

CHAPTER 3

LEADERSHIP COMPETENCY MODEL OF IMAMS IN MANAGING THE MOSQUE

3.0 Introduction

The topic of leadership is an extremely popular one. It is of interest in a broad range of contexts, including business, politics, health care, sports, religion, government, and education. Each of which has multiple audiences of potential readers, among them students, professionals, and scholars. From whatever perspective one approaches the study of leadership, an early discovery relates to the vastness and diversity of writings available on the subject.

In 2015, Amazon, for instance, listed more than 57,000 books with the word “leadership” in the title (Iarocci, 2015). Some 1,500 paperback titles were published in 2015 alone roughly four new books per day (Iarocci, 2015). In addition to the influx of new books on the subject are the thousands of popular and academic articles in print and electronic format.

Nowadays, there are many studies on leadership in Islam and Western, but the study of leadership focused on Imams in Malaysia is very limited. This may be because the position of imams is not quite important to discuss. Therefore, the researcher wants to discuss several elements of leadership of imams in focusing on the matter of competency model.

We need to know that the concept of leadership in Islam is very important because it serves as a guardian of trust to prosper this earth based on the law of Allah SWT. In fact, this task of leading is also a legacy of responsibilities carried out by the prophets and apostles. Every human being has a responsibility to continue the work of the previous leaders in make sure that all things from previous leaders can be continue and applied perfectly. In Islam, the matter of imam had been applied in era of Prophet Muhammad SAW and this matter must be continued until hereafter.

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

158. *“So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.”*

(Al-Qur'an. Al-A'raf 7: 8)

Prophet Muhammad also said:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

“I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet.”

(Hadis. Bukhari: No.1628)

Meanwhile, all Muslim must prove that they are always obedient and pious to the commands of Allah SWT as well as not disobeying and forgetting about their duties as

a leader when they are appointed as leaders (Shaharom, 1999). In addition, they need to ensure that all the interests of the society (*Ummah*) are protected and secured. Prophet Muhammad SAW also stated in the Hadis:

كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ إِلَّا فِكْلَكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

"Every one of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abu) is a guardian of his master's property and is responsible for it; so, all of you are guardians and are responsible for your charges."

(Hadis. Sahih Al-Buhkari: No.37)

In the text of Qur'an also shows about who the leader is, his duties and responsibilities, and about the qualities and behaviours that a leader must have. This evidence shows that the important elements of leadership toward servant of Allah. In

this study, we refer this verse to mentioned group of imams that lead the management of mosque. The words of Allah in Surah Al-Baqarah: 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ
الدِّمَآءَ وَیَحْزِنُ نُسَبِحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

30. And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

(Al-Quran. Al-Baqarah 2:30)

Other evidence include:

اِنَّمَا یَعْمُرُ مَسَٰجِدَ اللّٰهِ مَنْ ءَامَنَ بِاللّٰهِ وَالْیَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَءَاتٰی الزَّكٰوةَ وَلَمْ یَخْشَ
اِلَّا اللّٰهَ فَعَسٰی اُوْلٰئِكَ اَنْ یَّکُوْنُوْا مِنَ الْمُهْتَدِیْنَ

18. The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.

(Al-Quran. Al-Taubah 9:18)

Prophet Muhamamd SAW also mentioned in Hadis:

إِذَا رَأَيْتُمُ الرَّجُلَ يُعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ

"When you see a man frequenting the mosque, testify that he is a believer"

(Hadis. At-Tirmidhi: No.189)

The element of leadership is also very important because it symbolizes the fall and rise of an organization. The greatness of an organization is directly proportional to the ability of a leader. If the leadership does not have high values and morals, the integrity and image of the organization will be affected. At the same time, it can cause employees to be unhappy and stop working and the institution will be experiencing a decline both in terms of name and performance.

However, the issue efficiency of the imam's leadership in leading the mosque is an issue that is rarely discussed in leadership studies. Among the main weaknesses is the leadership style of the imams who always refer to the bureaucratic model causing them to be vague about their role as leaders who need to generate congregational commitment to the mosque.

In this regard, Azlin Norhaini Mansor (2006), voiced their concern because there are still many mosque imams who still support the classical management model as the best model to manage the mosque. As a result, they tend to style autocratic leadership through formal rules, ignore the psychological will of the congregation, overemphasize self-interest and set aside the role as leaders who can generate quality human capital for the purpose of moral and ethical development.

The question is, to what extent is the practice of Islamic leadership practiced by the imams in leading the mosque according to the view of competency model. Therefore, this study was conducted to obtain answers and like to see what extent the imams in the mosque practice leadership in Islam according to competency model regarding three main factors which is basic competence, work related management and relationship related which is human resource.

3.2 Leadership Competency Model to Be An Imam

The Muslim community in certain places have big hopes on the mosque institution in order to produce quality citizens who are knowledgeable, moral, and highly skilled. In order to realize the dream of Islam as the official religion in our country, the line of imams in the mosque are responsible for leading the mosque to function more orderly and effectively. To realize this situation, group of imams must have a formal competencies model to be applied in leadership element.

Competency has been widely accepted and implemented in organizations as an integral tool for human resource functions like talent selection, retention, and development. Competencies describe the skills, knowledge, attitude associated with success in a job. Nowadays, there is less emphasis given to jobs as the building blocks of an organization; instead, increased attention and focus is on employee competence. In a mosque organization, imams play the most important role as emphasized by different researchers, committees, and government. So, imam's competence becomes crucial for effectiveness of the mosque organization. Imams should therefore respond to the changing needs of the organizations and equip themselves to make the

congregation more attract and come to the mosque. For which imam's competence is of strategic importance. Mosque organization may get highly qualified imams, but it is very difficult to get committed imams now a days.

The concept of leadership according to the Islamic perspective which is sourced from the Quran, Hadith and the consensus of scholars as stated by Imam Al-Ghazali and Al-Farabi regarding leadership covers the meaning of the Hadith of the Prophet SAW which means:

الْإِسْلَامُ يَغْلُو، وَلَا يُغْلَى

"Islam is always superior and should never be surpassed."

(Hadis. Ad-Daraqutni: No.54)

The competency framework presented here was developed in an effort to help those who found themselves overwhelmed by the breadth and complexity of discourse on leadership, and particularly those who came to this vastness with particular goals related to understanding and enhancing their efficacy in personal, professional, social, or community settings (Ruben, 2006). It was also created to help those who wish to design or validate professional development programs focused on leadership.

Meanwhile according to D. Mertens, he described key competencies as elements of education the content of which supersedes other educational goals. They help people function in practical aspects of their career and personal life and facilitate the

development of further knowledge (Srbecká 2010, Belz, Siegrist 2001). While Hroník (2007) defines competencies in a similar way which means by setting of knowledge, skills, experience, and personal qualities that assist individuals in achieving goals and can be seen in his behaviour.

The competency framework was initially published in 2006 in *'What Leaders Need to Know and Do'* (Ruben, 2006), and revised slightly in 2012 and 2017 to reflect evolving concepts in the field (Ruben, 2012; Ruben, De Lisi, & Gigliotti, 2017). The aim of the project was to provide a review of scholarly and professional writings on what leaders can and should do, to structure the review into the form of an inventory of elements considered important for being effective as a leader across varying settings, and to organize these elements within a framework that would be valuable for understanding, improving, or assessing leadership practices.

A thematic and cluster analysis of the dimensions of leadership identified in the literature review described above resulted in the identification of five major areas of focus (Ruben, 2006):

1. **Analytic Competencies.**

One category of factors often described as important to leadership efficacy relates to the knowledge and skill necessary for being reflective, self-aware, and thoughtful and attentive to one's own and others' feelings and purposes. These analytic competencies also include clarifying situations and problems, assessing stakeholder and system issues, considering, and selecting among alternative strategies, and factoring in relevant

data and historical accounts in planning and implementing strategies and evaluating outcomes.

2. Personal Competencies.

Perhaps the most traditional and familiar thematic area is one that focuses on an individual's personal attributes, including cognitive capability, energy, conviction, character, and the expression of values factors that generally lead one to be admired and perceived as a role model by others because of their character, conviction, and high standards.

3. Organizational Competencies.

Included in this competency cluster are vision setting, strategy development and execution, knowledge management, collaboration and empowerment, coaching, change and crisis management, and the range of administrative capabilities judged to be important to an individual's leadership effectiveness in group, organizational, and community settings with varying purpose, function, and size.

4. Positional Competencies.

The competencies associated with this cluster include subject-matter knowledge and skills deemed necessary for effective leadership within a specific field such as business, health care, sports, politics, religion, education, social work, or library administration. Included in this category are context, job, or sector specific education or training, background experiences, job familiarity, organizational understanding, or professional development.

5. Communication Competencies.

This competency cluster includes the knowledge and skills required for effective interaction in interpersonal, group, organizational, and public settings including both message-sending and message reception in varying contexts and with varying

individuals and groups. Specific communication dimensions include establishing credibility and trust, persuasion, interpersonal relations and team building, listening and question asking, writing, and speaking, diversity and intercultural relations, and facilitation, negotiation, and conflict resolution.

The five competency areas each with seven subthemes, or sub competencies, are shown in Figure 3.0. These competencies and sub competency areas are described in some detail in ‘What Leaders Need to Know and Do’ (Ruben, 2006) and in Ruben et al. (2017), with attributions to the original sources in each case.

Analytic Competencies	Personal Competencies	Communication Competencies	Positional Competencies	Organizational Competencies
Self-Assessment	Character, Personal Values & Ethics	Credibility & Charisma	Education	Vision-Setting
Problem Definition	Cognitive Ability & Creativity	Influence & Persuasion	Experience	Management & Supervision
Stakeholder Analysis	Enthusiasm	Interpersonal & Group Orientation	Expertise	Information & Knowledge Management
System/organizational analysis	High Standards	Listening, Attention,	Knowledge of Sector	Empowerment & Supportiveness

		Question-Asking & Learning		
Analysis of Technology to support Leadership	Personal Conviction & Persistence	Public Speaking, Presentation Skills, Debate & Discussion	Knowledge of Organization	Empowerment & Supportiveness
Problem Solving	Self-Discipline & Self- Confidence	Diversity & Intercultural Orientation	Familiarity with Task Type	Teaching & Coaching
Review & Analysis of Result	Tolerance For Uncertainty & Risk-Tasking	Role modelling	Language & Vocabulary	Facilitation & Negotiation

Figure 3.0: Five Major Competency Themes.

The decision to use the term competencies to refer to what might otherwise have been called dimensions, capacities, or capabilities was purposeful. To a greater extent than other terms, it was thought that “competency” would convey the sense that both knowledge and skill are important elements of leadership efficacy. Knowledge refers to leaders’ understanding of a concept. Skill refers to leaders’ success in applying this knowledge effectively (Ruben, 2006).

The relationship between knowledge (or understanding) and skill (or the capacity for behavioural enactment) in any competency area could be either mutually enhancing/enriching, or in some instances, mutually dampening/diminishing. To illustrate, “empathy” has a meaning that an individual leader might, or might not,

understand. That understanding or lack thereof is one aspect of competency. The ability to enact empathy-oriented behaviours is the other component of competency in that area. One could understand the concept thoroughly and be either effective or ineffective at enacting what are generally regarded as empathic behaviours. The presence of theoretical understanding without the corresponding ability to enact that knowledge is common and often problematic and can result in what has been called the knowing doing gap (Pfeiffer, 2015; Pfeiffer & Sutton, 2000). The reverse might also occur, where individuals are effective at enacting a particular set of skills but often do so without the corresponding knowledge or ability to articulate the rationale, purpose, or value of that skill.

According to the table 3.0, the researcher maybe took some of the major competencies to be discuss. The researcher may discuss into three sections which is:

1. Basic competence (Personal Competencies)
2. Work related management (Organizational Competencies)
3. Relationship related which is human resource (Communication Competencies).

3.2 Basic competence (Personal Competencies)

In the present scenario, management education and managerial skills are required in every sphere of life. Management education has formed leaders competent enough for creating effective organizations. The value of management education to individuals, organizations, and society is almost immeasurable. There is a need for change in the character and structure of management education. Imams play an integral role in

leadership to produce effective management professionals. Imams not only imparts leader to congregations, but also acts as an agent of social change and moulds the character of society. If the Imams are more effective, it can impact better life such as which will result in congregations being more perfect morals and identity. Hence, the research paper identifies personal competencies required for an effective leadership in mosque organization according to the changing scenario.

1. Be a good prayer leader

- a. Imam should be who are better at reciting the Quran (*Fasih*).

إِذَا كَانُوا ثَلَاثَةً فَلْيُؤَمَّهُمْ أَحَدُهُمْ وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَبُهُمْ

When there are three persons, one of them should lead them. The one among them most worthy to act as Imam is one who is best versed in the Qur'an.

(Hadis. Sahih Muslim: No.362)

- b. People who better understand, and who know more about the laws of religion according to the Qur'an and the Hadith of the Prophet.

Those who are most entitled to become imams of prayer are those who are the best or memorized most of the Qur'an and know the laws of prayer (*fiqh*). If they are two persons are equal abilities, then in Islam the one with the most *fiqh* is chosen to be imam and lead the prayer. If it turns out that their abilities are also equal, then the one who migrates first is chosen. If it turns out that in the same *hijrah*, then the one who first converted to Islam was chosen. The basis is the following hadith:

يَوْمَ الْقَوْمِ أَفْرُوهُمْ لِكِتَابِ اللَّهِ, فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ, فَإِنْ كَانُوا فِي
السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً, فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا - وَفِي رِوَايَةٍ: سِنًّا - وَلَا
يُؤْمِنَنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ, وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ.

The one who knows [by recitation and memorization] the Book of Allah most should be the Imam of the people. If they are equal in the recitation, then the one who knows the Sunnah most and if they are equal in the Sunnah then the earliest of them to emigrate (to al-Madinah) and if they are equal in the emigration then the oldest among them in Islam. In another narration it has "agewise". And no man should lead another in prayer in his domain or sit in his place of honor without his permission.

(Hadis. Sahih Muslim: No.318)

Meanwhile, in the book *Fiqh al-Islami Wa Adillatuhu* by Sheikh Wahbah Al-Zuhaili it is stated that there are 9 (nine) main requirements to become an imam in prayer, namely:

1. Islam
2. Reasonable
3. Baligh (mumayyiz)
4. Men
5. Free from impurities that prevent prayer (*hadas*)

6. Good reading and harmony
7. Not a congregation (agreed on 3 schools)
8. Happy, healthy (not sick), not old
9. His tongue is fluent, can pronounce Arabic correctly

If when Muslims gather for prayer, then all those present have all the above 9 conditions, then those who are more worthy to be imams of prayer are (these conditions are fulfilled sequentially):

1. Guardian (leader)
2. Imam Ratib (appointed by the guardian)
3. The person who understands the most about (*fiqh*)
4. The person who memorizes the most and is good recitation in Al-Quran
5. The sanest person (Wara')
6. At the time of the Prophet, the first person to migrate
7. First convert to Islam
8. Good lineage
9. Have good history of life
10. People who focus on cleanliness
11. Have expertise
12. Have a good voice
13. Already married

2. Imam must have Islam Personality.

Islamic personality cannot be understood except as an all-encompassing way of life that defines reality in both personality and Islamic terms, resulting in an approach that is able to connect every aspect of personality to Islam. To sufficiently capture such a dynamic idea of personality, conceptualization of Islamic personality must begin with a comprehensive understanding of the Islamic self-meaning (Smither & Khorsandi, 2009), and the actions or personal characteristics that reflect that worldview in everyday life (Krauss et al., 2012).

In fact, the Islamic view is that life must be illuminated with the principle of Qur'an. Nursi (1918/1999) emphasized that the fundamental aims of the Qur'an and its main elements are four constructs:

- a. Belief in God,
- b. Awareness of Prophetic Teaching,
- c. Hashr (Awareness of Resurrection of the Dead)
- d. Ibadah (Worship)

However, we focused particularly Belief on Allah and Awareness of Prophetic Teaching (Ismail & Tekke, 2015) exploited as psychological constructs in this study. It is the testimony (*shahadah*) that , “I bear witness that there is no god except Allah, and I bear witness that Muhammad is the servant and messenger of Allah”. The importance of Awareness of Prophetic Teaching construct followed by Belief in God is that prophet is the one who answered and interrogated questions which represent the essence of life, as such: "Where are you from? Where are you going? What are you doing? Who is your ruler? And who is your spokesman?" (Nursi, 1918/1999) respectively.

According to Imam al-Ghazali's opinion on leadership issues, he cited in his book entitled *At-Tibr Masbuq Fi Nasihatil Al-Muluk* stating that the main basis in leadership is tauhid. According to him, the first thing a leader must know, and practice is the knowledge of tauhid. The result when a leader is proficient in the field of tauhid, all the actions and morals of his leadership will be in line with the will of Islam. Generally, the above hadith refers to the person who preaches the mosque and it is the responsibility of an imam to preach the mosque under his responsibility. Therefore, the opinion of Imam al-Ghazali is true when an imam who successfully preaches the mosque has a strong foundation of faith and tauhid. The argument of position (*Iman*) in the context of preaches mosque that mentioned by Allah SWT in Al-Quran:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَحْشَ
إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

18. *The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.*

(Al-Quran. Al-Taubah 9:18)

In the above verse it is clear, that the mosque institution must be managed by the right person who want the benefits in Islam. In the context of mosque, the person who appoint to take the responsibility of the mosque is the imam. As we mentioned before imam is an individual who plays a very big and important role in ensuring the well - being of the mosque and the members of the congregation but at the same time the main

important to be an imam is the imam must have the knowledge of faith (*Tauhid*) and strong of *Aqidah*.

In addition, based on the verses that mentioned before, all the actions of a leader are not only to be rewarded in the world only, but actually have religious and moral demands as effort to get closer to Allah SWT. Thus, all behaviours that are based on religious and moral values must be blessed and counted as worship whether specific or general to improve the quality of professionalism of a leader (Shaharom, 1999).

Consistently, Islamic personality can be defined as the study of human nature in relation to the behaviour, thinking, and emotions which are based on the values derived from the sources of Islam. The most important part is the spiritual aspect of human in measuring their personality. Thus, it is suggested that the above constructs are essential for an Islamic personality model for each Imams. We didn't like the Imams have liberal perspective or other extreme moral towards Islam.

Furthermore, this study utilizes one of the many theories of personality that comes from Carl Rogers (1951) and examines the proposed conceptualized Islamic notion of personality theory from Said Nursi (1870-1960). In the researcher's opinion, the contributions of personality theory of Rogers are closely and somewhat related to the Islamic understanding of personality. By drawing upon Rogers's findings, the researcher hopes that path of modern psychology and Islamic faith can be integrated in this model. Therefore, this study describes the subject of personality development and establishes the research framework respectively through the integration of the Islamic and Western perspectives in order to better understand

personality. Figure 1 indicates the integration of Rogers' self-theory and Nursi's Islamic perspective.



Figure 4: Integrative Islamic Personality

The theoretical framework underlying this study rested on a basis of conjunction with the Islamic and Western understanding of the nature of human being referring to the development of human personality. It is an integration process of one whole view of Islam which includes the impact on human behavior. The reason of the view of Nursi is that integration of Western and Islamic ideas is significantly impressive sources to understand the Muslim personality.

In Islamic personality of psychology, Haque and Mohamed (2009) established their work in the concept of *fitrah*, which was defined as the innate and natural disposition of man to believe and worship God. As a further basis for relationship with God, they asserted 'the key to knowledge of God is knowledge of oneself both inwardly and outwardly'. In literal terms, the Qur'an states that people's greatest concern should be worshipping God. To some extent, it might be suggested that belief and practice

associated with being a devout Muslim could lead to a state like self-actualization (Maslow, 1954), or experience of the true self (Winnicott, 1960).

Furthermore, Othman (2008) addressed that any study, without including the spiritual aspect, on biological factors, society and culture will only lead to an obscure description and shallow understanding about personality. Therefore, in Islam-self, Belief in God is related to faith or belief of Muslims and Awareness of Prophetic Teaching referring to awareness of prophetic tradition is associated with practice and following the Prophet's Sunnah (actions and sayings). Nursi (1934/2002) emphasized that both constructs in Islam are inevitably interconnected to each other. Earning a sense of Divine presence in the heart helps individuals enhance the capital of their life all the time for good deeds (Kuspinar, 2008). On the other hand, Rogers (1954) identified the 'real self' is initiated by the actualizing tendency, follows organismic valuing, needs and receives positive regard and self-regard.

The term of integrative Islamic personality is the manifestation of *Tawhidic* (Belief in God) paradigm in particular way of prophet Muhammad expresses his individual traits or adapts to diverse situations in the world, manifested aspects of a personal self, life definition, and view that are guided by teaching of Qur'an and motivated by faith. Islamic personality is thus a personality assessment dimension based on personal and spiritual strivings assessment approach (Abu-Raiya & Hill, 2014), as seen in Figure 5.

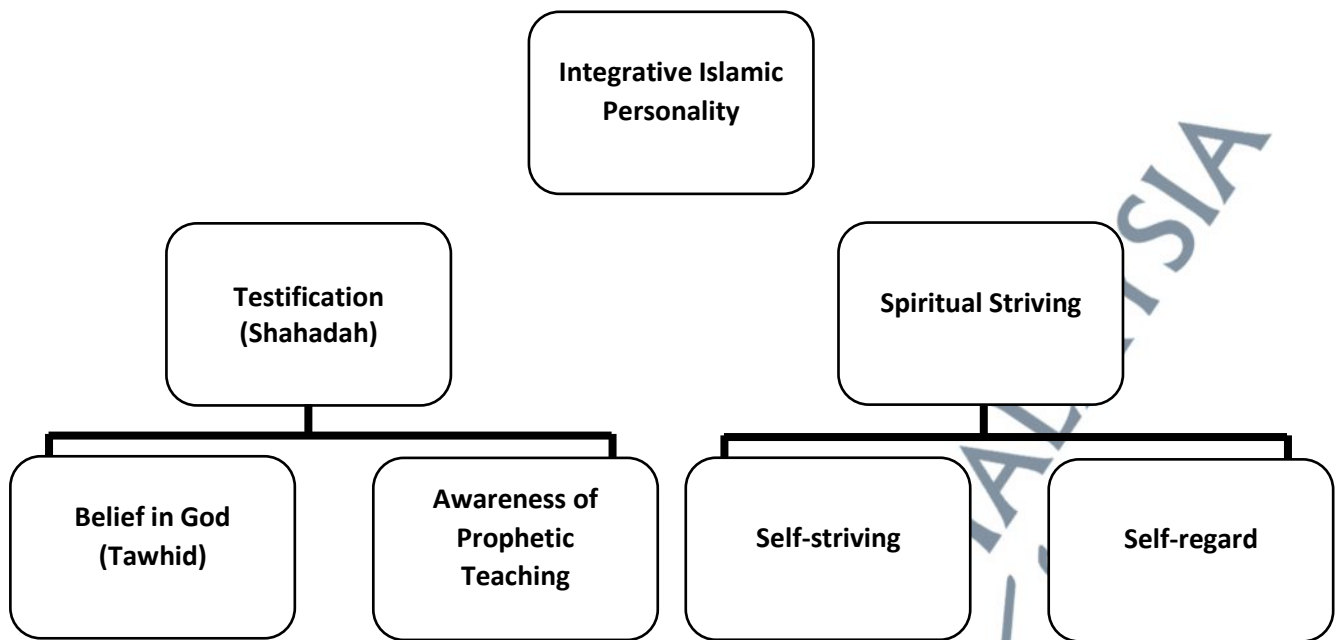


Figure 5: Integrative Islamic Personality Model

Integrative Islamic Personality Model (IIPM) was operationalized into two main category of Islamic personality manifestation (four factor construct). The first category is called the *Shahadah* under the faith which is Belief in Allah SWT awareness of Prophetic Teaching. This includes completely:

1. The testification (Shahadah) of the oneness of Allah (God) and the Muhammad as the Messenger of Allah.
2. The second category is called spiritual striving referring to self was broken down into two categories: self-striving and self-regard.

These constructs are about individuals' behaviours, attitudes, motivations, and emotions that accord with Islamic teachings in the above these areas. From the figure, again integrative Islamic personality is comprised of four constructs: Belief in God, Awareness of Prophetic Teaching, Self-striving, and Self-regard. With the development

of the model for personality from the Islamic perspective, we believe that imams can be a good leader in order to achieve the better impact of congregation and mosque institution. I hope this element of model can measure how the Imams applied in their leadership.

3.3 Work Related Management (Organization Competencies)

Workplace management is a normal phenomenon and subject of research with facility management, but still rather exotic as a scientific subject within mainstream organisation theory. However, the question what the influence of spatial environments on the work of people in organizations is not new. It has received increasing attention of scholars in recent years. Next to management and organizational behavior the body of evidence in other scientific disciplines is notable. Opening up this research in connection with management and organization studies may allow the management in practice to improve their understanding of human behavior in organizations.

In this subtopic, we can divide into three elements that consist into work related management which is administration, education, and community services. We look on the administration of mosque. At era of Prophet Muhammad SAW, mosque is the one stop centre of Islam. These are the several function of mosque in era of Prophet Muhammad SAW:

1) Masjid is the headquarters of muslims:

It is a place from where state affairs are run. The leadership of the Muslims used to meet envoys, sign agreements, outline state policies, address, and counsel their subjects in the mosque. They learnt this practice from Prophet Muhammad SAW. The succeeding Khalifah, Abu Bakar and others followed this practice without fear after his demise.

2) Masjid is a judicial court:

The Prophet Muhammad SAW, and all his successors adjudicated in the mosque. Disputes, rifts, and disagreement among the people were entertained and resolved from time-to-time.

3) Masjid is a school and university:

The early Muslims and their successors were all tutored in the Masjid on different subjects ranging from 'Aqidah, Fiqh & Shari'ah (Jurisprudence). Hadith, Ulumu-ul-Qur'an (Science of the Qur'an), Adab (Ethics), Iqtisadiyyah (Economics), Siyasah (Politics). The teaching took the form of study circles, debates, and practical. The university was opened to everyone, day and night, summer, and winter, not requiring application form or formal permission.

4) Masjid is an information centre:

All important news relating to vital issues affecting Muslims and Islam were announced in the Masjid and it ensured a direct contact between the carrier and the receptor of the information or message. News concerning epidemic, new baby, war, death, marriage, famine, safety precautions Mosque. All things usually were announced in the mosque at Minbar by the imams on khutbah.

Masjid and Educational Development

Masjid and educational development following Allah's command and the Prophetic sayings enjoining Muslims to ponder, reflect and acquire knowledge. This situation would bring them closer to Allah and assist them in finding solutions to their numerous economy-psycho-socio-political problems such as done by the early faithful used the mosques to achieve giant stride in educational development.

The first school connected to the mosque, was set up at Madinah in 653, whilst the first in Damascus dates from 744, and by 900 nearly every mosque had an elementary school for the education of boys and girls. Children usually started school at five years old. One of the first lessons in writing was to learn how to read and write the ninety-nine most beautiful names of Allah (*Asma Al Husna*) and simple verses of the Glorious Qur'an.

More advanced teaching often took place in madrassah, hospitals, observatories, in the home of scholars or very big Masjid. The basic format of Masjid education was the study circle, better known in Islam as '*Halaqat al-ilm*' (circle of knowledge or study circle). According to the new edition of the Encyclopaedia of Islam, *Halaqah* is defined as "a gathering of people seated in a circle" or "gathering of students around a teacher." This model is still in use in Arab world, Northern Nigeria and in local madrasah in Southern Nigeria. In several *Halaqah* of old, visiting teachers and scholars were allowed to sit beside the lecturer as mark of respect, and a special section is reserved for visiting clerics. Ibn Battuta recorded more than 500 students attended the *Halaqah* of the Umayyad Mosque. The mosque of 'Amr near Cairo had over 40 *Halaqah* at some point, and in the chief mosque of Cairo, there were 120 *Halaqah*. Indeed, many big masjids in the Islamic worlds exist today as the oldest universities in the world. Among the notable centres of learning are:

- Al- Qayrawwan and At-Zaytuna in Tunisia
- AlAzhar in Cairo (Egypt)
- Sankore Masjid in Timbuktu (Mali)
- Al-Qarawiyyin in Fez (Morocco).

In addition, these places attracted great names, either as students or scholars. Among the graduates of the Masjid of Muslim Spain were Ibn Sina, Ibn Rushd, Ibn Al-Sayigh and Ibn Bajja. In Basra (Iraq) we have names like At- Khallil Ibn Ahmad (Philosopher), Sibawaih a renowned Arabic Grammarian of all times. Al- Qarawiyyin in Fez (Morocco) great minds like Ibn Khaldun, Ibn Al-Khatib, AlBitruji, Ibn Harazim, Ibn Maymoun. Ibn Khaldun taught there towards the end of the 14th century and Al-Baghdadi taught medicine in the same Masjid in the end of the 12th century. History also recorded that Imam Nooriyah Sahid built Madrasah al-Nooriyah in Damascus adjoined to the Masjid with learning resources. The contribution of the Masjid to educational development cannot be exhausted. In Al-Azhar, there were 7,600 students and 230 Professor are developed by the mosque institution that applied the education development among community.

Similarly, wherever masjid and madrasah were built, the early Muslims ensure libraries were added. This was because the Muslim intellectuals were engrossed in learning and scholarship. For instance, at *Maktabah al-Fatimiyyin* (Library of the Fatimid) in Cairo Egypt has stock of books in various aspects of Islam. Darul-Hikmah in Cairo established by Hakim bin Amrallah had 40 sections, each section has an average of 18,000 books on religion, sciences, art, grammar, and it was fully staffed with personnel.

In conclusion, when we look to the past history, we can say that the past history was the evidence that the mosque can make a good person with the good educational background. So, the group of imams must have the good background of the educational background because they will be the as a reference for issues related to religion. This

historical analysis poses a great challenge to Muslim communities, Masjid, and organisations today.

Community Services

Community service is unpaid work that benefits people and organizations in the community. It could mean helping out at a non-profit agency, volunteering for a special project in your school, or doing something positive to improve your neighbourhood. People do community service in lots of different places such as parks, libraries, hospitals, art centers, homeless shelters, schools, nature centers, sports and recreation centers, food banks, and places of worship (*masjid*).

There are many kinds of work that can be done, such as park or neighbourhood clean-up, environmental work and landscaping, making repairs, painting, working with kids or the elderly, or doing special community service projects like making cards for soldiers, setting up information fairs, or helping with 24-hour fundraising marathons. No matter what type of work is involved, community service helps make our community a better place to live. Allah SWT said in Al-Quran that we must always be the good deeds:

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ

148. *For each [religious following] is a direction toward which it faces. So, race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.*

We look into mosque perspective, in early time mosque are well known as place of community service until now. As we all know, mosque, clinics, and hospitals one of the social institutions which our civilisation did not neglect is the hospital and clinics. Islam believes we must take good care of both our body and soul. Masjid is the right place for the soul purification and cleansing while the hospital or clinic is the appropriate place for taking care of the body.

In the early period of Islam, Masjid served the dual purposes of spiritualism and healthcare centre, as veteran of wars, victims of disaster and sick destitute were treated in the Masjid. As quoted earlier on, when Sa'd Ibn Mu'adh was wounded in the battle of Trench (Khandaq), the Prophet Muhammad SAW instructed that a tent should be erected in the Masjid for him, where treatment was administered on him for 30 days. Harith bin al-Kaldah lived during the time of the Prophet Muhammad SAW and he was a medical officer to the companions and looked after them when they were sick. He was consulted regularly by the sick Muslims.

At the height of Islamic reign in *Qurtabah* (Cordoba, Spain), 50 major hospitals existed in the Masjid aside from mobile dispensaries. Ibn Tulun built a world-famous Masjid in Egypt, at one end of the Masjid a place for ablution and a dispensary well equipped with medicines and attendants. While at other end of the same Masjid, Ibn

Tulun stocked hundred thousand books on medicine and other aspects of medical sciences.

So, based on the statement above the groups of imams should have the skills to give the services for community. When the imams know their responsibility to communicate with community, mosque institution can be the community attraction place. There are several benefits that can get by imams when they put their efforts to community:

1. Imams can help your community.
2. Imam can challenge themselves.
3. Imams can learn positive qualities like patience and independence.
4. Imams can show that you are able to change for the better.
5. The victim(s) and community will see that you are working to make things right.
6. Imams can learn skills that will help they improve their job.
7. Imams can have fun and meet new people. Imams can help people who really need it and feel good about the work that have done.

Relationship related which is human resource.

1. Communication skills.

Communication involving human to human relationships has long existed since the time of Prophet Adam. The spread of Islam through da'wah carried out by the Prophet Muhammad SAW is done through communication between humans and humans. According to Ismail (1982), oratory skills (*al-khitabah*) and correspondence

skills (*al-risalah*) have been a source of communication since the advent of Islam. Both methods were forms of persuasive communication used by Rasulullah SAW and other Muslim scholars after him with the aim of developing and spreading Islam which was conveyed in various gatherings and through letters written to different Arab kings and rulers.

Through the wisdom of oratory, the Prophet Muhammad SAW has taught Islam to the Arabs. In later times, Imam Shafie, the founder of the Shafie School, was also seen using verbal communication (vocal and non-vocal) in continuing the struggle to spread and develop Islam in Arabia, until his influence expanded in Southeast Asia, including Malaysia.

Interpersonal communication that covers the field of relationships with speech, conversational style, social behaviour as well as the science of ideas speech and the science of style that is part of field of rhetoric, it is necessary to maintain a just social order a foundation of the organization of the Islamic way of life (Imtiaz 1993).

The success of an organization depends on the leadership values of the members of the organization. Leadership according to Nik Rashid (1993) will involve the use of influence, communication, and goals. Leadership is an attempt for interpersonal influence, directed through a process of communication, toward the achievement of one goal or several goals. Leadership is also defined as the activity of influencing individuals to work voluntarily to achieve the objectives of a group (Jaafar, 1996). This definition is similar to Abdullah's (1998) opinion that leadership is a type of behaviour that aims to influence others so that they are willing and happy to do what the person leading wants. As an activity and behaviour to influence in the organization of the mosque, the leadership of the imam is often associated with the ability to communicate effectively. This is in line with the opinion of scholars who state leadership as an

interpersonal influence implemented in a situation through a process of communication towards the achievement of specific goals (Tannembaum and Yulk, 1992). Allah SWT also mentioned this argument in Al-Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

125. *Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.*

(Al-Quran. An-Nahl 16:125)

Meanwhile, according to Azahari (1998), the concept of leadership involves eight dimensions of values such as religion, culture, economy, politics, aesthetics, technology, social, and psychology in a leader and the person being led. It is a privilege for the imam to have a good public speaking technique because he is able to influence the congregation with what is presented. The Quran and hadith state in several places about the principles and communication methods. Among the principles and methods are as follows meant by the following verses of the Quran.

1. Deliver a good word

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ

83. And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

(Al-Quran. Al-Baqarah 2:83)

2. Debate or dialogue in a polite and well-mannered manner.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي
أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

46. And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which

has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

(Al-Quran. Al-Ankabut 29:46)

Saodah, Narimah and Mohd Yusof (2005) added Islam sets some principles of communication that must be followed by imams or leader that is, speaking gently, using good words, use wisdom and good advice, speak the truth, dialogue in a good way, do whatever it takes said as well as considering the views and thoughts of others. These principles communication was used by the Prophet Muhammad SAW and his companions in conveying the message of Islam effectively. Many people in and outside the Arabian Peninsula accepted Islam as their religion as a result from da'wah efforts based on these principles.

Furthermore, if we study the character of Imam Shafie, he has the personal characteristics mentioned above. He uses communication skills in conveying the message of Islamic teachings that are sourced from the Quran and *hadith*, in addition to *ijmak* (scholars' alliance) and *qiyas* (comparison) based on the Quran and *hadith*. The power he possessed may have helped Imam Shafie become a great communicator in his day. His strength and greatness allow the influence of Imam Shafie through his sect has been followed by many Muslims until now, including in Malaysia and can be a role model for imams in implementing their leadership characteristics in the Mosque.

2. Good relationship with congregations and members (*qariyah*)

The formation of the Muslim personality is closely related to the construction of morals (*akhlak*). Ibn Miskawayh states that morality is a condition that exists in the soul naturally in human life (Siti Norlina et. Al 2004). Thus, Ibn Miskawayh stressed that Muslim personality requires an individual to have a strong religious belief, constant effort from the individual, understand the reality of the human soul, live a social life, be friends with good people and care for spiritual treatment. Ibn Miskawayh's view can be used as a basis for shaping the Muslim personality because it is one of the responsibilities that must be implemented by the institution of the mosque. The institution of the mosque through leadership, is responsible for shaping a loving society. This loving command and instruction are clearly affirmed in the Qur'an that a society is brotherly, loving, and sympathetic as Allah SWT said in Surah al-Hujarat:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

10. *The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.*

Based on the above evidence, the mosque leadership especially the imams, need to be aware of the opportunities based on the method of shaping the Muslim personality to streamline all mosque activities and programs in order to increase the quality of the mosque's role in building a pious Muslim community. Among the elements that can be highlighted by the imams in educating the community using the element of education.

Muafah (2003), explained that the knowledge emphasized by him at that time was related to faith education (*Tauhid*). This is also mentioned by Said (1996) put faith as a firm belief in matters related to divinity or a strong and deep faith in God and everything related to the pillars of faith and be a stronghold of strengthening the morals of Muslims. Thus, the author concludes that faith is the most important and very important education in Muslims to form moral Muslims and further in creating a prosperous Islamic community. The researcher suggests some efforts that can be taken by the imam in making the educational element in the mosque to attract the congregation to be able to attend the mosque.

1. Mosque-based education through religious studies and the study of the Qur'an.
2. Mosque-based education through performing prayer (*solat*).

1. Mosque-based education through religious studies and the study of the Qur'an.

The mosque is a place to worship Allah and from the mosque the values of faith will be instilled in a person through the process of seeing and hearing, such as listening to religious studies conducted in the mosque. This process involves the process of seeking knowledge which is highly encouraged in Islam. As the interpretation of the Qur'anic verse in surah Az-Zumar verse 9:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

9. Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

Knowledge is very important and knowledge in the view of Muslims is valuable as a guide conveyed by humans (Abu Saufi, 1996). By listening to religious knowledge organized by imams and invited speakers will be able to help a person understand the religion of Islam itself thus being able to increase his faith in Allah SWT. Through religious studies, it is also possible to increase knowledge in a Muslim, especially the knowledge of faith (*Aqidah*). The science of faith is the knowledge of belief and belief in the existence of Allah s.w.t. A clear and broad faith will make the right path in human life (Abu Saufi, 1996) and it will increase piety to Allah SWT.

In addition, through the studies available in the mosque will also educate a person to be civilized and virtuous in seeking knowledge that is to respect the teacher who is teaching by listening and appreciating the knowledge he imparts with full focus. All questions that want to be asked will be asked in a wise and polite way. Then, there will be a beneficial discussion about a certain knowledge. Through this activity will strengthen the relationship between Muslims and other Muslims. All this will give birth to a virtuous Muslim who always guards his tongue (Abu Bakr Jabir Al-Jazari, 2000) while speaking. Through the study of knowledge can educate a person of noble morals in every action while in the council of knowledge and indirectly it will give birth to the nature of high piety to Allah SWT.

2. Mosque-based education through performing prayer (solat).

Prayer is a very important worship and is the culmination of all the worship of a servant to Allah SWT (Seman Ja'far, 2011). As in the interpretation of the Qur'an surah An-nisa 'verse 103:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

103. *And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.*

In the context of this mosque -based education, prayer is a major resource that plays a role in educating a person to increase piety to Allah S.W.T. The main thing that is performed in the mosque is to establish prayers.

In addition, the education that can be applied in the mosque through this prayer is to perform congregational prayers. Through congregational prayers can strengthen the relationship of (sillaturrahim) among Muslims. According to Thoriq Muiz Muhammad (2001) indeed the thing that has benefits towards the unity of the community is through congregational prayer. Congregational prayer is a subtle way in Islam to unite human hearts and the mosque is a symbol of unity of the ummah

(Nuradyana Ariffin, 2011). In performing prayers in congregation will discipline a person by cultivating himself to be patient and follow the leader as long as the leader does not make mistakes. This shows that congregational prayer in the mosque can educate a person about living in a pre-established system of rules, it can also foster a responsible attitude as a leader and follower. Clearly shows, through prayer activities in the mosque can educate a person to be more disciplined in his daily life and through prayer also the attitude of the Muslim personality will also be tested in addition to the strength of piety to Allah SWT.

To implement all the above methods, as a imam it is necessary to emphasize several elements, namely:

Characteristics of mosque -based education

1. *Rabbaniyah* (Divine Source)
2. *Akhlaqu 'Karimah* (Pure Values)
3. *Insaniah* (Characterized by Human Values)

Organisation Member – demographic, mosque, member, radius, physical:

Over the years psychologists and sociologists have conducted studies on the leadership process. In fact, there are many books written in popular books that write about leadership. One of the popular writers, Maccoby (1976) has successfully used interesting terms to describe several types of leaders who lead their organizations. Popular terms that have been used are:

1. **Craftsman** - A type of leader who is known for his or her orientation to the task or production, emphasis on quality, and likes to build a good record.
2. **Fighter in the jungle (jungle fighter)** - The type of individual who loves to seek and gain power because life and work are considered a wilderness. Colleagues and semi -colleagues are considered enemies. Two types of fighters in the jungle are lions who love to capture and build, while wolves who advance themselves through politics
3. **The company man** - An individual who has an interest in cooperation, dedication, commitment, stability, and well -being.
4. **Gameman** - This is Maccoby's title to a new type of leader, a person who seeks success through challenges, competitive activities and new methods and discoveries. The goal is to find victory and become a champion as well as be interested in developing the tactics and strategies needed to become a champion.

At this point, it is becoming an accepted practice that the effectiveness of leadership depends a lot on the availability of appropriate individuals for the current situation or situation. Apart from that, the effectiveness of leadership with the presence of several groups appropriate to the situation as well as the current subordinate group. Therefore, the behavioural characteristics of the leader, the characteristics of followers or subordinates, the organizational climate and goals are all closely related to each other and need to be considered.

Azahari (1998) states that there are five functions of leadership in an organization namely:

1. **Group management** such as the leader must need to form, strengthen, and grow groups. At this point, imam must lead the organization to form activity and program. To form the group must make a formal meeting and discussion before organizing the program.

2. **Demonstrates Direction.** After form the group, imam must have highlighted the clear vision, goals, objectives, expectations, standards, quality achievement of the task or program. This can help the organization know what to achieve from the program or task.

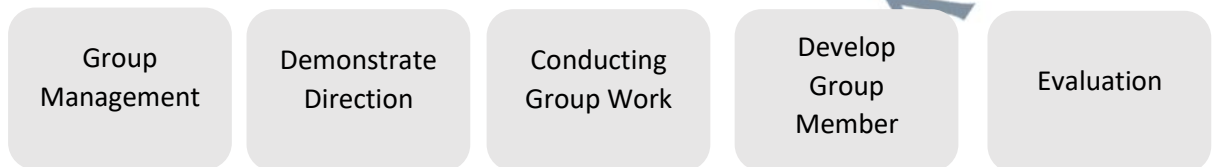
3. **Conducting Group Work** especially in organizations. After clear about the vision and mission of the program, all organizations must follow and obey the instructions from the leader which is Imam. The successful program will be achieved when all the members of organization can work together. This step parallel with evidence from Al-Quran:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

2. *And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.*

4. **Develop Group Members.** This step can be form with several activities that can make the organization members can make group members united, work together and have a common understanding

5. **Completing Evaluation** after completing the task or program, such as find the strengthen and weakness of group organization. Define the suitable direction, workflow, members (followers/employees), and evaluation.



Based on the competency models mentioned above, we can see the success or failure of a leadership based on several factors such as the number of congregation attendance, the development of mosques that grow, mosque funds increase, crime rates and vices decrease and so on.

Conclusion

Through these module-based courses, imams will understand the duties and responsibilities in aspects of mosque management. This situation can improve the personality and skills that can equip themselves with various skills and abilities at the same time will be respected by society. It is time that the imam of the mosque must master various additional skills and knowledge that can prosper the community.