

The Multifunctional Role of Mosques in the Development of Islam: A Case Study of Al-Malik Khalid Mosque, Universiti Sains Malaysia, and Its Implications for the Nigerian Context

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Abstract: This study investigates the multi-functional role of mosques in contemporary Islamic societies by examining the case of Masjid Al-Malik Khalid at Universiti Sains Malaysia. While mosques are traditionally viewed as places of worship, this study argues that they can serve as dynamic centers for Islamic development, addressing broader community needs. Through qualitative analysis of archival documents, programmatic materials, and interviews with key stakeholders, the study examines how Masjid Al-Malik Khalid goes beyond ritual practice to encompass educational initiatives, social welfare programs, financial empowerment schemes, and community outreach efforts. The findings highlight the mosque's success in fostering spiritual growth, promoting knowledge acquisition, enhancing social well-being, and empowering the Muslim community. Drawing upon the Malaysian context, the study explores the potential for replicating such multi-functional mosque models in other settings, particularly in the Nigerian context. By analyzing the challenges and opportunities of different socio-cultural contexts, this research contributes to a nuanced understanding of how mosques can serve as catalysts for holistic Islamic development in the 21st century.

Keywords: Multi-functional Role of Masjid, Masjid al-Malik Khalid, Universiti Sains Malaysia, Islamic Development, Malaysian context and Nigerian context

1. Introduction

In contemporary society, mosques are often perceived primarily as places of worship where Muslims gather for daily prayers, Friday sermons, and religious festivals. However, historically, mosques have transcended this limited role, evolving into vibrant hubs for various social, educational, economic, and political activities that contribute to the overall well-being of the Muslim community. Throughout Islamic history, mosques were central to society's socio-political and educational fabric. For instance, the Prophet Muhammad's mosque in Medina served as a place of prayer and as a center for community gatherings, education, social welfare, and even political discourse (Brekke et al., 2019; Laugu, 2009; Omar et al., 2019; Raeisian & Badreh, 2013). Educational activities were a significant aspect of early mosques, where scholars and students gathered to study Islamic jurisprudence, theology, and other sciences (Al-Hasani, 2019; Mahamid, 2009). Mosques also acted as centers for distributing charity and organizing welfare initiatives for the needy. In light of this historical precedent, a growing movement within Muslim communities worldwide exists to revitalize the mosque's role as a catalyst for holistic Islamic development. This includes promoting educational programs and social services, fostering community cohesion, and emphasizing the mosque's potential to influence contemporary Muslim life's spiritual, social, and economic dimensions (Cholil, 2016).



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This study delves into the movement of expanding mosque functions by examining the case of Masjid Al-Malik Khalid at Universiti Sains Malaysia (USM). As a mosque situated within a university setting, Masjid Al-Malik Khalid provides a compelling example of how a mosque can transcend its traditional role of facilitating religious rituals to encompass a broad range of community-oriented initiatives. These include educational programs, social services, and welfare activities to address the university's and local community's holistic needs (H. , A. N. , & Z. Z. Ismail, 2019). Previous studies have explored the multi-functional nature of mosques, highlighting their potential as hubs for social development and community engagement (Rahman, 2020). This study seeks to contribute to the existing body of literature by 1) providing an in-depth analysis of how Masjid Al-Malik Khalid successfully operationalizes its multi-functional approach, 2) identifying key factors contributing to its effectiveness, such as strong leadership, community involvement, and institutional support, and 3) drawing lessons from the Malaysian context that could be applicable in other settings, particularly in the Nigerian context, where mosques have also been identified as potential centers for social and educational advancement (Adebayo, 2021). By doing so, the study aims to offer insights that can inform strategies for mosque revitalization in diverse cultural settings.

This comparative lens is crucial as it acknowledges the diverse socio-cultural contexts within which mosques operate. While the core principles guiding mosque functions remain deeply rooted in Islamic teachings—such as promoting prayer, education, and social welfare—their practical implementation must be adapted to different communities' specific needs and challenges (Ali, 2018). For instance, mosques in urban areas may address issues like poverty and education. At the same time, those in rural settings might prioritize agricultural development and health services. By examining the case of Masjid Al-Malik Khalid at Universiti Sains Malaysia and exploring its relevance to the Nigerian context, this study aims to shed light on how mosques can serve as dynamic institutions that support both spiritual and socio-economic growth. The insights drawn from this comparative analysis could be invaluable for policymakers, religious leaders, and community organizers seeking to enhance mosques' role in fostering holistic Islamic development in the 21st century. In particular, by tailoring mosque activities to local contexts, these leaders can ensure that mosques remain relevant and impactful in addressing contemporary societal issues, thereby contributing to sustainable community development (Adebayo, 2021).

2. Literatur Review

2.1. A Multi-functional Role of Masjid in Islamic Meaning of Masjid

God's worship has always been the foundation of all religions. Not surprisingly, places of worship play an important role in the daily lives of all religious communities. The first place of worship ever built in Islam was the Kaabah, built by the Prophet Adam. A verse from the Qur'an stated that: *"The first House (of worship) appointed for men was that at Bakka full of blessing and of guidance for all kinds of beings"* (QS. Ali Imran/3: 96)

Likewise, the prophet Muhammad SAW also constructed the first Masjid in Al-Madinah. The Masjid is *"any place in which one can perform the acts of sujud (prostration) or acts of worship or devotion; a house of prayer"* (Abdel-Hady, 2010). A much larger place for prayers is called *jaamh* or *jami*, "the congregational mosque, where the Friday prayers are performed because it is a place where people congregate for a certain period.

According to Ibn Khaldun, the author pointed out that there is a distinction between the *jami* mosque and local mosques. He notes that "city mosques are of two kinds, great spacious ones, which are prepared for holiday prayers, and other minor ones, which are restricted to one section of the population or one-quarter of the city and are not for generally attended prayers." The functions of the mosque encompass more than a place of worship. They are differentiated based on whether it is a large mosque for community gatherings or a smaller mosque for community subsets (Abdullah et al., 2016; Farrag, 2017).

2.2. Role of Masjid in Islamic Community

Prayers in Islam can be performed anywhere, provided that it is clean. Abu Huraira reports that the messenger of Allah said: *"... The earth has been made for me clean and a place of worship."* The mosque represents the establishment of a Muslim community; it is the nucleus that creates characteristics of Muslim society. It is a vital cornerstone in the building of any Muslim community, as well as the Islamic state. The significance of the mosque in the life of the Prophet Muhammad is demonstrated by the fact that his first actions after emigrating from Mecca and arriving in Madinah were to select a suitable location for a masjid and to organize its construction (El Boujjoufi et al., 2023).

A glance at some of the Prophetic hadith on establishing a mosque, attending the mosque, spending time in it, and partaking in its activities - all of which are acts of worship - will demonstrate the lofty position of the mosque during the Prophet's time. According to the hadith, the Prophet Muhammad encouraged the building of Masajid by stressing the great reward of such an act. Imam Bukhari reported that the Messenger of Allah said, "Whoever builds a Mosque, God will build for him a similar place in paradise (Darmayanti, 2022; Yaacob, 2009).

Similarly, in the Qur'an, it reads:

"The mosques of Allah shall be visited and maintained by belief in Allah and the Last Day, establishing regular prayers, practicing regular charity, and fearing none [at all] except Allah. They are expected to be on true guidance" (QS. Al-Tauba/9: 18).

"And the Mosques are for Allah [alone]; so, invoke not anyone there along with Allah" Jinn: 18

In Islam, once a mosque is built, it does not belong to any human. Its owner is Almighty Allah, which makes the expression "house of God" figuratively and legally true under Islamic law. There is no such thing as membership in or of a mosque; every Muslim in the world is equally entitled to attend all functions and to use all facilities. This is a practical result of the mosque being a waqf - a perpetual trust the donor relinquished all control by giving it up to Almighty Allah (Darmayanti, 2022).

2.3. A Multi-functional Role of Masjid in Islamic

Throughout Islamic history, the mosque has been a central institution deeply embedded in the cultural and social fabric of Muslim communities. Its significance goes beyond being a mere place of worship and extends to its role as a dynamic hub for a wide range of activities, including education, social welfare, and political engagement. This tradition can be traced back to the lifetime of the Prophet Muhammad SAW, where the mosque in Medina functioned not only as a place for prayer but also as a center for governance, community gatherings, and the administration of justice (H. Ismail, 2018) (Ismail, 2018). The mosque's distinctiveness is closely tied to the broader Islamic worldview, which does not separate religious practice from daily life. Islam views itself not only as a collection of rituals but as a comprehensive way of life that encompasses spiritual, social, economic, and political dimensions (Al-Rashid, 2020). This holistic approach places the mosque at the heart of the community, where it serves as more than just a place of worship. It becomes a place where individuals gather to fulfill their spiritual obligations while also addressing the broader needs of the community, such as education, social justice, and charity, thereby reinforcing the mosque's integral role in Islamic society.

Functioning as a spiritual and religious center, the mosque offers a space for prayer and reflection, fostering a deep connection between individuals and their faith. Beyond spirituality, it also serves as an educational institution, providing knowledge and guidance on religious and worldly matters. In addition, the mosque is a hub for charitable and social activities, supporting the community's welfare. Administratively, it plays a key role in governance and decision-making processes, often serving as a venue for community discussions and conflict resolution. Moreover, the mosque is a preventative institution, promoting social cohesion and moral guidance to prevent societal issues.

Finally, it also manages financial responsibilities, such as collecting and distributing zakat (charitable contributions), underscoring its multifaceted role in the community (Alnaim & Noaime, 2023).

3. Methodology

This paper used a suitable research methodology according to its title to achieve the study's objectives smoothly. Furthermore, the methodology of this paper is divided into the following parts: Introduction, Research Design, Data Collection Method, and Validity and Reliability.

This research data was obtained through the author's experience within four years of Imamship of the Masjid Al-malik Khalid. These four years are important and interesting because those years have significant interactions with most of the officers and activities of the Masjid in particular and the Islamic center in general.

1.1. Research Design

Research design is created to answer the research questions arising from the study's objective. The design of the research is influenced by the information and knowledge within a specific area of study and is a fundamental part of the research; it includes but is not limited to, all four important considerations: the strategy, the conceptual framework, the identification of whom and what to study on and the tools and procedures to be used for collecting and analyzing the data of the research.

To this paper's topic, this study's design approach is basic qualitative research to achieve its objectives. The qualitative research method was developed in social sciences to enable researchers and academicians to study social and cultural occurrences: perceive feelings, thoughts, behaviors, and society's beliefs. Qualitative data sources include observation, fieldwork and interviews, documents and text, and the researcher's impressions and responses. However, for this paper, the research design is a conceptual framework for the tools and procedures to be used for collecting and analyzing the data of the study regarding the multi-functional role of Masjid.

1.2. Data Collection Method

This research adopts two methods of data collection: primary and secondary. Primary Data is what the researcher has generated; the sources include but are not limited to interviews, surveys, and experiments specially designed for understanding and solving the research problem at hand (Mack, 2005).

While Secondary data refers to data collected by someone other than the primary user, common sources of secondary data for social science include document reviews, classical and contemporary texts, censused information collected by government departments, organizational records, and data that was originally collected for other research purposes (Owen, 2014).

Document review is one of the sources of secondary data. However, in policy research, almost all likely sources of information, data, and ideas fall into two general types: documents and people, as Owen (2014) stated. Document reading can also be part of an observational study or an interview-based project, and documents can provide background information before designing the research project.

Moreover, document research is a method that analyzes evidence such as religious beliefs, historical records, classical documents, and contemporary research. In addition, it is an act of gathering information or data from library materials, including textbooks, published and unpublished books, academic documents, research articles, journals, conference papers, conference proceedings, dissertations, thesis, academic research, and other relevant materials. Also, the document research method includes information gathered through internet website searches. However, this paper used document reading as part of an observational study in addition to information gathered from Nigerian PhD. candidate and full-time Masjid member who has been in the university community for three to four years (Owen, 2014).

1.3. Validity and Reliability

The reliability and accuracy of any research relied on the validity of data and information gathered throughout the survey. Very importantly, (Dean Brown, 2004) asserts that the validity and reliability issues confirm and validate the results of the informants' performances. In its broader context, validity means the degree to which a study reflects the exact concepts it aims to investigate. To respect their request for privacy and confidential matter of the information given by individuals, the paper did not mention the selected and limited informants with whom they interacted, and the relevant information regarding the multi-functional role of the Masjid was collected, analyzed, and designed as the conceptual framework of the study.

4. Result

4.1. Islamic Development and Management of Mosque

In the early period, the building of mosques was a social obligation of rulers as representatives of communities and tribes. As Islam spread, building mosques became a pious work. As Islam flourished and developed, Muslim communities felt an increasing need to formalize religious observance. Characterized by a cohesive sharing of common beliefs and by a carefully regulated common way of life, Muslims demanded what we call today "a community center." According to Oleg Grabar, "the theoretical focus and locus of the Muslim community was the mosque, which was in the past, as today, the most obvious, largest monument in the city accessible to all Muslims" (Bakhlah & Hassan, 2012).

After addressing all the remarkable roles that mosques have played throughout history, we can now see a huge limitation in their role and function. Today, mosques primarily function as places where aspects of worship are performed, and only occasional educational activities take place. Compared to the past, mosques' social and administrative roles are 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. Today, mosques have a diminished educational role since there is a separate ministry of education under which universities, colleges, schools, and sometimes even madrasas function. Mosques also tend to have fewer important social and welfare roles since there is a separate ministry for social welfare and other community organizations that deal with community welfare. The same separation of functions is true for ministries of health, administration, and so on (Alnaim & Noaime, 2023).

Nowadays, the Masjid is expected to act as a multi-functional meeting place in developing Muslim countries. In other words, besides being places for performing religious activities, mosques have developed into centers offering a complete range of cultural and social activities (Bakhlah & Hassan, 2012).

4.2. Masjid Al Malik Khalid, Universiti Sains Malaysia and Islamic Centre Review of the Historical Background of the Masjid

4.2.1. Masjid Al-malik Khalid is under Pusat Islam management as a symbol of USM's reputable institutions of knowledge

Pusat Islam emerged from unit keangamandan dan kerahonan under halehwal pelaae student affairs. The unit was proactive and corporate with Majlis Agama Islam Pulau Penang (MAIPP), Jabatan Agama Islam Pulau Penang (JAIPP), and other Islamic agencies, governments, and non-governmental organizations. The unit role became bigger with the expansion of USM students and staff in 1981; the unit operated under unit Kaunseling Pelajar, and all activities were organized at Surau Desasiwa cahaya. The unit was separated, and the vice Chancellor upgraded it to be under the administration of the vice-chancellor with its own PTJ.

Masjid Al-Malik Khalid is the mosque within the Universiti Sains Malaysia, Penang grounds. It is located on the southwest part of the USM campus facing Jalan Sungai Dua. Masjid Al-Malik Khalid was built in 1981. DYMM Seri Paduka Baginda Yang di-Pertuan Agong Sultan Ahmad Shah officiated the opening ceremony on 2 September 1983.

The mosque is sited on a 53,614 sqft piece of land. It originally accommodated 1,500 worshippers, but with the expansion work in 1999, the mosque can now take 3,000 to 3,500 worshippers. Within Masjid Al-Malik Khalid are the main worship hall, the women's worship hall, a funeral parlor, ablution rooms for men and women, an administrative office, a guest room, a conference room, a dining room, a kitchen, a nursery, a classroom and children's playground (Azahar & Mydin, 2018).

It was officially opened on 2nd September 1973. The mosque was named after the 3rd Ruler of Saudi Arabia for the financial contribution received from the Saudi Government. This mosque was built on 53.614 feet per square of land strategically located in the southwestern part of the USM Campus, which is neighboring the Sungai Dua area. The site was ideally selected because it connects the campus directly with the urban communities and facilitates the Muslim community to perform their congregational five times daily prayers. This mosque was built with a design that combines traditional local architecture with the influence of Islamic architecture found in Western Asia. The design is structured from various materials, including mosaics, stucco, stone, ceramics, and wood. The more classical designs or foliage patterns are referred to as arabesque, and they may take the form of radial grids in which circle and star shapes are prominent as compared to many other styles (Farrag, 2017; Marican, 2004).

4.2.2. Planning of complex Balai Islamic Development

The plan was to build Balai Islam as early as 1972; the memorandum was sent to the first vice chancellor in 1973 by Sri Hamdan Shaikh Tahir, and PeraMuan Mahasiwe Islam took this initiative.

The Balai Islam is proposed to emulate the mosque concept during the prophet SAW time to meet the need for Prayer (*Ibadah*), education, meetings, etc. USM proposed to the Malaysian government, and Tun Haji Abdurrazak, the second prime minister, agreed to be the patron of the plan. The development had been included in Raneargan Malaysia ke- 2 and cost Rm 350 000. The project under Datuk Seri Dr. Mahathir was seriously attended in 1977 and under Vice Chancellor Tan Seri Hamdan Sheik Tahir. The fund was given by the Malaysian government and the embassy of Saudi Arabia in Kuala Lumpur, which allocated 1.5 million (Aziz & Shamsul, 2004).

4.3. Multi-functional Role of Masjid Al Malik Khalid

4.3.1. Education Unit for Adults and Kids

According to the unit director, Pusat Islam has an educational program that comprises of Adult and kids the adult is taken care of by Officer Ustaz Nu'aman, who confirmed to the author that the section started in 2010 under Dr. Zamrus Muh'd Ali and taken over by Ustaz Nu'aman the current in charge, it was started with the operation of the following programs: introduction certificate in Islamic studies and basic Arabic, Qur'an and Tajweed certificate, an annual intensive training program on Hajj and Umrah and Pre-tahfeez program, until now with almost thirteen years of the adult's education program, the center has graduated hundreds of students local and international. One good thing about this program is that students can enroll with a Zakat Fund scholarship.

Ustaz Iswandi heads the kids' educational program, which is divided into three categories: Hadana Pre-nurse, Tadika, and Kafa. The pupils include not only children of USM and or Pusat Islam staff but also the neighboring community; one thing so special about this program is that the monthly school fees are to be paid by the parents on their monthly income salary, which simplifies the running cost by the parents.

4.3.2. Zakat and Wakaf Unit

The Zakat and Wakaf Units are chaired by Ustaz Mohd Fakrur Amirul Mohd Rodzi and Zayd Zahri, respectively. Both officers confirmed that the Universiti Sains Malaysia (USM), through the 93rd University Management Committee (JKPU) meeting dated 8 March 2017, has agreed to establish a Waqaf Office at Universiti Sains Malaysia. The main purpose of establishing the Waqaf Office at that time was to strengthen the role of Waqaf institutions at USM, in line with the decision of the Public University Higher Education Waqaf Implementation Meeting on 9 June

2016 which made a joint resolution for each public university to establish the Zakat, Waqaf and Infaq Council (MAZWIN) as the highest body that formulates policies and regulations regarding the management of Zakat, Waqaf and Infaq in the respective universities.

On March 21, 2018, the 129th JKPU Meeting Bill.9/2018 approved the name change of the Waqaf Office to USM's Zakat, Waqaf, and Infaq Office, which was made a one-stop center for managing Islamic funds, including Zakat, Waqaf, Infaq and others. The Office of Zakat, Waqaf & Infaq - ZAWAIN (نَوَّين), which means 'owner' is responsible for coordinating all matters related to Zakat, Waqaf, and Infaq systematically and professionally. Along with the endowment agenda at the national level, USM's ZAWAIN Office appears as a catalyst for the University's vision and mission through endowment funds, zakat, and endowment for USM's knowledge and research, which is expected to have a prime impact on the development of knowledge and research at this famous Tower of Knowledge.

As of January 31, 2020, USM's Zakat, Waqaf, and Infaq offices have been restructured under the USM Islamic Centre. Now, the office has been reincarnated with its new identity, Sector of Zakat, Excellence Services & Corporate USM Islamic Centre. One officer and three staff drive this sector and have carried out its operations in a scope that includes students of zakat affairs, the services of the USM Islamic Centre, and Koperasi Masjid Al-Malik Khalid Pusat Islam USM Berhad, which has obtained its confirmation certificate on August 5, 2020. The objectives of the establishment of the sector are as follows: 1) Increase human capital in looking after the welfare of USM citizens; 2) Give benefits to USM citizens, especially in the financial aspect; 3) Channelling help to USM citizens who are less able among the Asnaf; 4) Carrying out da'wah and promotional activities to increase the awareness of Muslims about giving zakat

Empower USM's zakat management

While Waqaf has been coordinated under the Sector of Mosque and Community with a new identity, which is Sector of Mosque & Waqaf Development, the Islamic Centre of USM is committed to implementing a strategic plan and a solid direction towards the realization of wishes and goals by its role as the only Responsibility Centre (PTJ) entrusted to manage Religious Affairs at Universiti Sains Malaysia.

Sector of Zakat, Excellence Services & Corporate USM Islamic Centre implements zakat distribution based on the agreement between USM and Zakat Pulau Pinang, that is, USM is only allowed to distribute zakat to four out of eight Asnaf. USM obtains a return of 50% from the Zakat collection of USM staff's income through USM's monthly salary deduction (EPUSATISLAM).

Zakat in Pulau Pinang is distributed to the four permitted asnaf groups: faqir, poor, fisabilillah, and converts. The faqir group refers to those who are very deprived and do not have sufficient assets or income to meet basic needs. Meanwhile, the poor have income, but it is still insufficient to cover their daily needs adequately. Fisabilillah includes individuals or groups who struggle in the way of Allah, including activities that support the spread of religion and the interests of Muslims. Lastly, converts to Islam are those who have just converted to Islam and need help to strengthen their faith and life as Muslims. The distribution of zakat to these groups aims to ensure social justice and the overall welfare of the people.

Zakat is distributed directly to student accounts through the cooperation of the Jabatan Bendahari USM. This scheme for Zakat for USM Students is called Bantuan Zakat Sara Hidup Pelajar USM. The determination of Asnaf is done according to the rate of the kifayah limit that Zakat Pulau Pinang has set. USM Islamic Centre of Zakat is mobilized by two main committees: Jawatankuasa Induk Tabung Zakat Pulau Pinang and Jawatankuasa Agihan (Pelaksana) Tabung Zakat Pulau Pinang.

4.3.3. Programme of Iftar in Ramadan and Edul Fidri/Adha

According to the deputy director of the Islamic center, the Masjid has a large Ramadan program in every month of Ramadan, a total amount of six thousand Ringgit is expected to be spent daily generated by the general public

through crowdfunding and by individuals and families within and outside USM community, the schools and centers are also contributing for the Ramadan Iftar program annually. the food and drink are cooked and made within the Pusat Islam kitchen and distributed to over 2500 to 3000 students, staff, and people from neighboring communities.

For the last ten days of Ramadan, another program of Sahur is also taking place for distributing food and drinks in Sahur time to over 350 students and other members of the community, followed by a special lunch for the Edul fitri celebration to the thousands of students, staffs and other near community members.

The Qurbaan activities are also one of the most important charity programs for helping the needy; in the year 2022, a total number of 24 cows and 30 goats were slaughtered, and a special slaughtering grown of the Masjid, the meats were distributed to the needy among the students and staffs as well as neighboring community. The intended participant of the Qurbaan program is expected to be registered and paid through the Qurbaan portal of Pusat Islam.

4.3.4. Marketing and Business Sectors of the Masjid

The Masjid has successfully registered and got a license with a cooperative society, enabling some businesses to take place within the Masjid premises; a percentage of the benefit and income goes to charity programs, while another percentage goes to Masjid/USM. The business sectors are as follows: Rental services, tourism, laundry services, Umrah services, hall rental, dining room rental, kitchen rental, guest room, Qurbaan space, classes, business space, and business temporary shop.

Other Units of the Masjid

- Research unit of women affiars (HELWA)
- Publication and Library unit
- Masjid Training and Daawa Unit
- Economy and Service Unit

Other Repetitive Activities in the Masjid

- Daily obligatory prayers
- Weekly congregational prayers (Solat Jumaat)
- Annually Solat sunnah Idul Fitri and shalat sunnah Iedul adha
- Janaza preparation, Solat, and funeral
- Wedding solemnization
- Kuliah Magrib and Kuliah Subh

Conceptual Framework of an Effective Operation of Multi-functional Role of Masjid and How Would be Achieved in Nigerian Context

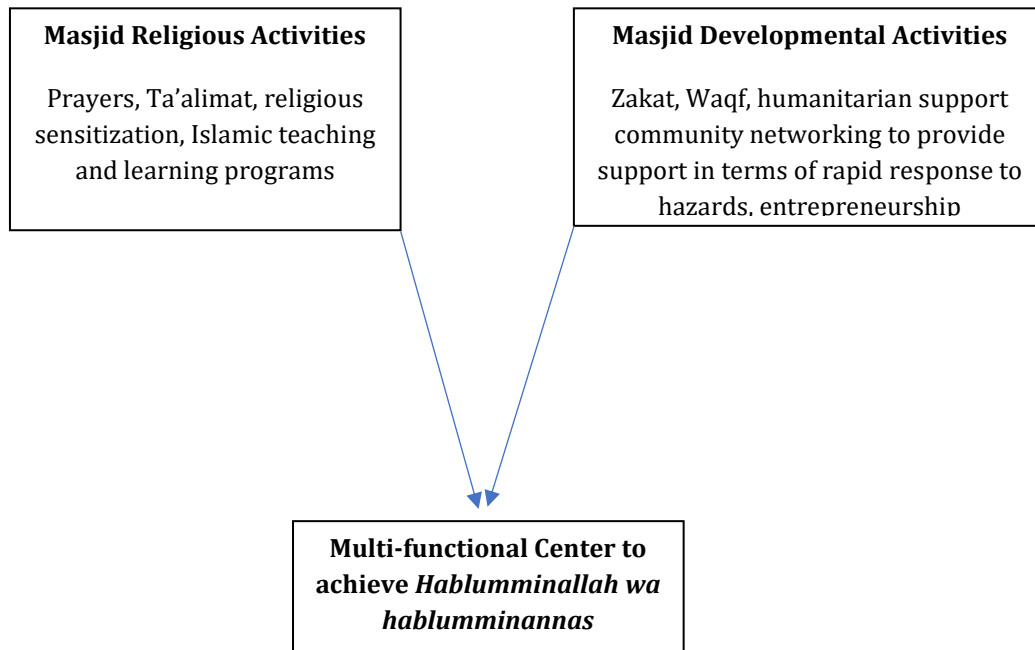


Figure 1.1 Conceptual Framework of an Effective Operation of Multi-functional Masjid.

5. Discussion

Improving the quality of mosque management in Nigeria requires a concerted effort based on a commitment to honesty and integrity. Several views expressed by MSJ1 informants emphasized the importance of several strategic steps in achieving this goal.

First, transparency and accountability must be the main principles in mosque management. Mosque committees and management in Nigeria must ensure that every administrative aspect, especially finance-related, is carried out openly. This can be done through regular audits and financial reviews. In addition, accurate records of all funds and donations received must be maintained, and regular reports must be made to the congregation regarding the use of these funds. This will increase public trust in mosque management.

Second, it is important to create a formal complaints procedure whereby members of the congregation and other stakeholders can report suspected financial misuse or other issues that come to their attention. This process can include a confidential reporting system or appointing a special individual or committee responsible for investigating and resolving each complaint received. With this mechanism, any irregularities can be immediately followed up and resolved.

Third, regular training and education must be integral to mosque management. Mosques in Nigeria need to work on training their committees and management on the importance of integrity and their responsibilities in religious service. This training can be delivered through lectures, workshops, or other educational programs. With ongoing education, it is hoped that this will reduce the occurrence of irregularities in mosque management.

Finally, efforts are needed to improve relationships with the community. Mosques in Nigeria should strive to build better relationships with the local community, including other religious groups. This can be done through interfaith dialogues and meetings to strengthen understanding and bridge cultural and religious differences. Harmonious relationships with the community will help strengthen the role of the mosque as an inclusive socio-religious center.

With these steps, mosques in Nigeria can be managed more effectively and transparently and serve as better centers for spiritual and social development for their communities.

Based on the information from MSJ2 informants, several lessons can be learned from the mosque management model in Malaysia to improve mosque activities in Nigeria. One step that can be adopted is to establish a waqf fund. Waqf is a form of endowment in Islam that is a source of sustainable income for mosques. By establishing a waqf fund in Nigeria, mosques can obtain a stable source of income, which can then be used for mosque maintenance and support other community development projects.

Furthermore, the Ramadan feeding program (Infaq Ramadan) is a popular initiative in Malaysia. In this program, mosques provide food for the underprivileged and the general public during Ramadan. This practice can be applied in Nigeria by organizing a similar program, which helps provide food for those in need and fosters the values of kindness, generosity, and humanity.

Finally, mosques in Malaysia often invest in various community development projects, such as guest houses for travelers, schools, trading businesses, and providing land for shops. Investing in such projects not only helps generate income for the mosque but also creates jobs and improves the lives of the community. Mosques in Nigeria can emulate this model by investing in similar projects to increase revenue and provide wider services, such as orphanages, to the neediest communities.

Based on the explanation from informant MSJ3, to adopt the multi-function mosque system in the Nigerian context, several steps need to be followed for this implementation to be successful. The first very important step is to agree with the mosque owner, the government, or an individual that the mosque will function as a multi-function mosque. This agreement will be the basis for developing broader functions beyond just worship activities.

The second step is compiling a list of roles or functions the mosque can carry out according to the Nigerian social and cultural context. Some functions that are considered feasible to implement include, but are not limited to:

- a. Iftar, during Ramdhan and weekly feeding of poor people, let's say on Fridays.
- b. Waqf management,
- c. Islamic da'wa (preaching to non-Muslims),
- d. Islamic lessons/lectures/classes/School.
- e. Zakat collection and distribution.
- f. Business ownership, like
 - Opening and operating Nursery, Primary and Secondary Schools,
 - House renting,
 - Shops renting,
 - Transportation businesses like taxis, buses, etc.
- g. Vocational training
- h. Centre for conflict resolution and peace coordination.
- i. Health and first aid services
- j. Centre for wedding Fatiha
- k. Centre for children's entertainment during Eids (al-fitri and adh-ha),
- l. Guest house, and many other things.

The informant argued that there would be challenges in the Nigerian context in handling things such as Aqiqa services, Udh-hiya during Eid al-adh-ha, and *Guslul mayeet*. He stressed that ritual, according to the culture, “everyone does it in his family house.” Informant MSJ3

The third step is to register the mosque with the Corporate Affairs Commission (CAC) as a non-profit organization with the roles that have been planned as the purpose of the organization. This process includes drafting the organization's constitution, forming a board of trustees, and appointing leadership to the right people.

The fourth step is public enlightenment through broadcast media and social media about the role of the mosque and how the community can participate in these activities.

Finally, MSJ3 informants emphasized the importance of commitment and sincerity in carrying out all mosque affairs so that this multi-functional system can run effectively and provide maximum benefits to the community.

Notwithstanding, the Informant MSJ4 affirmed that the Nigerian Masjid system is, in its context, multi-functional in Nature. Starting from the Juma’at Masjid to 5 daily prayers Masjid. The Juma’at Masjid also serves as the main Islamic meeting center, marriage center, and Islamic knowledge learning center, and in Institutional areas (such as Universities and Research centers), it serves as an Islamic Centre. What differs from and we need to adopt from Masjid Al-Malik Khalid USM Multi-functional system are the following:

Organizational Structures

Taking the lead from the organizational structure of Masjid Al-malik Khalid USM, one will see a well-laid-down organization of the Masjid based on its functional roles. These functional roles define the core activity systems of the Masjid. Such identified activities include the prayer delivery unit, Ta’alimat delivery unit, Zakkat and Waqaf delivery unit, humanitarian delivery unit, nursery and primary school unit, and youths and adult education unit. The organization of the masjid provides a comprehensive definition of the function of each unit without overlap, and all of them are run concurrently by the Masjid Administration.

This is an important departure identified in our Masjid structure system in Nigeria. There is a very poor organizational structure in our Masjid systems, and there is a poor definition of functional roles due to poor organization and weak administration, resulting in so many overlapping functions and roles.

Administrative structures:

There is a clear definition of the administrative roles of all the Masjid Al-malik Khalid USM units. This was possible because of the administrative structure in place. The Masjid served as an Islamic Centre (PUSAT Islam), with all the units under it, as mentioned in (a) above, administered by well-trained and experienced administrators such as the Director, Assistant Director, and the Masjid maintenance officers. This administrative system helps coordinate the Masjid activities in harmony among units with conflicts and under a defined schedule.

This kind of administration structure only exists in the National main Masjid. Still, other hierarchies of Masjid in Nigeria are run by unorganized Masjid committees that don't have the basic training of such a system. The result is so many conflicts in our Nigerian Masjid system, which often leads to disputes among the Masjid administration and management committees.

I strongly believe that adopting the new administrative system of Masjid Al-malik Khalid for our Masjid in Nigeria will help in re-structuring the multi-functional roles of the Masjid in harmony with its various roles for attaining the Masjid overall goals.

6. Conclusion

All informants in this study identified that the structural system of mosques in Nigeria faces serious challenges, especially in terms of organization and administration. Weak institutional structures, unclear role definitions, and

poorly organized administration lead to overlapping functions and roles at various levels. This problem is especially prevalent in major mosques at the national and state levels. In contrast, mosques at lower hierarchical levels are managed by poorly organized mosque committees that lack basic training in mosque management. This condition makes it difficult to balance the role of worship and the role of development in the mosque system in Nigeria.

This study contributes significantly to understanding how a mosque can effectively combine the role of worship with the role of development. A concrete example taken from the Al-Malik Khalid Mosque at Universiti Sains Malaysia (USM) shows that mosques can function in a balanced way between spiritual and socio-economic roles. The role of worship includes organizing prayers, religious teaching, and da'wah activities, while the role of development includes zakat activities, waqf, humanitarian assistance, community networking, and entrepreneurship support. The success of Al-Malik Khalid Mosque in maintaining this balance for almost 40 years is an important lesson for mosques in Nigeria, especially in creating a strong and sustainable organizational structure.

Further research can focus on developing an effective mosque management model that considers the spiritual and community development aspects. Comparative studies between mosques in different countries can provide additional insights into best practices that Nigeria can adopt. In-depth research on training and capacity building of mosque committees at the local level is also needed to strengthen mosques' administrative and management structure in Nigeria. In this way, mosques in Nigeria can function more optimally as centers of worship and socio-economic development for the community.

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