

Mosques' Management Model in Indonesia and Malaysia: A Systematic Literature Review

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Abstract

Mosque is not just merely a Muslim place of worship, but also a socio-economic phenomenon. Various researcher had come with a mosque's model either in organization or economic management aspect. The purpose of this study is to make Systematic Literature Review through all the mosques' management model created by Indonesian and Malaysian researcher. The method of this study is by using SALSA (Search, Appraisal, Synthesis and Analysis) framework. The result shows that five models had be found and most of it collect the data using in-depth interview. Malaysian researchers' models orientated on organization management, while Indonesian researchers' models are orientated on microfinance institution.

Keywords: Model, Mosque, Organization, Microfinance, Management.

Introduction

The mosque is presently known as a venue where daily congregational prayer is held. Muslims' administrative, educational, and judicial needs were met at mosques during the time of Prophet Muhammad (Karen, 2007). These socioeconomic activities, in these modern times, were divided as stand-alone authoritative institutions in their respective fields. Islamic countries, particularly Indonesia and Malaysia, are leading the way in developing mosques as a site of general management in addition to matters of worship. On this subject, the former has a large number of study articles.

In order to be more particular, Indonesia and Malaysia conducted various research papers on developing management models. There is still no systematic literature evaluation on the mosques' model between Malaysia and Indonesia till this study is prepared. Thus, the objective of this study is to identify Indonesia and Malaysia literature works on mosque's management model.

Methodology

In order to locate and synthesise the existing literature on mosque's management model, the meta-synthesis method (Cronin et al., 2008) was applied using the Search, Appraisal, Synthesis and Analysis (SALSA) framework (Cronin et al., 2008; Grant & Booth, 2009). SALSA framework has its roots in health sciences but is applicable to any discipline due to its simplicity and logical sequence of steps for conducting a literature review.

Step 1: Search

Since no suitable paper were found in Scopus database, so Google Scholar which is an academic database, were used to search relevant publications that related to mosque and model. MyCite which is Malaysia's academic database also been used to find the articles. The keywords 'mosque' and 'model' were used to find the relevant research paper.

Step 2: Appraisal

The abstracts of all the papers sourced from the Google Scholar and MyCite database in the Search phase were read in full to determine their suitability to be included in the review. All the papers that discuss on mosque architecture model were removed. Only six selected papers were related on organizational and economic management model.

Step 4: Synthesis

All the papers sourced in the first three steps were read in full and analysed with a purpose of identifying the methods of collecting data and main focus related to mosque and model which will elaborate in Discussion.

Step 5: Analysis

The thematic analysis was conducted in accordance with the six stage framework outlined by Braun & Clarke (2006), which has been applied in a wide variety of qualitative research contexts. This process has its methodological foundations in grounded theory (Corbin & Strauss, 1990), whereby coding and the formation of identified research themes involve a bottom-up inductive process that is emergent from the data. This step will also elaborate in Discussion.

Research Findings

1. A model of imam's leadership and mosque performance in Malaysia

Author: Mahazan & Abdullah (2013)

Background

The purpose of this article is to discuss three important points. First, mosque performance could be measured using at least two dimensions: the mosque's regular congregants and the quantity of religious classes it offers. Second, the link between imam (leader) leadership and mosque performance is centred on the question of how imam leadership attributes influence their effective leadership behaviour capacity in forecasting mosque leaders' success. Third, the level of autonomy that imams have may modify the relationship between leadership qualities, leadership conduct, and mosque performance.

Results

This research uses a content analytic approach to examine studies and theories in the subject of corporate leadership as well as mosque performance. This article argues that job autonomy

levels of high and low could modify the relationship between leadership qualities, imam leadership behaviour, and mosque performance. Furthermore, this article contends that imams' levels of job autonomy, particularly in the area of programme structure, may influence their performance and, as a result, the rate of mosque attendance in Malaysia. This argument is accordance with the Path-Goal Leadership theory. Based on the findings, this study offers a model of imam leadership and mosque performance that can be applied in future research on imam leadership and mosque performance in Malaysia or elsewhere.

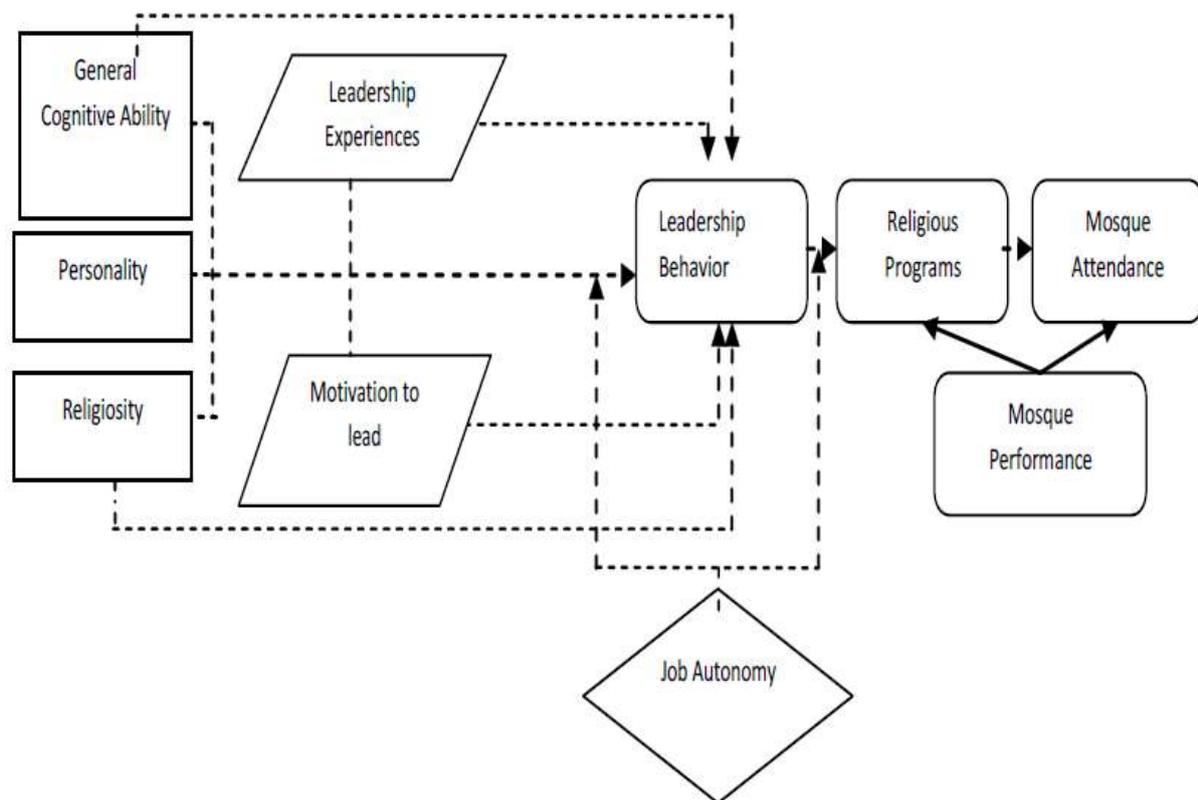


Diagram 1: Model of imam's leadership and mosque performance in Malaysia

Performance Measurement Model of Mosques

Author: Fauzi & Sharifah (2015)

Background

The study's primary goal is to create a performance measuring model for mosques in Malaysia. The population of three types of mosques in Malaysia, namely state mosques, district mosques, and parish mosques, was used to create the sample for this study. This analysis excludes various types of mosques that are designated as private mosques. According to data gathered from the Department of Islamic Development (JAKIM) website, the total number of mosques in Malaysia is about 6077 in 2015.

On average, around 92% of mosques in each Malaysian state are parish mosques. State mosques and district mosques make up the rest. The stratified random sampling method was used in this study, which separates mosques into three homogeneous subgroups (strata) depending on mosque types and then selects a simple random sample from each subgroup or stratum. This is to ensure that the samples taken represent not only the entire population, but also the main subgroups, which include parish mosques (stratum 1), district mosques (strata 2), and, in particular, the minority grouping, which includes state mosques (strata 3).

The survey was conducted over the entire country of Malaysia, including Sabah and Sarawak. Given the size of the population and the broad geographic area to be covered, the primary data gathering method was a self-administered questionnaire. A series of questionnaires in the shape of a booklet are distributed to 800 mosques around Malaysia at random, along with a self-returned postage paid envelope. Only 203 (25.4%) of the 217 questionnaires received were useable and valid for analysis, while 14 had to be discarded due to incomplete responses and normalcy difficulties. The data was examined using the Structure Equation Model (SEM).

Results

The findings reveal that the three primary variables of resources, processes, and outputs, which form the foundation of performance assessment modelling, have a positive significant association are shown below:

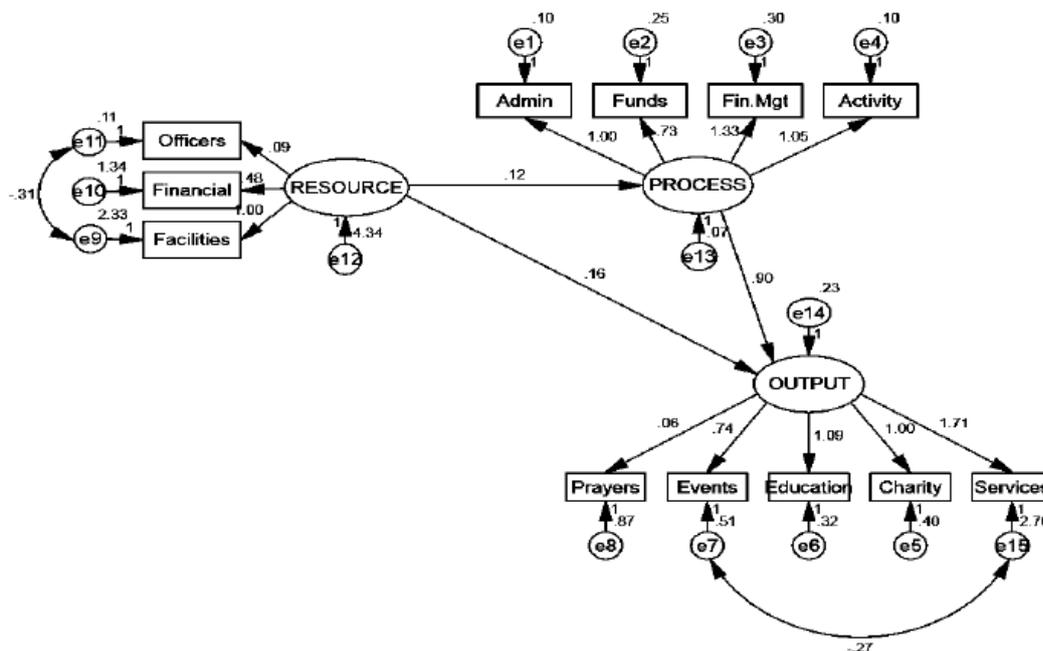


Diagram 2: Model of mosque’s performance measurement

Function Optimisation and Mosque Potential: Mosque Economy Empowerment at Tasikmalaya Town

Original title: Optimalisasi Fungsi Dan Potensi Masjid: Model Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Kota Tasikmalaya.

Author: Suryanto & Saepulloh (2016)

Background

The goal of this research is to determine the mosques’ economic potential in Tasikmalaya. Second, to determine the mosques’ operations in the city of Tasikmalaya. Third, to assess the economic potential of the community surrounding the mosque in Tasikmalaya, particularly among the worshippers. Fourth, to develop an economic empowerment strategy for mosques in Tasikmalaya. The primary source for this observation are the mosque’s committee from 72 mosques in Tasikmalaya as repondents, two officers of Religion Ministry of Tasikmalaya who are expert in sharia and mosque affairs as informants. While secondary source is document form. Observation, interviews, and questionnaires are some of the methods used to acquire data. Interactive Analysis Model was used to examine the data (describing, classifying, connecting).

Results

The model that was developed is separated into four sections: resource input, institution, empowerment process, and output.

Resource input

Zakat funds, alms, and mosque funds are all possible sources of funds for mosque-based economic empowerment. Funds are raised through the productive economic development of economically disadvantaged mosque congregants. While for human resource, they must have necessary capabilities in the management, development, and empowerment of zakat and alms in their role as economic empowerment of mosques. As an empowering subject, a poor parishioner can receive charity from the mosque's fund.

Institution

The institution is founded by mosque administrators in the form of a treasury, as most respondents requested, and integrates its activities with Islamic microfinance and cooperative legal entities.

Empowerment Process

A process in which the mosque's treasury organisation manages zakat and alms monies by giving business capital funding to economically disadvantaged congregants, as well as other activities including training, coaching, and mentoring.

Output

Mosque congregants who are economically empowered with indicators of individual economic empowerment that have an impact on the economic welfare of mosque congregants' families as beneficiaries, such as having a job (business), meeting business capital needs, and others, are the output of mosque-based economic empowerment.

These were results based on four goals of the research:

- Economic potential possessed by the mosque in Tasikmalaya are above Rp. 400,000.
- The potential activities of the mosque as the carrying capacity of the economic empowerment of the mosque are the *majlis taklim* (religious lecture). 86% of respondents agreed that the mosque functioned as a place of economic empowerment.
- The economic potential of the mosque's congregants are divided into two groups, namely *muzaki* (those who can give annual alms i.e zakat) and *mustahik* (those who worthy to consume the zakat), with a ratio of 50:50.
- Design of the mosque economic empowerment model that can be formulated based on the potential of the mosque and integrated with the Indonesia Zakat's Fund agencies, Islamic microfinance and economic empowerment model.

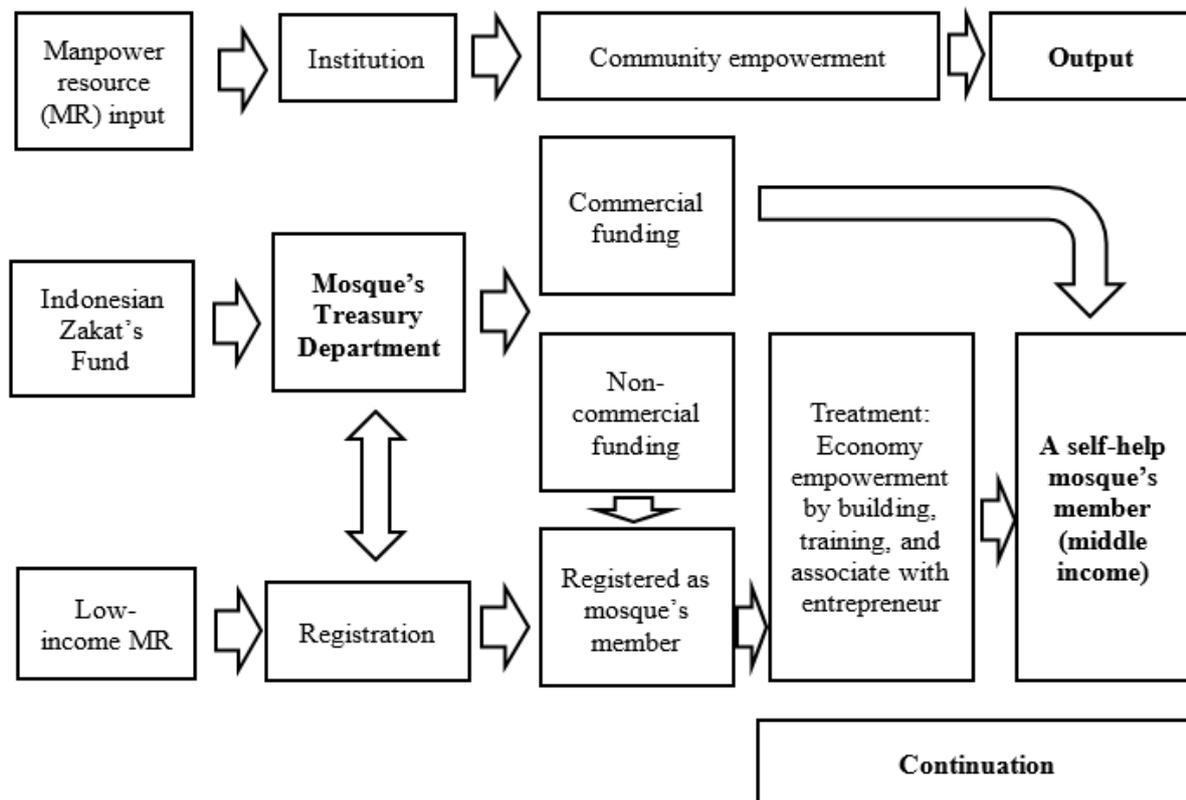


Diagram 3: Model of mosque economic empowerment in the city of Tasikmalaya

The Efficiency Model of Mosque Management for the Indigenous Community in Selangor

Author: Yusof & Zulkefli (2017)

Background

This study proposes a model of mosque management in Selangor as a guide for the indigenous community in particular. This is due to the roles in administering the mosque is remain unsatisfactory. This research includes both qualitative and quantitative research. The printed documentation approach and interviews with PIC (Preacher of Indigenous Community) were utilised as qualitative methodologies. Meanwhile, the questionnaire instrument is used in the quantitative method. The questionnaire was given to 91 respondents who are directly involved in the management and administration of mosques throughout Selangor's indigenous communities. The questionnaire was sampled using a simple random sampling procedure in which the questionnaire was chosen at random from the local community. The goal of this mixed method study is to find out what the indigenous community in Selangor thinks about the proposed mosque management model. All data was transcriptionally examined and descriptively described.

Results

The model contains four main criteria including governance and administration which focuses on the internal organization, economic development which covers welfare and cooperation, infrastructure which includes all the most utilized areas and prosperity which emphasizes on the enhancement activities.

Governance and Administration

The indigenous mosque, like other mosques in Malaysia, should have an institutional arrangement. The chairman, secretary, and treasurer should lead the organisation to ensure good mosque management. For the sake of others' concerns, each position should be disclosed with the information of their unique responsibilities. The appointment of mosque committees should also be evaluated, and particular criteria or capabilities should be adhered to. The treasurer, for example, must have a financial background or solid familiarity with Indigenous community structures. The committee is also should in charge of organising a variety of religious, social, and economic activities such as fostering collaboration, opening shops, and renting out space, among other things. A dedicated, active, and methodical committee or bureau should be in place within the mosque to plan and organise the annual activities.

Economic Development

Maintaining the image and credibility of mosque committees requires a well-organized finance framework. A well-organized financial system should have a thorough income and expense statement, a clean receipt and payment voucher, and a balanced budget. Expenditure should also be in line with the activities planned. The mosque's financial needs could be identified using the annual budget plan submitted by committee members. This will promote their participation in order to ensure that all planned activities go well. Instead of Eid or Friday collections, money gathered from committee members whenever activities are to be done might be used as the mosque's primary source of funding. A substantial quantity of financial resources can be collected even by a set payment of RM 1.00 per month for each family in mosques with a big number of committee members.

Infrastructure

The indigenous mosque facility includes any that facilitates the worship, activities and programs to those who visit the mosque. As an activity centre, the mosque should feature an office and meeting room. The mosque office must have complete information on the roster of mosque committee members, needy people, orphanages, and regional Muslim organisations. All mosque activities can be streamlined and held more successfully with this information. It will also assist us in determining the committee members' strengths and shortcomings. As a result, it is preferable if each mosque has its own facilities.

Prosperity

Most mosques in Malaysia feature monthly and annual programmes that are nearly identical, such as funerals, general meetings, teamwork exercises, and celebrations of Islamic glory days such as Israk Mikraj, the sacrificial feast, and so on. The multiplicity of programmes conducted will dispel any suspicions that the mosque's services are solely for worship. This project also recommended organising youth, kid, or adult preferred activities such as athletics, martial arts, and other activities to attract and retain the indigenous community's affection for the mosque.

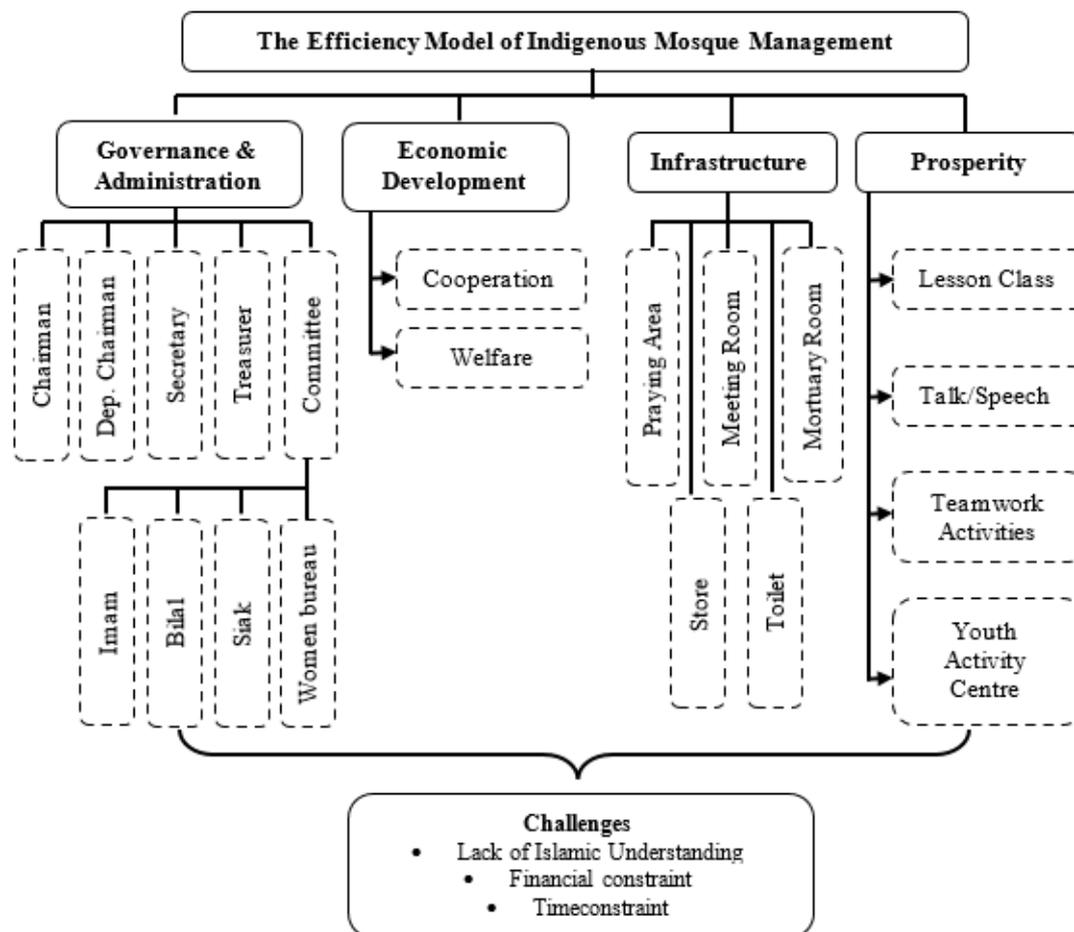


Diagram 4: The Efficiency Model of Mosque Management for the Indigenous Community in Selangor

Mosque-based islamic cooperative for community economic development

Author: Riwajanti & Fadloli (2019)

Background

This research aims to propose a model for the establishment of mosque-based Islamic cooperatives for community economic development. Malang, East Java, was the site of this qualitative study. The primary data was gathered through in-depth interviews with six informants from various professions, including religious leaders, lecturers, Islamic cooperative leaders, and mosque caretakers. The informants were chosen based on their knowledge and experience with mosque development. The interviews focused on ways to strengthen mosques' involvement in economic growth by forming mosque-based Islamic cooperatives. The data was then evaluated using thematic analysis.

Results

The first step which needs to be implemented is changing the mindset of the society through Islamic economics education in mosque lectures and other communication channels. This will lead to a higher awareness and stronger support towards Islamic economic movement. These two aspects should be supported by four strong pillars, which are:

- Commitment and integrity.
- Consistency and focus.
- Good capability, capacity and professional management.

- Accountability and transparency.

These four pillars will enable mosques to develop community trust to the mosque caretakers. Based on this trust, the economic potential of mosques can be empowered through the establishment of Islamic cooperatives.

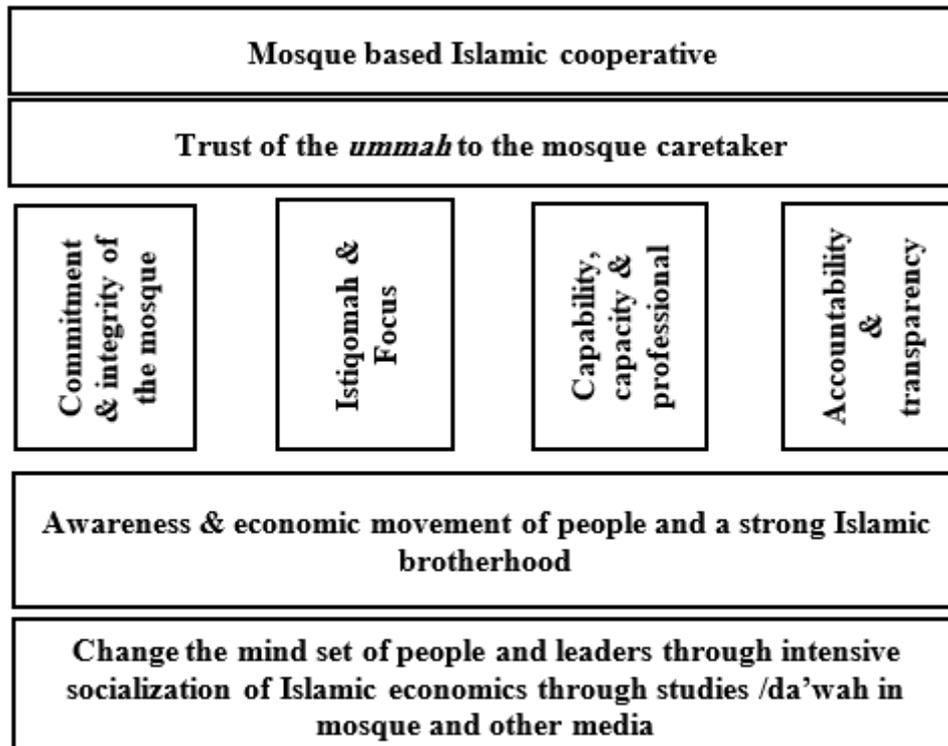


Diagram 5: Mosque-based Islamic Cooperative Model

Designing of digital-based Islamic social finance model through role of mosque

Author: Nuriyah & Fakhri (2022)

Background

The goal of this research is to develop a digital-based Islamic social finance model that incorporates mosques. This study is expected to improve the community’s economic life by lowering reliance on online loans (usury loans) and boosting alms by maximising mosques’ function and potential as the peoples’ economic backbone. Furthermore, the goal of this research is to find the best model for Islamic financial activity. This study conducted in-depth interviews with 5 experts which are Islamic scholars, regulators (Financial Services Authority), fintech (financial technology) practitioners, fintech academicians, and the Indonesian Mosque Council. The Analytic Network Process (ANP) model, which is based on BOCR (Benefits, Opportunities, Costs, and Risks), was used to analyse data in this study. The ANP BOCR model might be utilised to assess fintech’s compatibility for the mosque’s financial system and is an appropriate alternative model for contributing to society.

Results

Three alternative models were chosen by the experts, namely the Crowdfunding Model (0.47), Peer-to-Peer lending (0.37), and Bank Infaq -*gift bank* (0.17). The scholars and fintech experts did not agree with the latter two models because mosques are not places of business and not many people know about gift banks. In addition, the experts suggested for attention

to be made to the cost factor (0.47) so as not to burden the mosque. Moreover, according to the experts, the benefits (0.28) that will be obtained will be greater for the welfare of the mosque and residents around the mosque if fintech crowdfunding is implemented. Therefore, the model based on crowdfunding were chosen:

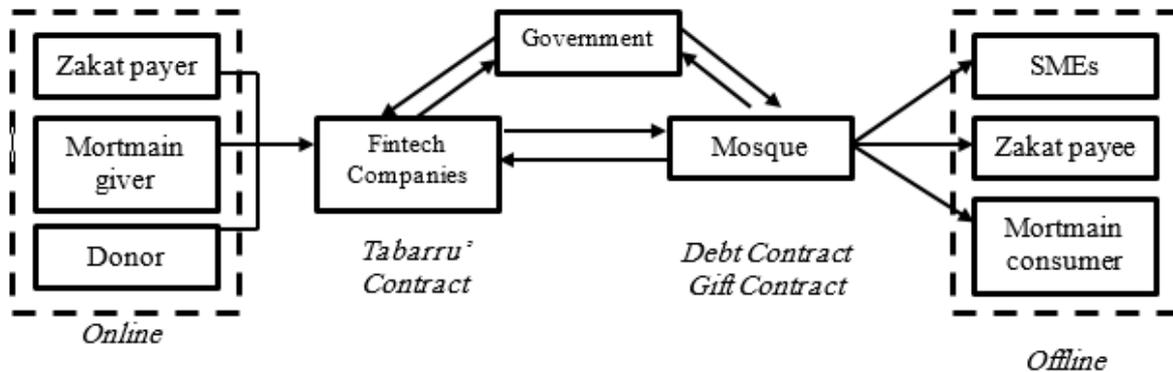


Diagram 6: Digital-based Islamic social finance model through role of mosque

Based on the model, mosque administrators could work with fintech companies in the crowdfunding process (tabarru' funds) through zakat (annual alms), infaq (gift), and waqaf (mortmain). The Indonesian Waqaf Board (Badan Waqaf Indonesia or BWI) and the Zakat Collector National Agency (Badan Amil Zakat Nasional or BAZNAS) represent the government as policymakers who supervise fintech companies and mosque administrators in the collection and distribution of tabarru' funds to the public. Given that Indonesia has 286,025 mosques, the opportunity for collecting tabarru' donations is enormous.

Discussion

Based on the findings, there are three models that were created by Malaysian researchers (Fauzi & Sharifah, 2015; Yusuf & Zulkefli, 2017; Mahazan & Abdullah, 2013). While the other three are Indonesians. The methods that had been used to collect the data are:

- in-depth interview
- questionnaire
- interviews
- observation
- content analytic

In-depth interview along with normal interview is the most frequent method to be used in creating a model. While to analyze the data, these methods were used:

- Thematic analysis
- Interactive Analysis Model
- Structure Equation Model (SEM)
- Analytic Network Process (ANP) BOCR model

Generally, the main focus by Malaysian researchers were to propose an organizational management model for the mosque, such as leadership, the performance measurement, and management efficiency. Meanwhile the Indonesian researchers were prone to make a model where the mosque function as microfinance institution, the main ideas are:

- Islamic economics education.

- Crowdfunding.
- Bait al-Mal (Treasury Department/ Gift Bank).
- Community empowerment by using mosque's financing.

Conclusion

In conclusion, Malaysian researchers had built management model, while the Indonesian researchers built a few microfinances model for the mosque. For collecting data, in-depth interview is frequently used in these studies and be analyses by any analysis method. This study suggests for Malaysian researchers to make mosque's microfinance model by implementing Malaysia's context. Also, for the Indonesians researchers to make a mosque's management model by using Indonesia's context.

Acknowledgement

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