

THE MANAGEMENT SYSTEM OF THE MOSQUE IN MALAYSIA: A NARRATIVE REVIEW

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Article history

Received date : 10-5-2020
Revised date : 11-5-2020
Accepted date : 21-6-2020
Published date : 27-6-2020

To cite this document:

Mohd Sadiq Mohd Mokhtar and Fadzila Azni Ahmad
(2020) The Management System of The Mosque in
Malaysia: A Narrative Review. *Journal of Islamic,
Social, Economics and Development (JISED)*, 5(29), 80
– 90.

Abstract: *The Mosque has been one of the most important institutions in Islamic history since the establishment of the Quba mosque by Prophet Muhammad SAW. In Malaysia, the mosque has played a vital role in the spread of dakwah and help Islamic missionary in providing knowledge towards society. However, this vital role cannot be achieved without an effective management of the mosques. The management practices are different between each mosque in Malaysia and some mosque applied the quality management system which has been practiced in the public and private sectors such as 5S and TQM. The applicability of this management into the mosque has attracted many researchers to study and many suggestions have been provided. However, the arguments between the researchers are diverse and thus this research investigate all the argument made by the researchers by using narrative review. The narrative reviews approach was employed in undertaking the literature search for selected articles based on the inclusion and exclusion criteria. The focus of narrative reviews is to identify common themes across research regarding mosque and management system in Malaysia that then can be used to identify commonalities and critical differences among included documents. The paper utilises interpretive inquiry of the texts mainly from the related literature in the research area. The findings reveal that researchers' views on mosque and the management system are varied. Although majority researchers agree that the implementation of management system bring benefit to the mosque, there are some researchers disagree as it is not based on the Islamic philosophy. Another point to consider, this research also found out that the type of management that has been suggested by the government of Malaysia towards the mosque were poorly discussed and researched by the researchers in Malaysia*

Keywords: *Islamic Quality Management System, Mosque Management, Narrative Review, Islamic Philosophy, Malaysia*

Introduction

The three most sacred sanctuaries in Islam are the Holy Mosque of Mecca, The Prophet's Mosque in Medina and the Al-Aqsa Mosque in Jerusalem. The Holy Mosque of Mecca has been the most holy and earliest sanctuary within sanctuary in Islam. The Holy Mosque and the Prophet's Mosque have seen redevelopment and expansion since the period of Caliphs till the governance of Saudi Arabia Kingdom today. Although these three sanctuaries considered the most sacred sanctuary in Islam, this first Mosque build by Prophet Muhammad SAW was Masjid Quba. Masjid Quba was established due to the concern of Prophet Muhammad SAW regarding the antagonism of the Kafir Quraysh to revelation from Allah SAW (Nik Daud, 2019).

The mosque has played an important role throughout the history of Islam. According to Al-Bakri (2015), throughout history of Islam, mosque has been an institution for governance, education, communication, *baiah* ceremony event, judgement and court, *jihad* training and treatment facility during war, social interaction, one stop center for the travelers, the shelter for the needy such as poor and *faqir* and the place where people worship to obtain the *mardhatillah*. This diverse role cannot be functional without a functional and effective management. The management of the mosque has seen an evolution from the period of Prophet Muhammad till today. The mosque has seen the management hierarchy such as in Umayyad Period that the mosque has not been managed by the caliph himself, but representative of the caliph such as the governor (Hamzah, Basiron, & Muntari, 2013).

Literature Review

There are two main point that will be discussed in literature review which are the mosque the Malaysia and the management system in Malaysia. Both main points will elaborate more on why there is a need of a research on the management of the mosque in Malaysia.

The Mosque in Malaysia

Malaysia is known as an Islamic country which the majorities are Muslim. Islam is also the religion of the Federation as mention in Malaysian constitution (Wan Zailan Kamaruddin, Ahmad Zuhdi, & Mohaddaseh, n.d.). Therefore, the mosque has been one of an important Islamic institution in Malaysia. Mosque functions as a center for transforming government Islamic-related policies within the society. There were total of 6446 mosque in Malaysia with Sabah has the highest number of mosque (Jabatan Kemajuan Islam Malaysia, 2020). Table 1 shown the number of mosques within Malaysia.

Table 1 show the significant number of Mosque in Malaysia which compromise of several types of Mosques such as State Mosque and District Mosque. This significant number shown that Mosque in Malaysia has been a vital institution for the development of the Malaysian Muslims. This development includes the programs and activities develop within the institutions. Islamic programs and activities are carried out in mosques to instill and strengthen Islamic values among community members. Among other functions conferred by the State Islamic Religious Council to the mosques is to maintain charitable funds such as collections (*sadaqah*), endowments (*waqaf*), cemeteries and specific properties with the permission of the Council (Adil, Mohd-Sanusi, Jaafar, Khalid, & Aziz, 2013; Muhammad, Razak, Hussin, Awang, & Saad, 2020; S. Sanusi & Shafiai, 2015). This funds must involve financial management that requires proper practices to maintain that standard of integrity of the

institution. Adil et al. (2013) also argue that to carry out this financial activities, management control system or quality management system play an important role to ensure that the efficiency and proper financial practices occur within the institutions.

Table 1. The Number of Mosque in Malaysia

States and Federal Territory	Number of Mosque
Johor	819
Kedah	577
Kelantan	584
Melaka	194
N. Sembilan	298
Pahang	597
Pulau Pinang	213
Perak	639
Perlis	99
Selangor	418
Terengganu	484
Sabah	1,072
Sarawak	369
Kuala Lumpur	65
Labuan	15
Putrajaya	3
Total	6,446

This argument also has been mentioned by Rahman, Mastuki, and Yusof (2015) that the management processes are also amongst the performance elements involved in measuring the performance of the mosque. This management processes involved all management within the mosque includes quality management system. Rahman, Mastuki, and Yusof (2015) therefore mentioned, to preserve the quality of the mosque, there is a need of a proper management system. Ismail and Yusof (2018) and Sabri and Tonot (2017) also argue on a similar point whereby the mosques needs a systematic and quality management system so that the mosque can initiate better program and activities within the mosque. Therefore, to achieve this, the mosque must be led by a professional and corporate background leadership while having to commit to the management codes that has been implemented (Ismail & Yusof, 2018; Sabri & Tonot, 2017). From all the researchers' arguments, the management system for the mosque has been significantly important and therefore, many researchers have been suggesting several management systems that can be implemented by the mosques in Malaysia.

The Management System in Malaysia

According to Ahmad (2015) and Ahmad, Abdullah, Marzuki, Mahalle and Ali (2019), the management system implemented in Malaysia had originated either from Japan or from the West. In the 1980s, Mahathir Mohamad which at that time the 4th Prime Minister of Malaysia initiate the Look East Policy which the main agenda is to improve the performance of management and development in Malaysia (Prime Minister Office, 1982). One of the aspects of this policy is to adapt the Japanese Management Style which focuses on quality which is also known as Quality Control Circle (QCC). Alongside QCC, the 5-S management practice

(*Seiri, Seiton, Seiso, Seiketsu dan Shitsuke*) and the *Total Quality Management* (TQM) method have been dominantly applied in Malaysia today (Fadzila Azni Ahmad, 2015). In 1989, TQM was introduced in Malaysia when the Prime Minister of Malaysia establish the movement called *Gerakan Budaya Kerja Cemerlang* which the objective is to improve the quality of life by improving the quality of working culture (Mahathir Mohamad, 1992). Since then, TQM has spread throughout organizations and various sectors including government sector in Malaysia.

In 1992, the Malaysian government at that time releasing a manual for government sector to implement TQM in each of the organization. Since then, there is numerous amount of organization and institution in Malaysia that implement TQM which includes private sector such as the manufacturing industries, the government sector including the healthcare sector in Malaysia (Aziati et al., 2017). As the mosque in Malaysia function as the as a center for transforming government Islamic-related policies within the society (Adil et al., 2013), therefore, some of the mosque is considered as government sector institutions. Another point to consider, in 2018 the Malaysia Productivity Corporation (MPC) has released the manual for the mosque to practice Quality Environment Management System (QE:5S) which includes the practices of 5S (Omar, Ilias, Teh, & Borhan, 2018). Therefore, the practices of management system from the West and the East has been encourage by the government of Malaysia and has already been implemented in some of the mosque. Hence, this paper will investigate the researcher's perspective on the management system of the mosque in Malaysia.

Research Methodology

As mentioned before, this paper adopts the narrative reviews method in explaining the research questions pertaining to the Mosque in Malaysia and The Management System. The narrative reviews fall under the category of qualitative meta-analysis alongside the systematic review. The concepts of the narrative reviews involve the explanation of the research questions that focuses on the texts and language in interpreting the storyline (Ferrari, 2015).

This paper aims to:

1. To identify the type of management system that has been discussed by the past researchers.
2. To elaborate on the perspectives of researchers on the management system of the Mosque in Malaysia.

The two methods were used in determining the relevant articles, which are through internet-based search and manual search. First, two internet-based databases (Scopus and Google Scholars) were used as the main search engine. This is because the papers related to Mosque and Quality Management are restricted to be published in the top-referred journals. Second, further articles were identified through a manual search of reference lists from retrieved papers. Some of the papers which could not be obtained its full paper by using internet method then will be identified through manual search. The databases were used again to retrieve the abstract and if appropriate, the full-texts articles. The paper utilises the narrative reviews by including (1) the studies were written in English and Bahasa Melayu; (2) were published in full; (3) were critical reviews of the literature; (4) were not dissertation papers, editorials, letter, book and book chapter. The inclusion and exclusion criteria were assigned in the narrative reviews process for attaining a precise and meticulous articles and documents for the study. The inclusion measures include the title and abstract of the term "mosque" and "management

system” keyword search. This opens a wider range of mosque and quality perspectives obtained. This measure was taken before further considers the exclusion measures (Ferrari, 2015; Siddaway, Wood, & Hedges, 2019).

Managing Findings

After the inclusion and exclusion in the studies drawn accordingly, which can be tailored from the literature reviews. The selection criteria must be set out accordingly in addressing the pre-determined objectives to avoid biases of data selection. The exclusions criteria refer to the rejected selection measures set in the searching process to address the research objectives in the study. Usually, the inclusion is based on the readings of the abstracts whilst the exclusion is based on the limitation of information provided in the full articles. It is essential to undertake the exclusion criteria is based on the readings of the abstracts and then clarification through the full texts before the exclusion criteria is fulfilled. The selection criteria of the articles in narrative reviews are illustrated in Figure 1. The inclusion and exclusion criteria establish the direction in aligning the research aims for this paper.

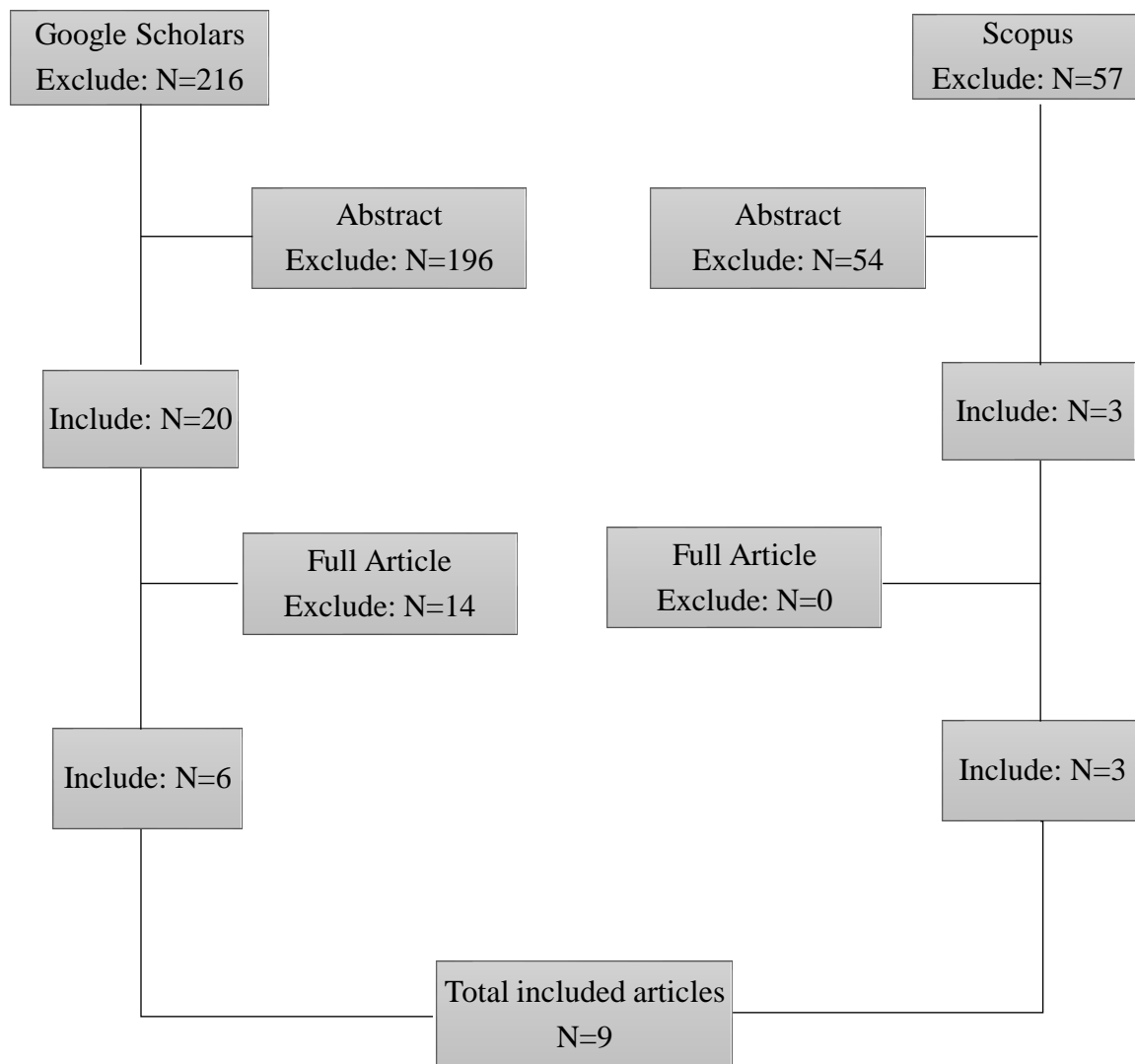


Figure 1. The Process of Searching and Its Findings

The selected articles from that has been analyze is produced in Table 2. The type of management and the researchers comment on the mosque and management has been mentioned.

Table 2. The list of selected articles

Reference	Type of Management Discussed	Researchers comment on Mosque and Management
Ahmad (2015)	The 7S Model or the 7S McKinsey Framework Model	7s is not suitable for application in mosque management. The unsuitability of the application was measured based on four aspects, namely <i>tasawwur</i> , epistemology, ontology and the operations of the model. The mosque must not implement management system that are not based on the four elements above.
Yusof (2015)	AIDA (Attention, Interest, Desire dan Action.) Model	AIDA concept was originated from marketing strategies. This strategy was implemented towards mosque was to attract people to the mosque. It shown positive result and improve the people perception on the importance of the mosque
Sanusi, Johari, Said, & Iskandar (2015)	Internal control system	An internal control system is defined as the policies and procedures put in place to ensure the protection of an organization's assets and the reliability of financial reporting. internal control system plays an important role in ensuring the effectiveness of financial management practices which eventually avoid mismanagement of the fund and preserve the institution integrity

<p>Jaafar, Habidin, Hussin, Zakaria, & Hamid (2013)</p>	<p>Strategic Management (SM) and Kaizen Management System (KMS)</p>	<p>SM can be a tool to understand any changes and strains that affect the mosque. Therefore, it will show the problem or predict the future problem o the Mosque. SM will help mosque to achieve its successfulness. Meanwhile KMS can be applied in the management of mosque. The existence of continuous improvement in mosque management will attract more Muslim to come to the mosque and enlivened the mosque</p>
<p>Arasteh (2014)</p>	<p>Basic Management (Planning, Organizing, Monitoring, Control)</p>	<p>The administration of mosque, at seems to be problematic due to not determining a pattern for the Islamic management of the mosques and the lack of a desirable model of management for the administration of the mosques.</p>
<p>Abdullah & Aini (2017)</p>	<p>Basic Management (planning, implementation, monitoring, control, evaluation and amendment)</p>	<p>Mosque must be empowered through professional management which involve providing a convenient place of worship, making the mosque institution a channel of brotherhood, enhancing the administration and management of financial funds, complying with regulations set by the authorities and implementing post mortem to improve the existing weaknesses</p>
<p>Mohamed, Aziz, Masrek, & Daud (2014)</p>	<p>Internal Control System</p>	<p>Internal Control System not only related to accounting and reporting, these systems also relate to the organization's communication processes, internally and externally. Due to that this control system existed as a management system of the mosque itself</p>

Muhammad, Razak, Hussin, Awang, & Saad (2020)	Internal Control System	Internal control involving the separation and duties of committees, building maintenance and mosque assets, activity, and financial records.
Sabri and Tonot (2017)	Basic Management (Quality, Human Resources, Documentation)	The mosque must apply the concept of management used by the corporate to improve the management of the mosque. The most must be led by professional to ensure significant improvement in certain management area such as human resource management and documentation.

Based on the selected articles, the type of management system that has been discussed by the past researchers divided into several types. Firstly, the type which related to financial or fund management of the mosque. This type of management mentioned by Mohamed et al. (2014) Sanusi et al. (2015) and Muhammad et al. (2020) which mentioned on internal control system. However, there are many other articles that have been reviewed mentioning on fund management of mosque but was not chosen due to it only focuses on the fund management not the mosque management. Both Mohamed et al. (2014) and Sanusi et al. (2015) agreed that by managing the mosque properly, the financial system of the mosque will be secure and preserve its integrity. On top of that, Muhammad et al. (2020) argued that the mosque fund that has been managed financially efficient can share the benefit towards society. Therefore, the researchers agree that the mosque needs a management system that has proven to be efficient and effective.

The second type of the management mentioned by past researchers is basic management. This was mentioned by Arasteh (2014), Abdullah and Aini (2017) and Sabri and Tonot (2017). Both researchers mentioned on the basic management for the mosque such as planning, organizing, monitoring, control, but Abdullah and Aini (2017) added several others which are evaluation and amendment. Both researchers agree that the mosque must have a suitable professional management model or management system for the administration to follow through. This was also in line with Sabri and Tonot (2017) which argued that the mosque must follow the management system practices by the corporate and must be led by the professional to ensure that there are significant improvement in all aspects such as human resources management and documentation.

Thirdly, the various type management model that has been mentioned and analyzed by the researchers such as KMS, AIDA and 7S. Among those researchers are Ahmad (2015), Jaafar et al. (2013) and Yusof (2015). Jaafar et al. (2013) and Yusof (2015) argue that the mosque needs to implement model of management system such as KMS and AIDA to ensure the efficiency of the mosque and attract more Muslim to the mosque. However, even though Ahmad (2015) mentioned on the concept of 7S, Ahmad (2015) disagrees on the implementation of 7S due to several issues. Ahmad (2015) argue that in order for a management system to be

implemented towards the mosque must be based on the *tasawwur*, epistemology, ontology and the operations of the model that are align with the three aspect of Islamic philosophy. This is to ensure that the management system is holistic and the applicability to be implemented in the mosque is not questionable.

Another point to consider, this research found out that although the type of management system suggested by the government to be implemented towards the mosque such as TQM, 5S and QE:5S are poorly researched, discussed and analyzed by researchers in Malaysia. This leave a gap for future research to be done on the management of the mosque so that this kind of management system has been analyzed to ensure the applicability of the management system is positive.

Conclusion

To conclude, this research found out that the research on mosque in Malaysia and the management system are poorly discussed and researched especially on the management system that has been suggested by the government of Malaysia. There were several types of the management system that has been discussed the selected article and the perspective of the researchers are differ. Although all researchers agree to that the mosque must implement the management system, some researchers disagree to the implementation of management that are not based on Islamic philosophy. Therefore, more research must be done on the mosque in Malaysia and the management system to ensure that the management system is applicable towards the most important institutions for Muslims and Islam.

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