

FACILITIES MANAGEMENT COMPETENCIES MODEL
FOR MOSQUE ADMINISTRATOR

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FOR MOSQUE ADMINISTRATOR

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DEDICATION

This thesis is dedicated to my,

- parents, Almarhum Ja'afar bin Maarof, and Puan Salmah binti Damin;
- parents-in-law, Bapak Mardjoni Djohan, and Ibu Pin Leonita;
- wife, Puan Yenni Erliana;
- brothers and sisters;
- children, children-in-law and grandchildren; Muhammad Redzuan, Nur Hidayah, Muhammad Shukri, Muhammad Najmudin, Muhammad Lutfi, Mas Haniza, and Muhammad Hadiff..... for their love and support.

You're the heart of my life, and may Allah SWT bless all of you with a peaceful life.

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“In the name of Allah, the Most Gracious and the Most Merciful”

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ABSTRACT

The function of a mosque as a community centre has become an aspiration for the Muslim community nowadays, just as it was during the golden era of Islam. However, Muslim scholars and researchers have raised their concern that the function of the mosque is shrinking as it has only been considered as a place of worship. One of the main issues highlighted by researchers was that the mosque administrators lack the knowledge and skill in managing the mosque's activities and facilities. Hence, this research aimed to develop a facilities management (FM) competencies model for mosque administrators that has the potential to optimise the functions of the mosque. Three objectives were formulated, namely, to identify the FM competencies for mosque administrators; to examine the relationship between FM competencies for mosque administrators, and to develop the FM competencies model for mosque administrators. To achieve these objectives, the research deduction approach and quantitative methods were used to fit the Structural Equation Modeling (SEM) analysis. A conceptual model of FM competencies for mosque administrators was established with seven exogenous constructs, which were understanding business organisation; managing human resources; managing premises; managing services; managing work environment; managing resources, and operation and maintenance. Meanwhile, leadership and management competency was the mediator construct; and optimizing the function of the mosque was the endogenous construct. Accordingly, 22 hypotheses were presented. The respondents for this study were mosque administrators; FM practitioners; and mosque users. A total of 284 usable questionnaires were analysed and the model was tested with pooled Confirmatory Factor Analysis and SEM. The results revealed that the critical FM competencies for mosque administrators were leadership and management, operation and maintenance, managing the work environment, and managing services. These elements formed the direct effect of the FM competencies model for the mosque administrator. Meanwhile, leadership and management competency was found to mediate the understanding of the business organisation, managing premises, and managing resources competencies in optimising the mosque's function as a community centre. The findings contributed significantly to the development of FM competencies for mosque administrators and eventually ensured an effective, efficient, and prosperous administration of the mosque as a community centre.

ABSTRAK

Fungsi masjid sebagai pusat komuniti telah menjadi aspirasi masyarakat Islam masa kini, sama seperti era kegemilangan Islam. Walau bagaimanapun, ilmuan Islam dan penyelidik mengutarakan kebimbangan mereka mengenai fungsi masjid yang semakin mengecil, dan ia hanya dianggap sebagai tempat beribadat sahaja. Di antara isu utama yang diutarakan oleh penyelidik ialah pentadbir masjid kurang pengetahuan dan kemahiran dalam menguruskan aktiviti dan fasiliti masjid. Oleh itu, penyelidikan ini bertujuan untuk membangunkan model kompetensi pengurusan fasiliti (FM) untuk pentadbir masjid yang berpotensi untuk memaksimumkan fungsi masjid. Tiga objektif dibentuk iaitu untuk mengenal pasti kompetensi FM untuk pentadbir masjid; untuk mengkaji hubungan antara kompetensi FM untuk pentadbir masjid; dan membangunkan model kompetensi FM untuk pentadbir masjid. Untuk mencapai objektif tersebut, kaedah deduktif dan kaedah kuantitatif digunakan yang disesuaikan dengan analisis Pemodelan Persamaan Struktur (SEM). Model konseptual kompetensi FM untuk pentadbir masjid telah ditubuhkan dengan tujuh konstruk eksogenos iaitu memahami organisasi perniagaan; mengurus sumber manusia; mengurus premis; mengurus perkhidmatan; mengurus persekitaran kerja; mengurus sumber; dan operasi dan penyelenggaraan. Sementara itu, kompetensi kepimpinan dan pengurusan adalah konstruk perantara; dan mengoptimumkan fungsi masjid sebagai konstruk endogenos. Sehubungan itu, 22 hipotesis telah dikemukakan. Responden untuk kajian ini adalah pentadbir masjid, pengamal FM dan pengguna fasiliti masjid. Sejumlah 284 borang soal selidik yang boleh digunakan telah dianalisis dan model telah diuji dengan gabungan Analisis Faktor Pengesahan dan SEM. Hasil kajian menunjukkan bahawa kompetensi FM yang kritikal untuk pentadbir masjid adalah kepemimpinan dan pengurusan, operasi dan penyelenggaraan, mengurus persekitaran kerja; dan mengurus perkhidmatan. Elemen-elemen ini memberi kesan terus dan membentuk model kompetensi FM untuk pentadbir masjid. Sementara itu, kompetensi kepimpinan dan pengurusan didapati menjadi perantara dalam membantu kompetensi memahami organisasi perniagaan, mengurus premis, dan kecekapan mengurus sumber dalam mengoptimumkan fungsi masjid sebagai pusat komuniti. Penemuan ini memberi sumbangan besar secara signifikan kepada pembangunan kompetensi FM untuk pentadbir masjid dan akhirnya memastikan pentadbiran masjid yang berkesan dan cekap sebagai sebuah pusat komuniti.

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LIST OF ABBREVIATIONS

BIFM	-	British Institute of Facilities Management
BO	-	Understanding Business Organisation
CFA	-	Confirmatory Factor Analysis
FM	-	Facilities Management
FMAA	-	Facility Management Association of Australia
HKIFM	-	Hong Kong Institute of Facility Management
HR	-	Managing Human Resource
IFMA	-	International Facility Management Association
ISO	-	International Organisation for Standardization
IWFM	-	Institute of Workplace and Facilities Management
JAWI	-	Jabatan Agama Islam Wilayah Persekutuan
JAIN	-	Jabatan Agama Islam Negeri
JAKIM	-	Jabatan Kemajuan Islam Malaysia
LM	-	Leadership and Management
MAFM	-	Malasyian Association of Facility Management
MAWIP	-	Majlis Agama Islam Wilayah Persekutuan
MP	-	Managing Premises
MR	-	Managing Resources
MS	-	Managing Services
OM	-	Operation and Maintenance
OMR	-	Optimise Mosque Function
SEM	-	Structural Equation Modeling
UTM	-	Universiti Teknologi Malaysia
WE	-	Managing Work Environment

LIST OF SYMBOLS

Not applicable

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CHAPTER 1

INTRODUCTION

1.1 Introduction

Religious beliefs and values are highly personal to the individual and community. It involves a set of sacred beliefs and practices that help believers comprehend the purpose of their existence in the world and play a significant role in their lives. Religion has been associated with positive benefits to the individual and society. As a result, it has evolved into a social or religious institution seen as the foundation of human development, providing emotional support, shaping society (Hage & Posner, 2015; Muhd Fauzi et al., 2015), met the society's basic needs, and the important elements of societies for centuries. In Malaysia, people have the freedom to practice their beliefs and build religious buildings such as mosques, churches, and temples. The country has officially declared Islam is the state religion of Malaysia. The Federal or State governments fund the construction of Muslim institutions, such as mosques. In line with the increase in population, the opening of new towns and housing estates, the number of mosques has also increased. Based on statistics released by (JAKIM, 2020), there are about 6500 mosques and 18000 surau(s) registered throughout Malaysia with more than 10,000 staff comprised of administrators, imam(s), bilal(s), and noja(s).

There are dozens of Qur'anic verses related to mosques. The mosque is generally known in Arabic as "masjid" and it is derived from the word "sajdah" which means "to prostrate", and the act is one of the rituals in the Muslim prayer as defined in Al-Qur'an Surah Ar-Ra'd "The Thunder" (13:15) translated as Allah SWT says, "And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons" (Muhd Fadli, 2003; Roslan, 2008; Shaikh Ali, 1997; Yusuf, 2014; Zulkifli, 2015). It also

refers to al-Haram, al-Aqsa, al-Saf, jama', al-bait, and al-buyut in Al-Qur'an (Mohd Ismail et al., 2017). The word mosque is derived from the French word "mosque'e" and the Spanish word "mezquita" (Abd Rahman, 2011; Mohamad Tajuddin, 1998; 2014; 2017). A mosque is also a place, whether it is a building or not, where people come to prostrate themselves to Allah SWT.

In the early years of Islam, the mosque began with a basic construction, with less emphasis on decorative features and more important on its function within the community as well as a location for preaching and practising Islam. The mosque was the headquarters of the state supreme leadership, the judiciary court, the detention centre, a hospital, a home and refuge for the poor and travellers, a place for rest and siesta, an information and consultation centre, a place for socialising, as well as a place for congregation and contemplation (Jazel & Zulkiple, 2012; Mohd Mokhtar, 2003). Starting from that, every community in Muslim society is building small mosques to cater to the worshippers in their living areas. In general, mosques can be divided into three categories, namely, (i) musalla, refers to a small building or room outside the residential area to perform the prayer; (ii) jami, refers to the "community mosques" where activities such as education, social, administrative, etc. are conducted; (iii) sacred mosque, refers to Masjid al-Haram in Mecca, the mosque of Prophet Muhammad (p.b.u.h) in Madinah and the al-Aqsa Mosque in Jerusalem (Abd Rahman, 2011; Mohamad Tajuddin, 1998; 2014; 2017).

Even though the building of a mosque is important to the congregation to Allah SWT, praying can be done at any place, and it is not dedicated only to a mosque. Muslims can pray at home, in an open space or in any clean place with the concept that "the whole earth is a mosque". It is defined in a hadith by Prophet Muhammad (p.b.u.h) narrated of Jabir bin Abdullah r.a. translated as Allah SWT says, "I have been given five things which were not given to any amongst the Prophets before me. These are: (i) Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey; (ii) The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due; (iii) The booty has been made Halal (lawful) for me (and was not made so for anyone else); (iv) Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind; and (v) I have

been given the right of intercession (on the Day of Resurrection)" (Sahih Bukhari:438). In another hadith sahih narrated of Abu Said Al-Khudri r.a. translated as the Prophet Muhammad (p.b.u.h) said, "All the earth is a masjid (mosque), except for graveyards and Hammam." (Sunan at-Tirmidhi:317; Sunan Ibn Majah:745). The term "hammam" refers to a place where people wash with hot water, but scholars say it can refer to any type of water.

The mosque is an institution for the Muslim community, and it plays a major role in human development in the aspects of spiritual, social life, economic, and education (Asnida et al., 2013). The mosque does not function only as a religious centre, but also plays an important role in implementing government Islamic-related policies within the community and providing services and facilities for the community's needs. It functions as a focal place for every individual Muslim when it serves as a social activity centre, a school, a treasury, etc. (Muhammad Adil Khan, 2011). The mosque is the symbol of belonging and a sense of identity (Allia et al., 2013; Nazila, 2009; Zakaryya, 2010) for every Muslim. In the Islamic history, mosque is linked to the concept of "Islam is the way of life" and the uniqueness of the mosque when it is not built only for ritual activities. Islam emphasises the concept of brotherhood, community, and the unity of mankind. In this respect, Muslims always believe in a community concept without discrimination based on race, colour, and tribe factors. Until today, the mosque has remained the symbol of Islamic civilisation due to its function in developing interracial relationships (Mohd Aderi & Ismail, 2019; Yusuf, 2014). The concept of the mosque as a community development centre has articulated the mission of developing the community in all aspects of life through the mosque's activities. Community problems and needs are the forcing factors in developing the mission, formulating the strategy, and endeavouring to accomplish the mission (Jazeel & Zulkiple, 2012).

History has proven the civilisation of Islam has a very close relationship with mosques. The mosque is the first institution built by the Prophet Muhammad (p.b.u.h) and is the starting point of the development of Islam and human civilisation. Islam does not limit mosque pamphlets to five daily prayers only, but the Prophet Muhammad (p.b.u.h) wants the mosque to play a positive and dynamic role in serving the whole people. Besides being a place for prayer, the mosque is also a centre for

education and research, a centre of knowledge and discussion, a venue for court trials and justice, and a centre for community welfare and social activities. The role of the mosque during the Prophet Muhammad (p.b.u.h) period was so prevalent when it was also a place to receive foreign envoys and delegations of a kabilah as well as a place to complete the agreement with them (Shaikh Ali, 1997; Nizaita et al., 2019). Mosques have played an important role in the time of the Prophet Muhammad (p.b.u.h) by being the centre of civilisation and knowledge that produced well-known scholars in human development history.

The concept of mosques as community development centres comes at a time when Muslims are becoming more critical in their thinking about their religion. Debates on issues relating to mosques must be framed in a clear perspective. The issues surrounding the roles and responsibilities of mosques are of paramount concern in the present age of change. The different types of mosques concerning their design and technology were brought about by the different phases of history and may change through time due to the changing needs and technology. Many of the challenges to mosque management faced by Muslim society in the modern era require a dynamic interpretation of traditional sources of law. The mosque as an institution is not a holy place for Muslims to worship only, but an important institution for developing human civilization, a centre for the development of knowledge, a centre for economic progress, an information dissemination center, and a community activity centre (Abdul Munir, 2012). To achieve the initial concept of the mosque, it must be managed professionally and based on characteristics of the person that Allah SWT says in Surah At-Taubah "The Repentance" (9:18) translated as, "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".

Many mosques in the Muslim world, including Malaysia, have been used for limited Islamic religious programs such as daily ritual prayer, Jumaat prayer, 'Id prayer, and, non-formal religious teaching. The establishment of a mosque was not intended for spiritual activities and worship alone, but it also functions as the catalyst in the development of the Muslim community and the religion of Islam itself. The effectiveness of its function during the golden era of Prophet Muhammad (p.b.u.h) can

be seen in the spread of Islam to all corners of the world. To restore the greatness of mosques, scholars and researchers suggest that the mosques' management and administration officers be appointed from qualified and professional people, to plan and organise appropriate activities to enrich mosque functions, and to provide applicable training to improve their competencies. Therefore, this research was undertaken to identify the competencies needed for mosque administrators in managing mosque activities and facilities to revitalise the roles and functions of mosques as they were during the golden age of Islam. Research on the personnel competencies in managing mosque activities and facilities needs to be carried out to improve mosque worship place and also as a centre for the community.

1.2 Background of the Research

Building a mosque is a prophetic and Islamic tradition of Muslim communities. Wherever the Muslims have gone, they built a mosque for their needs in that community. The mosque serves as a place where Muslims can come together for congregations as well as a centre for information, education, and dispute settlements. In the past, the social and administrative roles of mosques were severely abbreviated. In general, the role of mosques in countries where Muslims are the majority is more limited in function, since some separate institutions and establishments carry out tasks that used to be within the boundaries of the mosque. There is a huge limitation on its role and function nowadays. In the context of current developments in this country, Muslim scholars suggest the role of institutions of the mosque should serve as the centre of community activities that will be beneficial to the local development; serve as the centre of educational excellence; serve as a social and think tank for the organisation; serve as a place for culture, social, and economic programs; and serve as a place to search for strength and peace of mind and soul (Nizaita et al., 2019; Mohammad Tajuddin, 2017; 2014; 1998; Mohd Aderi and Ismail, 2019; Zulkifli, 2015; Jazeel & Zulkiple, 2012; Abdul Munir, 2012; Aminuddin, 2008; Roslan, 2008; Sulaiman Shakib et al., 2007). However, scholars found the institution of the mosque in Malaysia has lost its strength and identity. Nowadays, mosques primarily function only as places where aspects of worship are performed, and occasional educational and

marriage ceremony activities take place. They also cited that the mosque should be managed more professionally to enhance the credibility of the institution of the mosque that can be proud of by Muslim communities and among non-Muslims.

The instituting of mosques by Prophet Muhammad (p.b.u.h) is to meet the religious, social, and political needs of the Muslim community. Due to changes in time, needs, and technology, the Muslim community began to adopt different approaches, and it has caused the function of mosque to become distorted from their actual objective. Muslim scholars and researchers have raised and debated their concerns about the present management approaches and facilities of the mosques in our country. They are stressing the importance of reviving the multi-functional of the mosque as taught in the Qur'an and the Sunna of Prophet Muhammad (p.b.u.h) (Solahuddin et al., 2019; Nizaita et al., 2019; Siti Dalila & Nor Afizah, 2018; Mohammad Tajuddin, 2017; 2014; 1998; Mohd Aderi and Ismail, 2019; Mahazan et al., 2017; Mohd Rozaini et al., 2014; Zulkifli, 2015; Nor Azlina et al., 2016; Azhar et al., 2013; Jazeel & Zulkiple, 2012, Abdul Munir, 2012; Aminuddin, 2008; Roslan, 2008; Sulaiman Shakib et al., 2007; Muhd Fadli, 2003; Mohamad Shahir, 2002; Zulkiple, 2002; Shaikh Ali, 1997; Abdullah, 1999). Observation, research, and scientific writing were conducted by researchers to mosques' existing management systems and facilities (Siti Muhibah & Zetty Nurzuliana, 2020; Nuzul Akhtar & Nor Fadilah, 2020; Hayder Jawad et al., 2019; Aniza et al., 2019; Balkhiz, 2019; Julaila et al., 2018; Muhammad Farhan & Mohd Dani, 2016; Hailan & Rofishah, 2016; Ahmad Raflis et al., 2017; Maimunah et al., 2016; 2014; Asharaf et al., 2014; Azila et al., 2014; Mohamed Azam et al., 2013; Shukeri & Mohamad Azrien, 2013; Mahazan & Abdullah, 2013; Ab. Halim et al., 2012; Nangkula & Hafisah, 201; Md Najib et al., 2009; Asmak & Cik Hashim, 2008; Ahmad Zaharuddin Sani & Mohd Rasul, 2008; MAMPU & USM, 2002), and they providing significant suggestions for future studies and improvements. Among the mosque management issues highlighted by the researcher are: lack the leadership and management skills; lack the competencies and funds in managing economic activities; unattractive program; inadequate facilities; and lack of facilities management system, property management, maintenance and security services as presented in Table 1.1.

The mosque represents the establishment of a Muslim community; it is the nucleus that created the characteristics of Muslim society. The numbers of mosques

have been steadily increasing year by year due to the needs of the community. Mosques are a holy place of worship and ought to be revered to the highest degree. The mosque will continue being a valuable asset if it is properly operated and managed. Malaysia Administrative Modernisation and Management Planning (MAMPU) and the University of Science Malaysia (USM) in the year 2002 conducted a study to develop Masjid Putra, Putrajaya as a "National Model Mosque" (MAMPU & USM, 2002). Several mosques in Malaysia, Indonesia, Singapore, Brunei, and Thailand were selected for study purposes. A total of 36 mosques were visited to obtain information about the history and architecture of the mosque; the relationship between the management committee and the community, and the management organisation structure and activities.

The study discovered that, (i) most mosques do not have a management system to record the resident's population; (ii) none of the selected mosques, either in Malaysia or other countries, have accurate records of residents who live around the area of the mosque. Therefore, they do not know the total population, especially among the mosques in Malaysia. This factor was measured to examine the level of relationship between the management of mosques and communities; (iii) most mosques, especially in Malaysia, do not have a written vision and mission to prove the management strategic planning and direction in managing their mosques, and the information needs to be displayed to enlighten the management of mosques and communities on the objectives of mosque establishment; (iv) collection from the donation boxes became the mosque's main fundraiser in most mosques in this region, and the donation contributed about 80% to 100% of the management fund and activities undertaken by the management; (v) the mosques in Malaysia are usually managed by a committee appointed by communities, and the appointment of the committee must be approved by the Islamic Council or the Department of Islamic Affairs; (vi) the mosque's committee will make decisions on the programs, activities, administration and management of the mosque, and the imam and bilal are usually uninvolved in making those decisions, and they are usually referred to for advice, especially related to fiqh and jurisprudence; (vii) in addition to the five daily prayers and Friday prayer, most mosques in this region offer Islamic learning such as madrasah, kindergarten, fardhu ain class, Haj class, as well as social development programs such as zakat collection

centers, religious counselling, clinics, etc.; (viii) information about the operating costs of the mosque is rarely known by the mosque's staff in Malaysia; (ix) seven of the 17 mosques visited in Malaysia are being maintained by the mosque's staff. Meanwhile, the other 10 mosques appoint the maintenance contractor to do the services; and (x) most of the mosques in Malaysia are unequipped with the latest infrastructure for communication.

Based on the information obtained from the above study done by MAMPU and USM, the researcher found that many efforts need to be made by the management of mosques in Malaysia if we intend mosques to serve as local community centres. Many Muslim scholars have begun debating about the essence of the social role of the mosque in Malaysia. One of the renowned Malaysian Muslim historians, Dusuki Ahmad statement in Mohamad Tajuddin (2017; 1998) explained the mosque of the Prophet Muhammad was not solely set up for prayer but, more importantly, as a place where the Prophet Muhammad (p.b.u.h) could eradicate strong tribal ties and feelings into a united Muslim brotherhood. He has criticised the present attitude that the mosque is meant purely for the performance of religious rituals and the teaching of religious education. He also criticised the religious scholars who emphasise the issue of mosque sanctity. These attitudes, he maintains, have resulted in the present neglect of mosques and their diminishing roles in the community affairs of Muslims. He has strongly suggested that the mosque be used for all kinds of activities other than those related to prayers or religious rituals, such as recreation and training skills. He advised that imam(s) should be trained in effective methods of management and in modern communication technology in the course of developing the Muslim community.

Meanwhile, the ex-Imam of the Malaysian National Mosque, Taib Azamudden Mohamed Taib, commented in Mohamad Tajuddin (2017; 1998) that the root of the physical and spiritual neglect of the mosque comes from the inactivity of the mosque in many aspects. He maintains the mosque must be made to appeal to the interests and needs of the modern Muslim lifestyle. He has suggested the mosque must be equipped with recreational facilities for children and adults, accommodation for travelers, rentable rooms for Muslims, health clinics, public welfare offices, and space for the

Table 1.1 : Issues in mosque management and the authors of literature

Issue	Author
<ul style="list-style-type: none"> • Leadership and professional management competencies are lacking. 	Ahmad Zaki (2021); Muhammad Farhan and Mohd Dani (2016), Maimunah et al. (2014), Shukeri and Mohamad Azrien (2013), Mahazan & Abdullah (2013), Ahmad Zaharuddin Sani & Mohd Rasul (2008), MAMPU & USM (2002)
<ul style="list-style-type: none"> ▪ Lacking competencies and funds for managing the mosque's economy and finance. 	Nuzul and Nor Fadilah (2020), Ahmad Rafli et al. (2017), Maimunah et al. (2014); Azila et al. (2014), Asharaf et al. (2014), Mohamad Azam et al. (2013), Shukeri and Mohamad Azrien (2013), Nangkula and Hafsah (2011), MAMPU & USM (2002)
<ul style="list-style-type: none"> ▪ Lack of expertise in the mosque's committee 	Maimunah et al. (2014), Ajmain (2008)
<ul style="list-style-type: none"> ▪ Program is unattractive and not appropriate for the target group. 	Siti Muhibah and Zetty Nurzuliana (2020), Mohammad Tajuddin (2017;2014;1998); Hailan and Rofishah (2016); Shukeri and Mohamad Azrien (2013); Ab. Halim et al. (2012), Ajmain (2008); Asmak and Cik Hashim (2008), Ahmad Zaharuddin Sani & Mohd Rasul (2008), MAMPU & USM (2002)
<ul style="list-style-type: none"> ▪ Inadequate facilities, especially for disabled people and children, and design defects of mosque 	Siti Muhibah and Zetty Nurzuliana (2020), Hayder et al. (2019); Aniza et al. (2019), Balkhiz (2019); Jalaila et al, (2018), Maimunah et al. (2014), Nangkula and Hafsah (2011), MAMPU & USM (2002)
<ul style="list-style-type: none"> ▪ Lacking in the facilities management system, property management, maintenance, and security services 	Mohammad Tajuddin (2017; 2014; 1998); Muhammad Farhan and Mohd Dani (2016), Nor Adha et al. (2015); Maimunah et al. (2014); Azila et al. (2014), Nangkula and Hafsah (2011), Md Najib et al. (2009), Ajmain (2008), MAMPU & USM (2002)

sale of certain products and items. The mosque, he maintains, should be a place frequented by Muslims for the ordinary affairs of life.

Leadership issues in empowering mosque institutions are being highlighted in newspapers, parliamentary sessions, and intellectual discussions. A leader plays a major role in determining the direction of any organisation. Community members with leadership knowledge and exemplary personalities should be selected as administrators and imam(s) (Mahazan and Abdullah, 2013). It should involve individuals from different fields of expertise and sectors. The combination of these various elements will facilitate the management process in various forms, either in a spiritual context, meeting the needs of the community, and improve customer experience. The issues of failure in the management of mosques are often associated with the weakness of the mosque leadership which makes the mosque a place of worship and teaching (Tengku Abdul Muhaimin & Nor 'Azzah, 2017). It became more serious when the administrator was uncreative in drafting mosque programs (Abg Mohammad Hamberie & Hafizul, 2018). The research found the percentage of Muslims who attend the congregational prayers at mosques is between 2-3% across Peninsular Malaysia (Mahazan et al., 2017). If the management of mosque can offer the best services, facilities, and programs, it will be able to attract worshippers around or nearby to come to the mosque. A successful mosque administrator will be able to optimise the function of mosque, including da'wah, ta'lim and ta'alum, worship, and volunteer work. The presence of a large number of congregation members will be able to prosper the mosque as well as increase the total income of the fund because they are confident that the money donated has been used as well as possible by the management of mosques.

Financial strength is one of the factors that contributes to the development of the mosque institution in Malaysia and globally. Since the mosque institution is a non-profit organisation, the financial resources are derived from the contributions of mosque "kariah" or residents, government agencies, private companies, etc. Research conducted found that lack of funds is among the top barriers in managing mosques (Maimunah et al., 2014). Efforts to prosper mosques by driving technological advancement and delivering messages to mosque "kariah" are under-retarded due to a lack of financial resources (Abdul Munir, 2012). Besides the issue of obtaining

sufficient financial resources, the mosque administrator should take seriously the governance practice of managing public funds. The implementation of a proper internal control system and reporting will assure public money is used diligently and accounted for accurately (Mohamed Azam et al., 2013). Competency in management discipline will help mosque administrators manage financial resources and overall management more effectively and efficiently. The research found that 97.2% of respondents agreed that mosque administrators must have knowledge and skill in management discipline (Ahmad Puhad & Siti Roddiah, 2010).

Mosques are built to support Muslim spiritual activities and the basic needs of the community members. The concept of space that creates value and experience for the users can also apply to the mosque. It must be conducive to ibadah and other community activities, as well as attractive as a symbol of the prestige of Islam. In Islamic history, the mosque was equipped with facilities such as accommodation, toilet, hospital, graveyard, courtyard, and garden to prosper the mosque (Nuryaqazah et al., 2019) and it has attracted the mosque “kariah” to worship and conduct other activities at the mosque. The role of an architect, facilities manager, and Islamic experts is very important during the planning stage of any mosque development. The combination of the three is expected to resolve issues of design defect (Julaila et al., 2018; Muhammad Amirul et al., 2017; Nangkula & Hafsah, 2011), insufficient space (Maimunah et al., 2014); hygiene space (Hayder Jawad et al., 2019; Nangkula & Hafsah, 2011); insufficient facilities for the elderly and disabled (Nangkula & Hafsah, 2011; Siti Muhibah & Zetty Nurzuliana, 2020), appropriate space and facilities for children and parents (Aniza et al., 2019; Nangkula & Hafsah, 2011), and security (Nangkula and Hafsah, 2011). By having good facilities, it will augment the mosque's functionality as a community centre that serves Muslim religious socio-economic development.

The other aspects of the facilities that have created debates among the public and researchers are the maintenance of the mosque's facilities, especially the cleanliness of the prayer hall, ablution area, and toilet, and their design. As a Muslim, cleanliness is the most basic ethics to be practised in our daily life and Allah SWT loves those who cleanse themselves as defined in Surah Al-Baqarah "The Cow" (2:222) translated as, "... Allah loves those who are constantly repentant and loves

those who purify themselves". Islam is a complete religion that tells us how to manage all activities of life in a sound and ethical way, and it can be referred to in Al-Qur'an and Hadith. However, the good practices taught by Islam are unpracticed by mosque users and administrators. Some mosques are found to give less focus to the cleanliness of toilets and ablution places as well as prayer rooms (Hayder Jawad et al., 2019; Adnan et al., 2018; Ajmain, 2008; Md Najib et al., 2009; Nor Adha et al., 2015). This situation has made the mosque users feel uncomfortable while in the mosque. Islam has taught the right method of self-cleansing before prayer and the cleanliness of the facilities in the mosque. The knowledge and skills of the mosque administrator in facilities maintenance will enhance the cleanliness of the mosque, as well as prosper the mosque, and support its function.

The above discussion leads to the conclusion of the importance of mosque administrators to be equipped with knowledge and skills in the management discipline. The relevant management practices will contribute to the improvement of the mosque's performance, especially in delivering quality services to the community (Allia et al., 2013). According to Amaratunga & Baldry (2002), facilities management is seen as having the ability to contribute to organisational performance in various ways, including having an impact on strategy, culture, resource control, service delivery, supply chain management, and, change management. Facilities management is also important in managing facilities resources, support services, and the working environment to support the organisation's core business in the long and short term (Chotipanich, 2004). FM is integrated with business strategies to support the organisation's fundamental objectives Pitt & Tucker (2008). According to Alexander (2003), FM fits well into the broader business agenda since it identifies and develops facilities to adapt to changes in the business environment. In general, FM is integrated with multiple disciplines to influence the efficiency and productivity of economies in societies, communities, and organisations (ISO41001, 2018). The appropriate level of management competency is crucial for mosque administrators to integrate people, places, and processes to support the core objectives of mosque development. Since FM is a subset of the general management discipline (Amaratunga et al., 2000), researcher has seen the FM discipline has the potential to support the mosque's management goals effectively and efficiently. In this context of research, the ability of FM to

integrate many activities shows that FM can be considered as one of the significant solutions to both prospering mosques and achieving the objective of mosque development as a community centre.

1.3 Problem Statement

The background of the research suggests the idea of a mosque as more than a place of ritual worship. The mosque is seen to be the most important institution for the Muslim community in all aspects of their lives. However, the development of the mosque as a community centre should be concomitant with the ability of the mosque administrator to manage and maintain the mosque activities and facilities. Muslim scholars have raised their concern that the function of the mosque is shrinking and it has been considered only as a place of worship. As a result, mosques have become buildings just to reflect the grandeur of Islam (Ahmad Zaharuddin Sani and Mohd Rasul, 2008). Nevertheless, as reported by Ibn Abbas r.a., Prophet Muhammad (p.b.u.h) advises the aforementioned group that, "I have not been ordered to build high and lofty mosques. You will certainly embellish them as the Jews and Christians embellished (their places of worship)" (Sunan Abi Dawud:448). The establishment of capable mosque management in terms of management and professional can be praised by Muslims as well as non-Muslims (Roslan, 2008). This professional group is required to manage and plan mosque activities for worship, culture, society, and teenagers to help prosper the mosque. Meanwhile, teenagers were found not interested in participating in the mosque's programs conducted at the mosque. Religious talks are only attended by the elderly and teenagers reluctant to attend the program. One of the factors that contributed to teenagers being unaware of mosque activities in their neighborhood was the fact that mosque management was not actively involved in promoting mosque activities in their neighborhood (Asmak and Cik Hashim, 2008). Mosque management is required to draught a suitable program to attract youth participation either to become participants or organisers of the event.

Efficient and effective management of mosques is the heart and pulse of a society. Therefore, mosques must be managed professionally. The administrators must possess competency in management as well as having faith and piety to Allah SWT (Abdul Munir, 2012). Management competencies are very crucial to ensure the mosque's administrators are competent in accomplishing the tasks and will give their best to serve the community. The good management of mosque administrators can be measured by the large numbers of worshipers during five daily prayers, attractive activities that involve society members, assets and the surrounding areas and facilities are well maintained and clean.

Probing further into this matter, the researcher conducted an initial study that involved the administrators of the mosque in the State of Federal Territory during the Mosque Management Workshop held in Port Dickson, Negeri Sembilan on 19 February 2013. The workshop was organised by the Federal Territory Islamic Department (JAWI). The survey has been conducted due to a lack of research information and work of literature about administrator competency in managing mosque facilities in Malaysia. The survey aimed to identify the education level and specialisation field of mosque administrators; to identify the administrators' experience in managing mosques; and to identify whether the administrators possessed the necessary management knowledge and had attended a training program in managing mosque activities and facilities. The number of respondents was 67, representing the 45 nos of mosques in the State of Federal Territory, Malaysia. The summary of the findings are: (i) 77% of the mosque administrators had education background from diploma to master level; (ii) 76% of the mosque administrators specialise in Islamic studies; (iii) 47% of the mosque's administrators have experience in managing facilities of mosque more than 3 years; (iv) 85% of the mosque administrators do not have formal education in managing facilities; and (v) 68% of the mosque never attended any training in managing activities and facilities. A pilot study also conducted by Maimunah et al. (2014) during the workshop revealed that lack of staff, fund allocation, knowledge, expertise, and senior management commitment are among the top issues in managing mosques. The participants understood and realised the importance of a professional management approach and facilities management in managing mosques.

Competencies have become a critical issue in most organisations. Numerous researchers have identified the importance of competencies at the managerial level. Competency is a personal trait that influences behaviour and performance. Lack of competency can lead to serious errors and negative results (Chang et al., 2012). Competence is no longer a side factor but is a factor that should be given a priority. Herein, competencies have emerged as an important issue because they have a direct relationship between individuals and jobs. As such, competence is a way of practising some knowledge in a particular context, Thus, competence is essential to enable individuals to function effectively (Mariah et al., 2014). A theory of performance is the basis for the concept of competency. High level of performance is believed to occur when a person's capability or talent is consistent with the needs of the job demands and the organisational environment (Boyatzis, 2008).

Facilities management discipline is about managing the resources that integrate people, place, and process to provide vital services in supporting the organisation's business and operations. It involves the total management of all services that support the core activities of the organisation. The involvement of mosque administrators from various educational backgrounds will contribute to the success of mosque institutions. However, they must be competent to deal with a complex issue, have a high level of commitment and responsibility, and be able to deal with all levels of stakeholders. Leaders need certain skills and behaviour to be effective at work. To have effective facilities management, knowledge and skill in FM are needed to be developed among the mosque administrators. However, no specific studies were carried out on facilities management competencies that focused on mosque administrators' needs in managing mosque activities and facilities. The purpose of this research is to identify the facilities management competencies required for mosque administrators in optimising the mosque's functions as a community centre.

In summary, the lack of facilities management competencies that include qualification, knowledge, and skills to optimise the functions of mosque as a community centre is the identified issue among the mosque administrators. This summary leads to three research questions, (i) what are the functions of the mosque as a community centre and the indicators that show the functions are effectively implemented? (ii) what are the FM competencies for mosque administrators?; and (iii)

what are the structural relationships between the FM competencies for the mosque administrator?.

1.4 Research Aims and Objectives

The current competencies gap among mosque administrators in facilities management and the research questions that lead to the aim of this research is to develop the FM competencies model for mosque administrator. The aim leads to the formulation of the objectives of the research as follows:

- i) To identify the elements of facilities management competencies for mosque administrators in optimising the mosque's functions as a community centre;
- ii) To examine the relationship between the elements of facilities management competencies for mosque administrators in optimising the mosque's functions as a community centre; and
- iii) To establish a facilities management competencies model for mosque administrator to assist them in optimising the mosque's functions as a community centre.

1.5 Outline of Research Study Framework

The research study framework is about how a researcher systematically designs a study to obtain valid and reliable results that address the research aims and objectives. To achieve it, a literature review was conducted to identify the philosophy of mosques, the mosque prospering "imarah" concept, the mechanism in prospering the mosque, the mosque in the Malaysian context, the functions of the mosque as a community centre, the theoretical and conceptual competency, the FM definition, FM levels and roles, the scope of facilities management and its contribution, FM competencies, philosophical worldview and appropriate research approach for this research. This research adapts the post-positivism philosophical worldview, where it adheres to a

deterministic worldview, which states that causes almost always determine consequences. In addition, the deduction research approach is selected to examine the research question and research hypothesis. This approach is based on the theory verification principle.

The methodology of this research commenced with a preliminary survey with the objective of identifying the current issues related to mosque management, level of education, and experience in facilities management among the mosque administrators. Subsequently, a pilot study was conducted to assist the researcher in designing a appropriate questionnaire for the main study, and to test the reliability of the constructed questionnaire. The quantitative data collection techniques and analysis were undertaken, and the results of the pilot survey gave feedback on the key factors of mosque management and FM competencies, which have been summarised from the literature review.

The main source of data collection for this study was based on the quantitative data collection techniques and analysis of the questionnaire survey research strategy. It has successfully achieved the aims of the post-positivism philosophical worldview and the deduction research approach for this research. It is concluded that the aims and objectives of this research were successfully achieved by implementing the research strategy and method as presented in Table 1.2. Details of the research processes are discussed in Chapter 3.

1.6 Scope of the Research

The scope of this thesis covers two major disciplines, namely, facilities management competencies and mosque administrators. This research aims to develop the facilities management competencies model for mosque administrators. The respondents for this study were limited to the Islamic department's officers, facilities management practitioners, and mosque users throughout the country. As highlighted by (Finney & Corbett, 2007) since the critical success factors are the organisation of the limited areas that must "get right" to achieve success, it should be necessary to ask

all those affected just exactly what "right" is? This is also supported by Barrett (2000) who emphasised that implementation does not rely only on the specific party or working level, but the right recipe is the active involvement through an informal relationship between all parties and working levels. The study considered the administration of "federal and state mosques" under the jurisdiction of the federal and state Islamic councils and departments. Hence, the scope of the study should cover as many respondents from all states. However, the study did not split between the private mosques managed by private institutions and the public mosques that are usually governed by federal and state Islamic departments.

1.7 Significant of the Research

The significance of the research can be seen in four aspects:

- i) The result contributes to the academic world in terms of the compilation of FM competencies in managing the mosque. The new area of research in understanding the FM core and other supporting competencies in managing mosques has been introduced;
- ii) The FM competencies in managing mosques will prove useful to the mosque administrators, especially for the mosque that functions as a community centre;
- iii) Results from this study can be used as guidelines to the federal and state's Islamic departments in designing the training modules to equip the mosque administrators with the FM competencies in managing the mosque as a community centre.; and
- iv) The structural relationship model of the FM competencies in managing a mosque presents a structured way and step by step approach in deciding the priority, direction, and implementation of FM competencies strategy in managing a mosque as a community centre.

Table 1.2 : Summary of research study framework

Objective	Activity	Output
Review of Literature		
<ul style="list-style-type: none"> To review mosque management concepts, approaches, competency theories and models, FM function and competencies. 	<ul style="list-style-type: none"> A comprehensive review of literature via books, journals, articles, and academic and association websites. 	<ul style="list-style-type: none"> Roles and functions of a mosque, mosque organisation structure, competency theories, FM definition, FM competencies. Philosophical worldview –Post positivism Research approach - Deduction
Initial Study		
<ul style="list-style-type: none"> To identify mosque management issue to conduct research. To identify mosque performance indicator. To test the reliability of variables and internal consistency of the constructed questionnaire. 	<ul style="list-style-type: none"> Quantitative approach Survey during JAWI Mosque Management Workshop. Pilot study during the International Conference of Mosque Facilities Management, JB. Analyse using SPSS. 	<ul style="list-style-type: none"> Discipline and level of education mosque administrators. Experience in mosque management. Issues in managing mosque. FM competencies for study. Mosque management performance indicator. Reliability test result.
Main Study		
<ul style="list-style-type: none"> To examine the relationship between the FM competencies and mosque function. 	<ul style="list-style-type: none"> Quantitative approach Online survey to identified group all over the States and Federal Territories of Malaysia. 	<ul style="list-style-type: none"> Conceptual model of FM competencies for the mosque administrator. 22 hypotheses studies.
Development of Model		
<ul style="list-style-type: none"> To develop the FM competencies model for mosque administrator. 	<ul style="list-style-type: none"> Design model using SEM-AMOS software. 	<ul style="list-style-type: none"> FM competencies model for mosque administrator.
External Validation of Model		
<ul style="list-style-type: none"> To validate the FM competencies model for mosque administrator. 	<ul style="list-style-type: none"> Feedback from mosque administrators. 	<ul style="list-style-type: none"> Validated FM competencies model for mosque administrator.

1.8 Organisation of the Research

The thesis is structured into five chapters that document the research undertaken. A brief description of each chapter is given below. **Table 1.2** also presented an overview of the research process used to achieve the outlined goals and objectives.

Chapter 1: Introduction - This chapter gives an overall picture of the research, such as the research background, problem statement, research gap, research questions and objectives, the scope of the research, outline of the research methodology, significance of the research, and the organisation of the thesis.

Chapter 2: Facilities Management Competencies for Mosque Administrator – This chapter reviews and discusses the functions of the mosque, starting with the history of the mosque. The authentic Islamic sources, namely the Qur'an and Hadith, were referred to by the researcher to identify the functions and roles of the mosque. This chapter also identifies the theories of competency where the constructs and indicators of the elements of facilities management competencies for the mosque administrators are developed from. Finally, the chapter presents the constructs of the elements of facilities management competencies for mosque administrators and the indicators for each element.

Chapter 3: Research Methodology – This chapter discusses the research methods employed for the study and provides weight for the potential of the research to be conducted successfully. Data collection and analysis techniques are discussed and finally, appropriate research methods in conjunction with the conditions and environments surrounding the research are selected. The modeling technique used to develop the structural relationship model, namely, SEM, is also discussed in this chapter.

Chapter 4: Data Analysis and Results – This chapter reports the outcome of the statistical analysis of the data collected from the questionnaires. The analysis was carried out on the respondent demographic study and respondents' agreement. The development of the structural relationship model using the SEM is presented

systematically and in detail. A special section is dedicated to discussing the results of the analysis.

Chapter 5: Discussion and Recommendation – This chapter highlights the salient points from the discussion of the results of the analysis in answering the objectives of the research, namely, to identify the elements and indicators of each facilities management competency for mosque administrators; to examine the relationships between the elements; and to develop the facilities management competencies model for the mosque administrator. It also highlights the main conclusions and limitations of the research. Points for future research are also stated.

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