

CHAPTER 4

ANALYSIS OF COMPETENCY MODEL OF IMAM IN MANAGING THE MOSQUE ADMINISTRATION

4.0 Introduction

The issue of Imam and leadership is an issue that is closely related to each other. The success of an imam is based on the high value of leadership that he has. In the text of the Qur'an and Hadith shows several verses about who the leader is, his duties and responsibilities, and also about the qualities and behaviours that a leader must have. The words of Allah in Surah Al-Baqarah: 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ
الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۖ قَالَ اِنِّىْۤ 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."

Most of the concept in leadership is clearly pared down by most of the verses of the Qur'an and the hadiths of Prophet Muhammad S.A.W. In addition, most of the Islamic fuqaha who prove that it is one of the most important topics in Islamic law. Imam al-Ghazali was also no exception in discussing issues of leadership. He has also

stated in his writings on the characteristics of leadership in Islam such as in his book of ***“At-Tibr Masbuq Fi Nasihati Al-Muluk.”***

Leadership according to the Islamic perspective is not a position that can be considered special or should be grabbed because it is actually more trustworthy. Rasulullah SAW once reminded *Abu Dzar Al-Ghifiri* who applied to be given a position to administer the Islamic territory in his words:

Meaning:

“Indeed, leadership is a trust, on the Day of Resurrection it is a disgrace and regret except for those who fulfil their trust perfectly as they have been entrusted.”

Therefore, once of the definition of a leader is someone who can influence others and who has managerial authority. Meanwhile the meaning of leadership is the process of influencing group toward the achievement of goals. Among the functions of leadership in an organization or place where the presence of leadership can involve the ability of an administrator or manager at each level of management to encourage, influence, bring and use each organizational resource (people, things, and things) to play a role or each function towards the achievement of pre-determined objectives. Leadership also involves efforts to stimulate subordinates to play a role so that the goals and objectives of a plan can be achieved, determine the vision and direction of the organization can be adhered to and become the liaison or spokesperson of the organization.

Objective 1: Elements of mosque entertainment through the perspective of leadership.

Mosque leadership plays an important role in managing and enliven the mosque. Wise, efficient, and responsible leadership to be the main catalyst for the excellence of the mosque. Effective leaders can identify, demonstrate ways, and enforce supporting values achievement of the mission and vision of an organization (Hailan, 2010), many studies are seen leadership as an important factor and play a role as an agent organizational change in particular studies conducted since the 1960s and the 1970s.

According to the results of the interviews conducted, the respondents think that the maintenance of the mosque can be done by several elements which are:

1. The characteristics of Imam.
2. Element of Lifelong Education (PSH) in the mosque.
3. Clear setting of mission and vision.
4. Good and organized Facilities Management
5. Diversity of Da'wah Activities

The characteristics of Imam

Superior leaders are usually personable and have a solid value background with a futuristic vision. However, many studies lack the association of effective leadership with personality. Leaders should play a role in explaining the importance of values in every job practice. Values based on the principles and philosophy of life can explain the confidence and responsible attitude of members towards the organization. This situation will be able to give birth to practices that are guidelines in the organization.

According to Shuhadak Mahmud (2022) leaders should consider the value considerations that connect themselves with Allah SWT and themselves among human beings (*hablum min Allah wa hablum min al-nas*) as Allah mentioned in Al-Quran:

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

112. They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

Element of Lifelong Education (*Pendidikan Sepanjang Hayat*) in the mosque.

Second, the leadership factor can also be seen through the influential element of Lifelong Education (*Pendidikan Sepanjang Hayat*) in the mosque. Therefore, the leadership of an efficient, honest, responsible, and visionary imam is able to move Lifelong Learning (PSH) effectively. Besides that, the function of the mosque can also be enhanced and expanded to make the mosque as one of the spiritual and physical education institutions. The Lifelong Learning Program (PSH) in the mosque should include the four pillars of PSH, namely knowledge, skills, human development, and community.

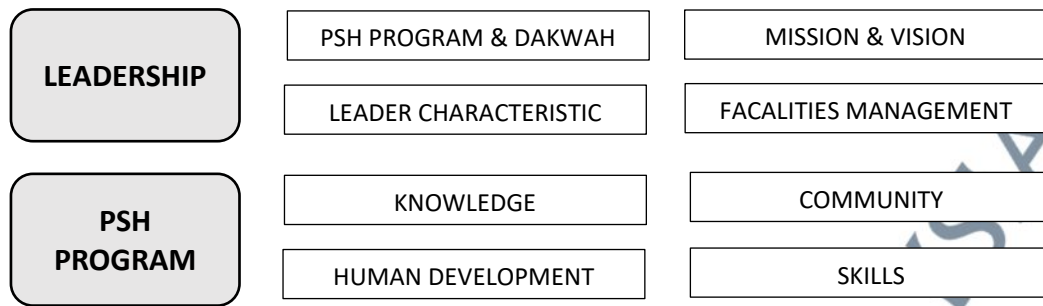


Figure 5: Element of leadership and pillar of PSH program.

Characteristics of Mosque -Based Education

To realize a lifelong education program, according to the respondents, mosque leaders need to apply three elements, namely *Rabbaniyah* (Divine Source), *Akhlaqu 'Karimah* (Pure Values) and Education & Dissemination of Knowledge in the concept of education in the mosque.

1. *Rabbaniyah* (Divine Source)

The concept of Islamic Education founded by the time of the Prophet Muhammad SAW and his companions until today is guided by the essence of Tawhid. The majesty of Allah SWT becomes central to all the activities of life and becomes the goal in building human civilization. All aspects of Islamic Education refer to and be manifestations of Islamic sharia. Faith (*Tauhid*) guided by al-Quran and as-Sunnah has become well-established, integrated, and parallel to the entire system of human life especially the formation of Islamic society today. The axis of monotheism through the teaching of Islamic Education cannot be separated or separated from the life of society.

Therefore, the concept of Islamic Education brought by the Prophet Muhammad SAW and his companions is very suitable for the formation of the current Muslim

community which puts the Islamic faith as the basis for Islamic Education. The one faith that comes from the Qur'an and the Sunnah will surely produce people who are pious, consistent (*istiqamah*), sincere and eventually form the souls of the community who can continue to live the mosque with pious deeds.

2. ***Akhlaqu 'Karimah (Pure Values)***

The concept of Islamic Education based on al-Quran and as-sunnah also aims at the formation of an educated society with noble moral values. These values are clearly highlighted in the as-Quran and as-Sunnah in particular have a superior influence in the construction of Islamic civilization. The advent of Islamic teachings has been able to liberate mankind from all elements of tyranny and further lead towards the formation of a harmonious Islamic society.

Pure moral values are linked to goals and methods in life. The characteristics of noble morals become an important basis of Islamic teachings. Mohd. Jawad Ridha (1972) stated that morality is a praiseworthy quality that should be possessed by everyone. A society will not progress if it does not have admirable morals, because admirable morals aim to educate people towards achieving progress in life.

In this context, al-Ibrasyi (1969) states that moral education is the soul of Islamic Education and is appropriate in the formation of Islamic society today. The peak of noble morality is the pure target of all education. The words of Allah S.W.T which means in surah Al- Azhab: 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا

21. *There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.*

Therefore, the principles and policies or methods determined by the revelation of the Qur'an and Sunnah are very important in realizing the practice and creating a network of relationships with others such as establishing communication relationships in the mosque to achieve the goal of creating an Islamic society based on Islamic law and the sunnah of the Prophet.

3. Education & Dissemination of Knowledge

The teaching and learning of educational sciences have started since the time of the Prophet Muhammad SAW and his companions where the institution of the mosque has become the foundation as a place of teaching and learning. This statement is agreed by Mohd Yusoff Ahmad (2010) where Masjid al-Nabawi in Madinah is the first mosque to become an institution of Islamic Education. During this time, the excellence of the mosque continued to grow rapidly to become a center for the study of Islamic sciences and Islamic Education. In most mosques, Islamic sciences are delivered in lectures and group discussion (*halaqah*).

Today, this method is practiced by the Muslim community today. What can be seen is that the teaching methods in the mosques have undergone many changes to attract the congregation who have been exposed to modern techniques of different shapes in a better and more interesting direction. For example, lately it has been found that many mosques and suraus that provide especially in the cities have provided LCD projectors as a facility tool to convey knowledge especially while the preacher is

delivering a sermon. This tool is actually included in the term ABM or Teaching Aids. This is a good thing because the congregation can see what the preacher is conveying. It also makes the congregation not sleepy while listening to the sermon. As stated by Clark and Irving Starr (1996) it makes the congregation better understand and makes the concepts and ideas to be conveyed clearer.

4. Clear setting of mission and vision.

Vision and mission have an important position for the organization, is no exception for college. Vision and mission as part of strategic planning must be made in earnest because it contains a picture of the future which is coveted. A good vision and mission are those that are created written and then socialized to all stakeholder's organization, so that awareness of the future is expected not only guide the leaders of the organization but become the direction of all citizens in the organization.

According to the results of the interviews conducted, the respondents think that the direction of the mosque can be done by having a very clear vision of the mosque. Vision can be defined as a vision that can give birth to an ideal idea that describes the desires of an organization that wants to be achieved. It has to do with the allocation of time that requires a strategy to achieve it. Leaders who lead in an organization usually Vision is also related to values and symbols towards change (Hailan, 2010).

Leaders usually have a clear vision and mission to achieve. A successful leader usually has a vision and mission that everyone in his or her organization can follow. This is because the organizations they administer have guidelines to pave the way to success. Therefore, a leader who wants to succeed must have a mission and vision that is capable of bringing the organization to the pinnacle of success. Leaders should lay out or outline the best vision and mission out of the current situation. It should also be

able to describe and explain the vision and mission to other individuals so that it can be understood by its followers (Abdullah & Ainon, 2011). If a leader does not have a vision and mission for his organization, then easily the individuals under him cannot understand the direction of the organization he leads. The vision may start with just one person, but it can only be achieved with the efforts of the people (John C. Maxwell, 2011).

Therefore, in conclusion, the leader must understand the vision to be achieved so that every mission undertaken will bear fruit and give success. Planned activities and programs should be guided by or refer to the mission and vision of the mosque. If the leader outlines a clear mission and vision, the committee members or staff of the mosque will plan and move in line with what has been outlined.

5. Good and organized facilities management.

Facility Management According to the history of Islamic civilization, a mosque must be equipped with other facilities such as accommodation (*funduq*), toilets (*hammam*), hospital (*mushtashfa*), graves (*maqbirah*), courtyards (*maydan*) and include a courtyard garden to ensure a mosque can be fully enlivened. This was proved when the Prophet Muhammad SAW allowing social, political, and religious activities to be carried out in the mosque because of the function of the mosque which is a place where Muslims gather other than the house of worship alone. (Muhammad Tajudin, 2010). While the opinion of Zuhairi Abd. Hamid (2004) can also be taken, facilities management can be described as property management and providing services to support the operations of an organization. Facilities management is also defined as the process of providing systematic support to key business operations as well as contributing to the achievement of organizational objectives and strategies to ensure

effective buildings, equipment, services, systems, and manpower. (Hamilton & Norizan Ahmad, 2011).

Facility management factors play a big role in inviting the community to enliven the mosque. There are some mosques built outside the population density and create a rift between the mosque institution and the community. Therefore, the strategic location of the mosque construction is very important to make the mosque as a local economic center in meeting the daily needs of the community (Salawati, 2008). With the strategic location of the mosque, the mosque can be used as a one stop center for the local community and indirectly able to enliven the mosque that has been built.

6. Diversity of Da'wah Activities.

According to Islamic Shariah, performing religious activities in mosques in a community is more pleasing from Allah than performing individually. Allah SWT said in Al-Quran:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

103. And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a

pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

The mosque however not only serves as a place to perform religious ceremonies but also as a place to receive religious education. (Mohamad Rasdi, 1998). The diversity of *dakwah* activities based on positive values among the community should be considered in an effort to enliven the mosque. According to an interview conducted by Shuhadak Mahmud (2022), he thinks that mosques should mobilize as many open activities as possible that are characterized by fostering positive social values among members of the Muslim community and including non-Muslims. He also stated among the factors that contribute to the strength of the mosque in the formation of social capital is its activity in organizing community programs such as talks, lectures, courses, *gotong-royong* and other social activities.

According to a study from Asmak Ali (2008), he said that all activities should start from the mosque and serve as a one stop center (various activities), thus the mosque is easy to visit and has a friendly value to visitors. This is supported by the findings of a study on the appreciation of prayer and mosque entertainment among UUM students found that there is a positive increase involving religious talks held in the mosque consistently and regularly and this attracts respondents in attending mosque activities at least once. (Shukri Ahmad, et al. 2014).

Objective 2: To identify a list of competencies related religiously for imams.

1. Principle of *al-imarah*.

Meaning of the principle of *al-imarah* in the institution of the mosque is a principle of '*ubudiyyah* which is devotion to Allah SWT as the construction of the mosque Quba' built based on piety that underlies the construction of the mosque. When

the principle of piety underlies an action, then the guarantee to the principle of *al-imarah* in the institution of this mosque is not limited and all the action are in the line of *syariah* as Allah SWT mentioned in Al-Quran:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

162. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

The principle of *al-imarah* in the institution of the mosque is based on the principles related to Islamic ethics is the Principle of Tawhid. As we know that the most important principle of Islam is the 'Philosophy of Tawhid'. All processing related to Islam is cantered on the philosophy of Tawhid. The principle of Tauhid or recognition of the divinity of Allah SWT symbolizes unity and solidarity in Islam. It has to do with *al-Imarah*. All the plans of the imam must be subject to the rulings of Allah SWT. Tawhid here also means a program and practice that does not carry elements of shirk, such as the reconstruction of places of worship of Hinduism, Buddhism and others. The value of *al-imarah* through the basis of tauhid is the formation and construction based on 'ubudiyyah, which is sincere devotion to Allah. Every Muslim individual, whether the management, ie the line of imams or the congregation of the mosque, needs to be aware of the implications of this concept of monotheism in the management system of Muslims. Every human being is equal and there is no need to fear any power other than Allah SWT. Among the effects of having the concept of *al-imarah* is when a person gets a pure education in the mosque by training humility and tawaduk, not being arrogant, arrogant and haughty. Also do not forget the land and always be grateful for the blessings of God.

In terms of the quality of work applied with the concept of monotheism this will be an employee who is trustworthy with duty, diligent, efficient, honest, disciplined, and responsible in carrying out duties because the individual believes that he will not book success unless he follows the command of Allah SWT as Rasulullah SAW has said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

“There is no faith for one who cannot be trusted. There is no religion for one who cannot keep a promise.”

Moreover, as an imam who has this principle will not easily give up when disaster or failure occurs. He believes with full confidence in God who determines all the consequences of his actions and is willing to learn from the mistakes he makes. Allah SWT said about don't give up in searching *rahmat* from Allah:

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

53. Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

From the point of view of the mosque congregation, when understanding the concept of monotheism in the enlivening of this mosque institution, then the

congregation is born who are more devout, *istiqamah* and determined to continue to be always in the mosque, especially during prayers. Awareness of the principle of *al-imarah* makes the mosque a second home for Muslims.

If interpreted from any angle, the steps and actions of Rasulullah SAW clearly show us that the institution of the mosque is a place to process, educate and form the core and foundation of a true Muslim personality. This is due to the education in this mosque institution, then the birth of the companions who have a complete personality with piety, courage, high knowledge, and the spirit of jihad to uphold the Islamic teachings.

2. Principles of Faith and Piety (Taqwa)

There is no denying that one of the secrets of the success of Islam is when the mosque is led and prospered by the person who have principle of faith and piety. This is because the most pious person is not afraid except only to Allah SWT in a state where they are very faithful to Allah and the Day of Judgment. They also always establish prayers and pay zakat. This group has been described by Allah SWT through his verse:

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

إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ 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.*

Why do mosques need this great leadership? This has also been answered by Shuhadak Mahmud 2022 that the group that prosper the mosque is the group that is closest to Allah SWT and always receive God's blessings and the result will make the institution of the mosque have a strong appeal because of their high and strong personalities. When we look at the reality of today's mosque leadership, to what extent do mosques now have this first secret? It is undeniable that they are Muslims, but the quality of their faith and Islam is not strong. So, the effect can be directly seen on the fatigue of the mosque, as if the loss of grace, light and blessings on the mosque.

3. The practice of prayer (*Doa*)

Prayer is the weapon or shield of the believer. Prayer is an incomparable strength and energy because it connects with Allah SWT. Prayer for a believer is a weapon or way (*wasilah*) because there is no protection and power except from Allah SWT. Praying is not just conveying the requests and desires contained in the heart to the Divine presence, but praying is a command of God and also a spiritual worship. Prayer is a medium that connects man with his God and is a way for us to communicate with Allah SWT.

In the principle of enlivening the institution of the mosque. Prophet Ibrahim (as) has shown the way to Muslims that the importance of prayer in inviting people to do good. The prayer of Prophet Ibrahim (as) has made people from all over the world feel called to come to *Mecca al-Mukarramah* where the Haram Mosque and the Kaaba are located, their hearts are very attached to him with his prayer:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ
أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّيَّ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ رَبَّنَا إِنِّي
أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ
أَفْءِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ رَبَّنَا إِنَّكَ تَعْلَمُ مَا
نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ
لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

35. And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.

36. My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

37. Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So, make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

38. *Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.*

39. *Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.*

40. *My Lord, make me an establiher of prayer, and [many] from my descendants. Our Lord and accept my supplication.*

41. *Our Lord, forgive me and my parents and the believers the Day the account is established."*

If the land of Mecca and the family of Prophet Ibrahim in Mecca are considered as an Islamic religious institution, then of course the mosque in all over world are also an intact religious institution. So, the prayer of Prophet Ibrahim as has made the hearts of mankind feel love and affection for the land of Mecca and the Kaaba. So, this is one of principle and secret should also be used to attract mankind to the mosques which are the house of Allah SWT like the Kaaba that called as *Baitullah*. How great that Prophet Ibrahim used a very noble package of prayers to get all his desires and to achieve the importance of the teachings of Allah that he brought as stated in the verses of the Qur'an above. As a conclusion, this prayer should be practiced by all people who believe in Allah SWT, especially in the administration of the mosque as the imam is encouraged to recite this prayer after the congregational prayer so that the congregation is more inclined in their hearts to continue to come to the mosques on this earth.

4. Principles of Sincerity

The main purpose of human life in this world is to worship Allah SWT. Worship to Him is a proof of a servant's devotion to Allah SWT. Sincerity in worship is the

determinant of the recipient by Allah SWT. Worship performed without sincerity is useless worship. This sincerity in worship is what Allah emphasizes in His verses. As explained by Allah SWT in the Al-Quran:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ

162. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

163. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."

Nowadays human beings are dominated by material influences and only calculate profits based on ringgit figures. Therefore, some forget to calculate that the profit is at a more expensive and higher value in the form of goodness, reward, and blessings in the sight of Allah SWT. Indeed, the material and value of numbers often push people to simply see the magnitude of things, numbers, position, rank, and influence. So, that human beings can no longer see the greatness of the benefits and rewards of Allah SWT's grace and the greatness of sincerity in a human being who is called a servant of Allah SWT.

Sincerity must be inculcated in human beings from the smallest practice to the big job. The same is true in the principle of enlivening the institution of the mosque. Before we invite people to come to the mosque, prepare ourselves with the value of sincerity that is strong in ourselves. So that the deeds and work that we do are accepted by Allah

SWT. This task must include by all the people in mosque such as the administrator, Imam, and congregation of the mosque must begin with the right intention when dealing in the houses of Allah SWT. Don't make our mosques like the *Dhirar* mosque as narrated in the Quran:

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

108. Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.

The above verses of the Qur'an set out a very important secret in the process of enlivening the mosque, which is the sincerity of intention and purpose to establish a mosque. The extent to which this fact occurs in the construction of modern -day mosques is no longer guaranteed the purity and sincerity of its intentions and goals. Some build mosques because they show grandeur, seek name and fame. As a result, the mosque was not visited because it had turned into the *Dhirar* mosque as stated by Allah.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

107. And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had

warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

In summary, from this verse, we can understand that Allah SWT forbade Rasulullah SAW to come and perform prayers in that mosque. Therefore, Rasulullah strongly emphasized this concept of sincerity to all the leadership of the Mosque so that the construction of the mosque has no purpose other than gaining the pleasure of Allah. This is a very great secret in the matter of mosque entertainment. If the nature of sincerity is truly embodied and embedded in the Muslims, then there will be an increase in various goodness, virtues, and blessings from Allah SWT for His sincere servants.

4.3 Objective 3: To study the role of leadership and management of imams for mosque institutions.

Management is a process related to management with the help of which defined goals are achieved by applying different instruments. (Stefanović, V. et al., 2017) Robbins and Coulter consider that management implies a coordination of the activities related to the job in a way in which they would be carried out efficiently and effectively with the help of and with people as well. In addition, management or managing has four main elements. Its is a process comprised of interrelated social and technical functions and activities that accomplishes organizational objectives, achieves these objectives through use of people and other resources, and does so in a formal organizational setting.

The purpose of management lies primarily in the exercise of its functions, i.e. planning, organizing, leading and controlling. The planning defines the goals and

selects the strategies that will help them to be achieved and the plans based on them. Within the organization, the determination of the specific tasks to be performed, the entities that will perform the tasks, and then the appropriate integration of these tasks into groups and their consolidation are carried out. Within the function of organizing, also define the relations between the subordinate and the superior, the way of decision making in terms of their centralization or decentralization. A leader which is imam in mosque administration be able to encourage the organization to succeed, which is conditioned by making effective decisions and formulating strategies well and implementing them. If the strategy is not well implemented, it becomes irrelevant. Imam, therefore, must provide information about expected performance and how they will be delivered and must provide vision and show the way.

When an imam become a leader at certain mosque, they must know the concept of management. In general, the management process has its four functions which is planning, organizing, leading, and control. There is a belief that, independently of their position, level, and organizational settings, managers or leaders are responsible for each of the above functions. (Mahoney, T. et al., 1965).

1. Planning process

First step that Imam must follow in order to make the good management is planning process. Planning is a process of setting the goals of performances and the determination of the actions needed for the achievement of the goals. When imam is making certain plans, actually they are in fact setting goals and choosing the way in which they will achieve all the organization members. The goals and way are choosing

must clear and suitable to all the members. The good planning can be the annual plan of program. So, the congregation and community can know the whole program of the year that will be held at the mosque. In this stage, the meeting and discussion were very important.

2. Organize process

After completed the first step which is planning the task, Imam must move into the second step which is organize the plan. Most of the organization have their own committee member that can implement the task together. The important of the Imam at this stage is organize the task with separated the task into group member. The task cannot be completed when doing individual in organization. Even the best of plans is doomed to fail if they are not implemented well, for which organizing as a process of the delegation of tasks, resource allocation, and the coordination of individuals' and groups' activities is very important at this stage. This stage also can make the process of SWOT in order to know the flow of process. Basically, in this stage imam will conducting the process of organizing which is they blend people and resources together so as to achieve plans.

3. Leading process.

As a function of management, leadership is a process within the framework of which enthusiasm is provoked in employees to work hard and their efforts are inspired with the purpose of fulfilling the plans and achieving the goals. So, Imam must be taking the action to lead organization very well.

Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. In this stage, the leader must have skills and knowledge processed by the leader can be influenced by his attributes or traits such as beliefs, values, ethics, and character. Knowledge and skills contribute directly to the process of leadership, while the other attributes give the leader certain characteristics that make him or her unique.

In leadership, there are four Factors of Leadership: There are four major factors in leadership which is leader, followers, communication, and situation.

Principles of Leadership:

To help group of imams, know and do about leadership, there are nine principles of leadership:

1. **Know yourself and seek self-improvement.** In order to know yourself, imam must have understood themselves, know, and do, attributes. Seeking self-improvement means continually strengthening their attributes. This can be accomplished through self-study, formal classes, seminar, reflection, and interacting with others.
2. **Be technically proficient.** As a leader, imam must know their task job and have a solid familiarity with their employees' tasks. Getting info on the scope of work duties from the secretary is very important at this stage.
3. **Seek responsibility and take responsibility for your actions.** As a leader of mosque institution, the imam should search for ways to guide their organization to new heights.

Besides that, imam should change and solve things that wrong. Analyse the situation, take corrective action, and move on to the next challenge.

4. **Make sound and timely decisions.** Use good problem solving, decision making, and planning tools.

5. **Set the example.** Be a good role model for your employees. They must not only hear what they are expected to do, but also see. We must become the change what we want to see (Mahatma Gandhi).

6. **Know your people and look out for their well-being.** Know human nature and the importance of sincerely caring for your congregation and mosque members.

7. **Keep your workers informed.** Know how to communicate with not only them, but also seniors and other key people.

8. **Develop a sense of responsibility in your workers.** Help to develop good character traits that will help them carry out their professional responsibilities such as trustworthiness, discipline, responsibility, and honesty.

9. **Ensure that tasks are understood supervised and accomplished.** Communication is the key to this responsibility. Use the clear instructions to the mosque member and congregation.

4.4 Objective 4: To build an imam competency model for mosque entertainment.

Based on the observation from the interview that held, the respondent was given a several elements to be include in the form of competency model for imam. The respondent was separated the competency into two types. First analytic competencies and personal competencies. Meanwhile the researcher was including another two competencies to become the identification of five major areas of focus as mentioned in chapter 3.

1. Analytic Competencies.

To be an imam, the important things is to have leadership efficacy relates to the knowledge and skill. This also can be including the knowledge of religious and management. These analytic competencies also include clarifying situations, issues, 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. So, this analytic competency is the highest competencies that can make imam as a good leader.

2. Personal Competencies.

This model 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. As an imam, they should know their capabilities in the organization. They should know their strength and weakness to come

out with solutions. In this competency, the imam should underline the elements of SWOT which is strength, weakness, opportunity, and threat.

3. **Organizational Competencies.**

In this part more about element of management. This competency the factors of 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. All these elements can contribute to the good management of mosque institution.

4. **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. In the mosque management that have subordinated and congregation to sending the information or message. So, this kind of competency also to be highlighted to group of imams in order to sending the clear information to the organization members and congregation.

Conclusion

The authors conclude that efforts to restore the comprehensive and integrated role of world and hereafter (*ukhrawi*) mosques need to be intensified by introducing lifelong learning programs to clearly prove that mosque institutions have a close relationship in shaping the universal Muslim personality. Therefore, to respond to the call of Rasulullah SAW and his companions for mosque -based education, let us the mosque leadership strive to strengthen and strengthen the management of the mosque in terms of activities, entertainment, management, infrastructure because the mosque is a religious institution that acts as a place to sow and nurture faith as Allah mentioned in Al-Quran:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

201. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."