kewangan, Wisma Muis, Syariah Court, Public Works Department.

Furthermore, informant 3 also mentioned he choose to come to this mosque because of this mosque close to the city in the middle of Sembulan area. It easy to trace by people and it also can save time. Frankly, this informant said that the mosque is the nearest mosque with the main road and easy to stopping by.

Based on the answer given, 3 informants stated the reasons they come to Sabah State Mosque (Masjid Negeri Sabah) because of this mosque is the nearest mosque that easy to visit and have good location. This mosque is the nearest easily accessible place with a strategic location in the middle of the city.

Therefore, the mosque that has a good location is very important as a factor that can affect the attendance of people come to the mosque. Having a strategic location benefits to the nearby community as well as easy to go to the mosque in attending a prayer together because there are some mosques built outside of the population density and create a deficit between mosque institutions and society. In addition, with the strategic location of the mosque, the mosque can be used as a one stop centre for the community local and indirectly able to enliven the mosque that has been built (Abdul Karim & Salleh, 2016). The strategic location of the mosque construction is very important to make mosque as a local economic centre in meeting the daily needs of the community (Salawati, 2008).

In conclusions, location of Sabah State Mosque (Masjid Negeri Sabah) had a strategic location and one of society's primary concerns when it built at the centre of the city, it easy for the citizen in location in being the first factor people come to Sabah State Mosque (Masjid Negeri Sabah).

#### **4.2.2 Seeking Knowledge**

Management of Sabah State Mosque is under the management of the Sabah Islamic Religious Affairs Department (JHEAINS) in Regional and District Administration Division. This division is responsible for making the mosque as *ummah* development center which serves as a center for the implementation of community activities, center cultivating knowledge and appreciation of Islam among the community (JHEAINS, 2022). The mosque is the center of community development all aspects of development whether spiritual, physical and intellectual (Abdullah Ishak, 1995).

A mosque as a center for seeking knowledge and an Islamic development. In the history of the development of Islam, there is also the mosque as a center for the development of knowledge and community development (Zain et al., 2015). The role of the mosque has excelled in the development of knowledge and Sabah Mosque do as same as the role. It showing the active of spreading knowledge in the mosque as *halaqah* or lectures. This effort from the mosque management become one of the reason people come the mosque. It had daily lectures which conducted by those who was have an experienced and qualified. These classes on a daily basis after the *maghrib* and *subuh* (dawn) prayers (Putung@Abd.Mutalib & Ag.Basir, 2012). Furthermore, according to Putung@Abd.Mutalib & Ag.Basir (2012) also mentioned Sabah State Mosque (Masjid Negeri Sabah) gained recognition for being an excellent mosque in 2009. The Islamic Arts Carnival is in keeping with its motto, "excellent mosque of the glorious *ummah*," which aspires to be the center of worship, the center of knowledge development, and the source of unity for the *ummah*. It can do this by fostering a culture of charitable learning that will raise up pious generations later.

In the above statement, support by Informant 1 said "that I always come to the mosque because of I like to seek Islamic knowledge. At the same time to meet friends and share knowledge because we are all from different backgrounds, there will enhance our knowledge, such life experience the others can bring us to the *hidayah* guidance that we related to Islamic chores. It also gives us an idea to solve the problems is needed because here, they also had free consultation session for congregation". According to Hamka (1985), the mosque is a place sacred to cultivate faith and motivate one to obtain the light

of guidance. The mosque is a place to nourish the human soul to always remember Allah SWT whatever the situation whether public or special worship.

Furthermore, Informant 3 said the reason he came to the mosque is to improve his knowledge in Islam such in reciting Al-Quran. The classes that mosque management provide very helpful to them as people who want to learn Quran., one of the imam of mosque provided class every day after zuhr prayer and continuous learning on tajwid. This kind of classes help people like them to enhance in reciting Quran. According to Putung@Abd.Mutalib & Ag. Basir (2012), Sabah State Mosque offered classes for both men and women to learn how to recite the Quran and had two different lecture schedules: daily lectures and monthly lectures. The way teaching approaches are presented is traditional.

Then, informant 4 state that she as a student love to learn and discuss with *ustaz* and *ustazah* Islamic knowledge specifically related to the interpretation of the Qur'an, hadith, monotheism, fiqh, morality, Sufism and tajwid. In conclusion, all above can be proof also in the Al-Quran, Allah SWT mentioned:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۗ رِجَالٌ لَّا  
 تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ  
 الْقُلُوبُ وَالْأَبْصَارُ ۗ

*Meaning: 'That light shines' through houses 'of worship' which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening (36) by men who are not distracted—either by buying or selling—from Allah's remembrance, or performing prayer, or paying alms-tax. They fear a Day when hearts and eyes will tremble, (37)*

(Al-Qur'an. An-Nur 24: 36-37).

From the sentences of Al Qur'an above, it showed that the mosque as the place of human development. Mosque also as strength of the *ummah*, Rasulullah SAW also made the mosque as the center administration (Talhah Ajmain, 2019) because a community that is built on religion will be powerful and capable of guiding people toward a peaceful and prosperous existence. A person with a solid spiritual foundation will create a community that is willing to follow moral principles and abstain from evil (Zainal et al., 2010).

In conclusions, 3 from 4 informants that had been asked, three of them stated the reason come to the mosque is for seeking knowledge which to attend classes and son on in enhancing their Islamic knowledge.

#### **4.2.3 Facilities**

According to the history of Islamic civilization, a mosque must be equipped with other facilities such as accommodation (*funduq*), toilet (*hammam*), hospital (*mushtashfa*), grave (*maqribah*), courtyard (*maydan*) and including the inner courtyard garden ensures that a mosque can be fully enlivened (Abdul Karim & Salleh, 2016). This is proven when the Prophet Muhammad S.A.W. allowing social, political and religious activities to be done in the mosque because of the function of the mosque which is a place where Muslims gather

other than the house of worship simply (Muhammad Tajudin, 2010).

Then, the findings researcher get for the first objective is one of the factors is including related to facilities as said by informant 1 which he mentioned Sabah State Mosque also has facilities such as a toilet and the toilet always clean all over the time. Then, it is easy for him to wash up before pray. Besides that, informant 2 had said, “One thing I like to this mosque is the hygiene of the toilets is very clean taken care by the mosque committees, every time I came to this mosque it looks same, always clean. There also provide a lot of parking lot outside that made it easier for us and the telekung provided, neatly arranged with clean. These all facilities meet the needs of people, like me, I can wash up before taking wudhu.

Last is from informant 3 said, “The facilities provided by this mosque is variety but as a man, an adequate parking area around the mosque functional for me easy to park a car. It is comfortable and easy for us as visitor”. Based on interview that had been conducted by researcher, 3 informants agreed that facilities one of the factors people come to Sabah State Mosque (Masjid Negeri Sabah).

They answered with mentioned about the facilities at the mosque is a convenience to the visitors. Even though this mosque unable to provide all the services had been mentioned from previous studies but the three of informant emphasis the facilities provided in Sabah State Mosque were helping them to be comfortable as they want.

#### **4.2.4 Design and decoration**

One of the mosque that tourist interested to visit in Sabah was Kota Kinabalu City Mosque which is the second main mosque in Kota Kinabalu. Every day, for sure, before

the pandemic COVID-19 attacked Malaysia, full of tourist come to the mosque because of the famous and the unique design. Similar with Sabah State Mosque (Masjid Negeri Sabah), Sabah State Mosque also has its own unique mosque design. The informant 5 said, before the pandemic COVID-19 started, the visitors among non-Muslims that come to this mosque are very exciting. They will be provided with proper clothes before entering the mosque, the design and landscape of the mosque become one of the reason attract them to come. Based on Putung@Abd.Mutalib & Ag. Basir (2012), Sabah State Mosque (Masjid Negeri Sabah) has been named the most beautiful mosque building in Asia. Mosque Design Ideas. The design is combination Middle Eastern design ideas with modern ideas. The big dome is located at the six *sagangs* (large pillars) worshiped in the mosque show such features with the golden honeycomb details, it shows the superior quality of Islam. The Sabah concept was inspired by the mosques in Istanbul and Isfahan, which symbolize height and glory Islam.

Then, the other one of the examples that the researcher can give related to the mosque's design and landscape is according to Tuty Haryanti Ahmad Rodzi (2019), the uniqueness of Sri Sendayan mosque's architectural design has earned it several titles from the public including the Taj Mahal, Nabawi Mosque and the Ottoman Government Mosque. It has won praises from the public for its elegant and artistic Islamic architecture.

In conclusions from the findings above, firstly, high attendance is also a result of the mosque's advantageous position in the middle of workplaces, commercial buildings, and retail centres. The closest mosque that is convenient to visit and is in a suitable location is Sabah State Mosque (Masjid Negeri Sabah). In order to serve as the community's primary

source of income and to satisfy everyday necessities, it is crucial that the mosque be built in a strategic position.

Secondly, the Sabah Islamic Religious Affairs Department (JHEAINS) of the Regional and District Administration Division is in charge of running the Sabah State Mosque. This section is in charge of developing the mosque into an *ummah* development centre, which acts as a hub for the execution of neighbourhood activities and the promotion of Islamic understanding in the neighbourhood. A mosque serving as a hub for learning and Islamic growth.

Thirdly, the facilities most important in every mosque. Muslims congregate in mosques, which are locations different than simple houses of worship. A mosque must have accommodations (funduq), restrooms (hammam), a hospital (mushtashfa), a burial (maqribah), and a courtyard (maydan). The Prophet Muhammad S.A.W. demonstrated this need by permitting social, political, and religious events to take place in the mosque.

Fourth, the Sabah State Mosque, also known as Masjid Negeri Sabah, has been recognized as Asia's most exquisite mosque structure. The design combines contemporary and Middle Eastern design elements. The architectural style of the Sri Sendayan mosque has led to comparisons to the Taj Mahal, the Nabawi Mosque, and the Ottoman Government Mosque.

In the nutshell, the strategic location is the strongest factors people come to the Sabah State Mosque (Masjid Negeri Sabah) and to seek knowledge is the second strong factor that can be define. The facilities fall to the third strongest in the factors people come to the mosque.

### 4.3 Effectiveness of Sabah State Mosque (*Masjid Negeri Sabah*) management

#### 4.3.1 Programs conducted

Related to the Ajmain Safar (2008) noticed that excellent mosque management needs good financing, paperwork, facilities, and infrastructure in addition to the commitment of professionals and religious experts to arranging events but the other side from Informant 5 viewpoint, he stated the success of well mosque management is while the people come to the event or programs conducted by mosque management such as indoor or outdoor activities. For an example one of the program organized by mosque management is a program going to Banggi Island, the member of mosque management went to this island and do activities with the local people. The objective is to help fulfill their needs such as basics foods and do classes to improve reading skill and basic Islamic teaching. Then, the next project is they went to Mantanani Island for Qorban. At the same time, in the view of not in local people, the teamwork from Islamic society really help and function to them.

Next, from the informant 2 said “We also have programs with teenagers, veteran and kids. Such as making classes, *kuliah maghrib* every day except Thursday because have recite Yassin and *kuliah Subuh* every weekend. After get feedback and in my observation, the congregation maintain in number that come to the mosque for *kuliah*. Furthermore, Mohd Noor Azli Ali Khan, Mohd Zulrushdi Salleh and Norhayati Salleh (2008) mentioned good management must be implemented in order to attract the interest of the people to participate in programs that mosque organized. In any case, successful implementation necessitates a high level of commitment from the committee members, mosque administrative, and the local community

Then, informant 2 also state programs in the Sabah State Mosque (Masjid Negeri Sabah) can be divided into two organizers which are organize by committee of a mosque and from the outsiders or joint venture. In addition, the programs can be indoor and outdoor activities like mentioned before which for an example, Street Sahur, provide food for fasting people throughout a month of Ramadhan, and the other programs. All these programs are a very effective way and should be run in the correct way, according to the procedure provided.

Based on Hairunnizam et al. (2009), noted that one of the factors contributing to the strength of the mosque in the development of social capital is its capacity to organize community programs such as seminars, lectures, classes, mutual assistance, and other social activities. Therefore, space and facilities in this mosque attract people to handle a program in this mosque. It signifies when they have a collaboration program held from outsiders become increase. Indirectly, it represents of the effectiveness of management in Sabah State Mosque.

#### **4.3.2 Donations**

Donations, alms, and *waqf* will be channelled in the form of spiritual activities such as religious lectures, Islamic celebrations, funeral, and Islamic cemetery management will be distributed to the community. Such as this mosque also active in the various programs involved by the community nearby mentioned by informant 2. Supported by the study of Yahya et al. (2009), in her research showed that 75 percent of the respondents agreed that the mosque's financial funds be expanded into activities that would increase the mosque's income and give a positive return to the community.

Each mosque in Malaysia has government funds connected to all mosque institutions includes funds from the outsiders. The main focus in this part, researcher emphasis the first way in measuring effectiveness management in attracting people to come to Sabah Mosque Management (Masjid Negeri Sabah) is from the collection of donations that this mosque has been collected in a year. The more-high of the collection in a year, there are affected in ascending of attendance of people come to the mosque. Then, the researcher gets additional information on how they arrange and channel these collected funds. Then, informant 2 also mentioned the donation collected in a week same number or maintain in the range of total. In addition, informant 1 also stated that the number of collection from the mosque tube surrounded of this mosque. Nonetheless, according to Jaafar et al. (2001)'s study findings indicate that most mosques in Malaysia have frozen funds donated by the general public. The financial contribution is not directed at activities capable of providing local mosques and leaders with an income or benefit. Differs from the management of Sabah Mosque Management (Masjid Negeri Sabah), when it rewards the community by upgrading the mosque in using the funds from the people. Informant 1 said, "Firstly, the mosque is huge. So, when it is a big place, there are a lot of bathrooms, toilets, and a place for taking a wudhu everywhere as we can see. There also continuous water supply, the prayer room is large, air-conditions provided, a great outside area for rest and sleep". Then he said "about the safety of the people, we have a security guard work in the night shift that can be taking care the region of mosque but we cannot expect this guard can watch or keep the area safe as a whole as we want because there is only one person working in time. In case of theft, it is normal, something like this must be happening everywhere and it can happen to anyone. Thus, it is your responsibility to ensure your own safety and

always be careful. Actually, if each of us alert and concern about their own things and self, this incident will not have happened.” An informant declares that things do by now in making well up to comfort guest and there is an effort done by them against the problem arise in mosque areas. There also changes to the mosque improvements that are continuously ongoing. Informant 1 also said, “We at the mosque are always thinking of ways to keep people to come to the mosque. As an example, we provide closed-circuit television (CCTV) to help assist the security department in keeping the mosque safe. We also ensure that the water and electricity supply is always available to the guests. We always keep sure the floor is clean and tidy for those people who want to take a short rest. All these things, we always keep attention to the convenience of visitors. As I see, the things I mentioned earlier are very effective. The way of effective or not is because we can know by donating money given to this mosque. If every in year or in a week the donation does not slightly decrease and increase in a little bit. It makes sense that we can say the number of visitors increasing. For example, the donation in Friday’s prayer has not changed much but the donation collected by wall fund tube has changed dramatically day by day. What it is mean? This shows based on the donation we got, the people keep on coming to this mosque and donate money at the wall fund tube that provides in this mosque. It is mean the visitors who are come to this mosque been continuous every day and our mosque is the highest mosque with the highest number of donations collected in Sabah. Therefore, all these efforts that we do in comforting to all visitors worked and indirectly acknowledged by visitors. If no, they would not keep coming and rather go to another mosque.” Most of the effort done by the mosque is more giving back to society. The donation they collected

also for developing the mosque institution honestly. Therefore, this management of mosque literally wise in organizing.

Based on the interview that the researcher had been conducted, an informant 1 had said the effectiveness management in attracting people come to Sabah Mosque Management (Masjid Negeri Sabah) is in measuring a total of donations money give to this mosque in a year. Collections of donations can show the number of people come to this mosque. Based on the result given by the informants, the management of this mosque effective when the donation of money collected that increase dramatically in a year. Traditionally, the number of donations and alms was the most on Friday, during Friday prayers (Zain et al., 2015). The same goes for Sabah Mosque Management (Masjid Negeri Sabah) but informants 2 mentioned there was no significant change in Friday's donation. There calculated yearly donations collected increasing by year. In conclusions, from the collection of donations can be concluded by the management this is the way from the management of the mosque for knowing the effectiveness of their management.

In conclusion, firstly is an Islamic management requires performing practices based on Allah's instructions SWT and observing Allah's SWT guidance. Conduct must base on Al-Quran and Al-Hadith which in accordance with Islam has taught. Islamic management implemented based on the pillars of faith to achieve the goals of the organization. Differently with conventional management, the management system or task can be divided into several functions. Henry Fayol's (1949) definition of management is managing entails forecasting and planning, organising, coordinating, and controlling. In general, there are four divisions in task management, namely planning, organization, direction and control

attain to achieve organization goals. Then, the mosque management is related to the mosque operates as a community mosque that promotes Islam in society through da'wah. The mosque also functions following two sources like Islamic management.

Lastly, the effectiveness of mosque management counted by looking from the programs and donation at the mosque. In addition to the dedication of professionals and religious experts, effective mosque management requires solid financing, documentation, amenities, and infrastructure like programs increase had been conduct. According to Informant 5, successful mosque administration occurs when individuals attend the events or programmes the mosque management sponsors. The mosque's ability to plan community events like seminars, lectures, lessons, mutual aid, and other social activities is one of the factors enhancing its power. Next, donations, alms, and waqf will be directed through religious services, funerals, and the administration of Islamic cemeteries. "We at the mosque are continuously thinking of methods to keep people coming to the mosque," said Informant. Then showed of increase and maintaining of total of donation related to the total of visitors come to the mosque.

#### **4.4 The Suggestions in Improving the quality management of mosque in attracting non-Muslims come to Sabah State Mosque (*Masjid Negeri Sabah*)**

The suggestions in improving the quality management of mosque in attracting non-Muslims come to Sabah State Mosque (*Masjid Negeri Sabah*). The management of mosque that researcher want from this study is to explore suggestions in improving the quality management of mosque in attracting non-Muslims come to Sabah State Mosque (*Masjid*

Negeri Sabah). To obtain the third objective in this study, researcher had interview people those who come to the mosque and the committee of mosque.

Mosque is not only the place worship for Muslims in performing prayers and organize the religious ceremonies, but mosque also can be the one of attractions non-Muslims to come and visit the mosque like the others mosque such in Putrajaya. It is one of the *dakwah* to non-Muslims as that we know the role of mosque is one of the attract people to walk in Islam or good morality. The development of the Mosque is parallel with the development of Islam. Islam and *dakwah* managed to emerge as a symbiosis that is difficult to separate from each other (Badli Hisham 2012). *Dakwah* is the process of encouraging people to follow Allah is Islam or changing a situation to one that is better and consistent with Islamic teachings. Allah SWT mentioned in the Al-Quran:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

*Meaning: "Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil, it is they who will be successful."*

(Al-Quran. Ali Imran 3: 104)

According to Dr. Wahbah al-Zuhayli (2009), the word (الخير) in the verse refers to benefits and goodness to human beings whether in matters of religion or the world. This is not limited only to those who are Muslims only in fact it should also be extended to non - Muslims in efforts to ensure that the blessings of Islam succeed felt by all human beings

regardless of their background. Hence, this method is one of the efforts to attract non-Muslims to come to the mosque.

The findings that researcher get from the interviews are two suggestions in improving the quality management of mosque in attracting non-Muslims come to Sabah State Mosque (Masjid Negeri Sabah). There is community program and an open visitor-friendly cafeteria.

#### **4.4.1 Community Program**

Events conducted by the mosque for the society such as sports, mutual assistance, pilgrimage, inspiration, and education courses. This one of the suitable for a multi-ethnic society in Malaysia such as Malay, Chinese and Indian such a cooking class is one of the most open missionary approaches to multi-ethnic community engagement in society (Abd. Ghafar Don 1998). It supported by informant 5 during the interview session. He said, “The example of a program that we can hold in attracting non-Muslims to come by is ‘community day’ which inviting all nations Malays, Chinese and Indians people to join us. In general, all religions invited to come and doing community activities together such as sports. There are many benefits from having a program like this, as Muslims, we can reach them indirectly. Besides that, showing the function of the mosque is not confined to Muslims only.” But, different from the side views of informant 6 said the program attendants was more Muslims people rather than non-Muslims and she said it difficult to persuade non-Muslims to come because of the religious and tribal beliefs. Which it can be build problem even with a good intention to just strengthen the relationship.

According to Yusof & Sungit (2016) the research found the mosque plays a very important role and has great potential in *dakwah* against the non-Muslim community and also have a good strategy to overcome the challenges in *dakwah* against non-muslims. Supported by informant 5 that mentioned there also make a community program which will go to visit the *asnaf* houses to provide donations and assistance to them. This program aims helping the underprivileged. In addition, the program eases the *asnaf* group and on behalf of from Zakat Sabah, they can find out the real *asnaf* who need help. This programs success when the local people know where they are come and the responsibilities as neighbourhood.

In conclusion, conduct a community program can attract non-Muslims to come and join a committee member of the mosque. Indirectly, preach them about Islamic teaching by showing a good attitude.

#### **4.4.2 Open Visitor-Friendly Cafeteria**

The next suggestion was open a visitor-friendly cafe which build an open visitor-friendly cafeteria that can attract non-Muslims come to the mosque but it should be a matter of doing business right there to be supervised by the members of the Mosque Management Committee so that the public does not inadvertently sell the goods and interfere with the activities of the mosque. In addition, when it is a visitor-friendly cafeteria, it does not limit for Muslims only. Based on statement above, it supported by Informant 5 said, “The suggestions that I can give based on looking at the condition of this mosque is established one of the cafeterias that open daily. There also have SOUQ EL-MEDINAH beside the mosque but unfortunately it is not one building under mosque management. Then, I talk like this is not because of no reason, it is from my observation from my old friends who are

non-Muslims and now she is *muallaf*. They like to come and see human treatment like what Islam does. But nowadays, religion becomes a serious issue to talk about. Even though they come just to have fun and wandering around. At the same time, we as Muslims can preach to them indirectly as our Prophet Muhammad S.A.W does before in our histories.” Like in the Al-Quran mentioned:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ، وَسِرَاجًا مُنِيرًا

٤٦

*Meaning: “O Prophet! We have sent you as a witness, and a deliverer of good news, and a warner, and a caller to ‘the Way of’ Allah by His command, and a beacon of light.”*

(Al-Qura’an. Al Ahzab 33:45-46)

Everyone on this world have their own role, to deliver a good things and do good deeds. In addition, based on informant 6 an open of cafeterias at the mosque is relevant to do because that can attract her non-Muslims friends to come around. She also agreed that we should be showing good conduct in the circle as a Muslim. In conclusions, open a visitor-friendly cafeteria is one of the good suggestions. This is a way of implicitly spreading the message of Islamic teachings. Indirectly, the message in preaching reached to the non-Muslims.

In conclusion, mosque is not only a place worship for Muslims in performing prayers and organizing religious ceremonies, but mosque also can be the one of attractions non-Muslims to come and visit the mosque. It is one of the *dakwah* that process of changing a situation to one that is better and consistent with Islamic teachings. There are two suggestions in improving the quality management of mosque in attracting non-Muslims come to Sabah State Mosque (*Masjid Negeri Sabah*). There is community program and an open visitor-friendly cafeteria. The first is community initiative: One of the missionaries' most accessible methods for fostering interethnic community interaction such cooking class (Abd. Ghafar Don 1998). Secondly is opening visitor-friendly cafeteria should be established so that non-Muslims can witness how Islam treats people. At the same time, we as Muslims can indirectly preach to them, as our Prophet Muhammad SAW has done in the past.

