



## Masjid AT-Taqwa, Kampung Pinang Jawa, Kuching, Sarawak: Factors Influencing the Kariah to Patronise the Masjid

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### Abstract

Masjid AT-Taqwa, Kampung Pinang Jawa, Kuching is one of the many masjids in Kuching Sarawak, East Malaysia. This masjid is very active in carrying out its activities and programs in relation to Islamic teaching and dahwah activities. However, it was found that even though there are many initiatives to attract the kariah / jumaah to patronise the masjid, but the programs and / or activities did not motivate the vast majority especially among the young people and professionals / scholars. Hence, this study main attempt is to investigate the contributing factors that can effectively drive and attract more groups of kariah and / or jumaah to patronise the masjid irrespective of age, education and occupational background. It is anticipated that those factors that are assumed to drive and attract the kariah's interest towards the masjid activities and programs among others are fulfilling the basic needs, wants and expectation of the kariah in relation to religious activities, conducive masjid environment, kariah friendly, the quality of the imam, professional masjid management team, providing services on Islamic activities and counseling, modern-of-art facilities and the provision of accommodation for visitors or guests and temporary settlement for new converts as well as to place homeless individuals that need help. In conclusion, the findings of this study are expected to provide an insight on how the masjid management team a way forward in developing appropriate programs and activities and implement them effectively that fulfill the needs, wants and expectation of the kariah as well as the community at large. The findings also could help the decision-makers at a higher level to develop plans and provide financial support to the masjid in particular and other masjids in Sarawak.

### 1.0 Introduction

Masjid At Taqwa, Kampung Pinang Jawa (which will be referred to as the Masjid in this paper) is one of the many Masjids in Kuching, Sarawak. It was built in 1982. Sarawak, a Malaysian state situated on Borneo Island, is segmented into 12 divisions (Kuching, Serian, Samarahan, Simanggang [formerly Sri Aman], Betong, Sarikei, Mukah, Sibul, Kapit, Bintulu, Miri, and Limbang). The divisions are further sub-divided into districts, which consist of 40 districts in total, but not equally distributed between the divisions. The Masjid At Taqwa is located in Kuching District of Kuching Division.

### Problem Statement

The masjid is not merely a place of worship and prayer, in fact its position is the same as the position of Islam itself, covering various angles of religion (ad-din), governance, economy, politics and society. Unfortunately, most of our masjids still fall short to function in such a way. The most explicit issues pertaining to the reasons that lead to the reluctance of the kariah (jumaah) to patronise the masjid were found to be the activities or programs carried out and the management of the masjids such as:

**Basic Needs (BN):** Providing enough financial funds for the on going activities of masjid and its maintenance has been one of the main concerns of masjids' committees. Except for a few masjids which have adequate facilities and funds for whatever reason, most of the masjids in this area have insufficient funds to run and maintain their masjids. Many masjids depend on the support of cash and non-cash donations of faithful people, individual philanthropists and the public goodwill.

**Program / Activities (PA):** The teaching in the masjid must have an impact on the lives of people who go to the masjid. The teaching content of lectures, forums and the like should be in a form that attracts the new generation. There are a lot of rival activities outside the masjid that bring away the kariah from the masjids. Other entertainment centers cater to the younger generation. The campaigns to the masjid must be innovative, fresh and new.

**Conducive Environment (CE):** The attractive architectural and design of masjids are the material factors that can attract kariah to the masjids. In addition, the availability of facilities and equipment according to the location of the masjid and the amount of financial supports, considering the magnificent appearance of the masjid increases its efficiency. For example, if in a masjid exists a library, a reading room, conference room, rest room, and accommodation to visiting guests it will help this sacred place to perform its functions better.



**Friendly Masjid Concept (FMC):** In terms of the comprehensiveness of Islam, rigid thinking still has its place in the way of thinking of masjid committee. Teaching in the masjid is still tied to a few specific subjects only, which are considered to be the only ones related to religion. In addition, no special study space is given inside the masjid. So, only monotheism (tauhid), jurisprudence (fiqh), tafsir, tasawuf and the like are taught in the masjid. Why aren't modern academic subjects such as science, mathematics, language, geography and many other streams be also taught in masjids.

**Personality & Knowledge Imam / Bilal (PKIB):** The actual development of the masjid is in its conduct of guiding the prayers and not its misleading appearance; so if the masjid had the best physical features but it does not lead to enlightening and guiding people, it has failed in its goal, although it appears like a majestic palace. So, the Imam plays a very important role because he is responsible for leading the intellectual, cultural and educational activities in masjid. Hence, his qualifications directly affect the interests of the people and the youths and professionals / academic scholars in coming to the masjid.

**Masjid Management Professional (MMP):** Most surveys conducted in countries like Iran show that poor management of the masjids is the main reason for the reluctance of kariah to go to the masjids. Masjids throughout Islamic history has not only been a place of worship and prayer, but also an important center for political decisions, economic development programs, religious education, training center of people, and the center of the unity of the ummah. In pursuit of the above issues, this study attempts to address the following research questions and objectives.

### Research Questions

- What are the basic needs (BN) required by the kariah in order to put in place the necessary aspiration, infrastructures and landscape for their use?
- What are the appropriate programs / activities (PA) that need to be organised to increase the knowledge of the kariah and to make them closer to Allah?
- Does conducive environment (CE) considered to be essential in and around the masjid to make the kariah feel comfortable to come to the masjid for their ibadah?
- Does the masjid friendly concept (MFC) strongly expected by the kariah to encourage them to come to the masjid?
- Does a good personality and knowledgeable Imam / Bilal (PKIB) strongly expected by the kariah to attract them to come to the masjid?
- Does the mix professional management fields strongly expected in the masjid management committee to smoothly run the operation of the masjid?

### Research Objectives

- To identify the basic needs (BN) of the kariah in order to put in place their necessary aspiration, infrastructures and landscape for their use.
- To determine the appropriate programs / activities (PA) to increase the knowledge of the kariah and to make them closer to Allah.
- To examine whether conducive environment (CE) is essential in and around the masjid to make the kariah feel comfortable to come to the masjid for their ibadah.
- To identify whether the masjid friendly concept (MFC) is strongly expected by the kariah to encourage them to come to the masjid.
- To determine whether a good personality & knowledgeable Imam / Bilal (PKIB) are strongly expected to attract kariah to come to the masjid.
- To examine whether a mix of professional (MMP) management fields are strongly expected in the masjid management committee to smoothly run the operation of the masjid.

### Contribution of this Research

**Contribution to Theories:** The empirical findings of this study contribute and add to the new knowledge in term of identifying the appropriate new conceptual model and approach on how to manage the masjid effectively and determine the contributing factors that encourage the kariah and the local Muslim community to willingly patronise the masjid.

**Contribution to Methodology:** The unique contribution of this current study is in term of measurement used whereby all items used to measure the six variables / dimensions were developed by the researchers.

**Contribution to Managerial Perspectives:** The findings of this study is also expected to provide an insight to the management committee of the masjid on ways to develop the best way forward on how the masjid can function more effectively and what are the best solutions available that can be used to attract the kariah and especially among the young and well educated Muslims and scholars and the local community at large.



## 2.0 Literature Review

Masjid is usually acknowledged as a house of worship for Muslims, mainly used as a place that hosts the congregation of five daily prayers, weekly Jumaat prayers, and two annual Eid prayers. In actuality, masjids around the world have also played various roles, making them an institution which is genuinely functional for the development of individuals in the society (Abdul Rahman, 2023). The masjid is the most important institution in Islam. After the home and the workplace, it is the most frequented place. Muslims visit it at least twice, if not three or five times, a day. There, they rekindle their spirituality, strengthen their relationship with their Creator, meet their Muslim brethren, and renew their sense of belonging (Sheikh Sayed Ad-Darsh, 2023). Historically, there have been commendable roles of masjids, acting as the pivotal spine for community development. During the Prophet's time, the masjid was a nexus of activities that guide the community members to lead a good life, educating them to have good relationship with God, other individuals, surrounding and even oneself (Abdul Rahman, 2023). The spiritual activities are the foundation of the masjid activities, in that all programmes should be spirituality based, being aware of the fundamentality of religious teaching and values in underpinning the educational and social activities. Masjid has been providing a guide for people on matters related to religious obligation, and their spiritual development (Abdul Rahman, 2023). It is also a place where Muslims gather, since a masjid's role is that of a centre of authority for the Muslim community, which guides and instructs them in their religious as well as temporal duties and obligations and directs their relationships with their environment as per the revealed laws of Islam (Belteshazzar, 2017).

While the masjid is considered as a worship centre, the masjid also serves as a centre for community development. In this respect, the presence of masjids in the community must be leveraged and that their roles must be diversified. Besides serving as a center for religious education, masjid could provide support for the society to change their socio-economic condition. This could be achieved by the development of interventions to fortify the role of mosques, to make them accomplish the educational and social roles imbued with spiritual aspects (Abdul Rahman, 2023).

In terms of educational activities, masjids could organise programmes to develop a good religious foundation for teenagers, nurture positive behaviours among youths, provide social support for adults, and guide good lifestyles for elderly people. Special programmes for women, people with special needs, or marginalised individuals could also be conducted, guiding them on ways to lead progressive life and curb negative behaviours (Abdul Rahman, 2023).

As a community development center, masjids have critical roles in personal psycho-social-spiritual development of individuals in the society. This human development level requires strategic efforts of masjid management to provide activities that facilitate people to acquire knowledge, expand experience, radiate wisdom to others, receive support on life matters, fulfill religious duties, and meet their spiritual needs (Abdul Rahman, 2023). As a masjid is the centre of the community and almost all its functions, what is being suggested can only be implemented through that masjid's leadership and when sanctioned by it (Belteshazzar, 2017).

## 3.0 Research Methods

This study is exploratory and descriptive in nature whereby a one-off survey method is conducted to collect the data. Both qualitative and quantitative research design is used. Original data collection or primary data are gathered in the form of self administered questionnaire, and secondary source analysis obtained from published literature. Descriptive and correlational analysis were performed to present the results and findings of the study. The sample population of this study focus on the kariah of Kampung Pinang Jawa and the occasional masjid goers who stop by the masjid on their way to other places. The sample population is estimated at around 5,000. Sample size is calculated using Krejcie and Morgan's (1970) matrix table for calculating sample for research activities, from which a sample size of 357 is obtained. This study employed convenient sampling method and specifically using purposive or judgmental technique whereby the researchers determine the sample respondents to be included in the survey. The targeted and selected sample respondents were approached by distributing self-administered questionnaire in person and the respective respondents were required to fill-in the questionnaire form and to be completed in a week. The questionnaires were distributed to the kariah at the Masjid At Taqwa Kampung Pinang Jawa, Kuching, Sarawak on the second week of June 2023. Fully completed questionnaires were returned and collected at the end of June 2023.

The data collected were analyzed using Software Package for Social Sciences (SPSS). Descriptive statistic was used to analyse and describe the non-metric data such as respondents' profile in terms of age, education level, profession / job, frequency of kariah praying times at the masjid, the distance of the kariah's residence from the masjid, number of years the kariah patronise the masjid and whether the kariah are from nearby Kampun Pinang Jawa or from other mukims. The data were then transform in the form of tables, frequencies and percentages. On the other hand, metric data that measure the responses provided by the respondents were analyzed using regression analysis to determine the correlational strengths and the relationship among the set of variables investigated in the study.



#### 4.0 Analysis of Findings

In a research, response rate also known as completion rate or return rate, is calculated based on the number of people who answered the questionnaires divided by the number of people in the sample. In this study, the ratio is 55.18 percent, that is, 197 responded out of 357 samples (S) determined from a population (N) of 5,000 (Krejcie and Morgan, 1970). This is considered very good, as a typical response rate can be in the range of 5 percent to 30 percent, depending on how the survey was made and distributed. The following paragraphs describe the demographic profile of the respondents in the study.

**Respondents' Age:** The respondents' aged 56 and above made up the majority of the sample surveyed (68 out of 197, that is, 34.5 percent), then followed by the age group of 36 - 45 (34 or 17.3 percent), 17 and under (31 or 15.7 percent), 46 - 55 (27 or 13.7 percent), 26 - 35 (24 or 12.2 percent), and 18 - 25 (13 or 6.6 percent). See Table 1 for the detail breakdown.

**Table 1: Breakdown of respondents by age**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	17 and under	31	15.7	15.7	15.7
	18 - 25	13	6.6	6.6	22.3
	26 - 35	24	12.2	12.2	34.5
	36 - 45	34	17.3	17.3	51.8
	46 - 55	27	13.7	13.7	65.5
	56 and above	68	34.5	34.5	100.0
	<b>Total</b>	<b>197</b>	<b>100.0</b>	<b>100.0</b>	

**Respondents' Gender:** Obviously, the male kariah represented the majority of the samples surveyed who patronized the masjid. They made up of 80.7 percent (159 of 197) while the female the other 19.3 percent (38 of 197). Table 2 gives the breakdown of the gender.

**Table 2: Breakdown of respondents by gender**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	159	80.7	80.7	80.7
	Female	38	19.3	19.3	100.0
	<b>Total</b>	<b>197</b>	<b>100.0</b>	<b>100.0</b>	

**Respondents' Occupation:** The occupations of the subjects of study were divided into 11 groups as shown in Table 3. The big portion are from the "others group" numbering 77 (39.1 percent). The "pensioner group" followed next with 55 (27.9 percent), then the "entrepreneur" with 18 (9.1 percent), the "general workers" at 14 (7.1 percent). the other groups are all under 10 (less than 5 percent).

**Table 3: Breakdown of respondents by occupation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Medical Officer	6	3.0	3.0	3.0
	Accountant	4	2.0	2.0	5.1
	Engineer	4	2.0	2.0	7.1
	Administrator / Manager	5	2.5	2.5	9.6
	Supervisor	2	1.0	1.0	10.7
	Clerical	6	3.0	3.0	13.7
	Technician	6	3.0	3.0	16.8
	General Worker	14	7.1	7.1	23.9
	Pensioner	55	27.9	27.9	51.8
	Entrepreneur	18	9.1	9.1	60.9
	Others	77	39.1	39.1	100.0
	<b>Total</b>	<b>197</b>	<b>100.0</b>	<b>100.0</b>	



**Kariahs' Status as Resident / Non Resident:** It appears that the non resident kariah made up the majority of the samples surveyed who patronized the masjid. Table 4 indicated that 104 of 197 (52.8 percent) are non resident kariah, while the resident kariah made up the other 47.2 percent (93).

**Table 4: Breakdown of respondents by resident / non resident**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	93	47.2	47.2	47.2
	No	104	52.8	52.8	100.0
	<b>Total</b>	<b>197</b>	<b>100.0</b>	<b>100.0</b>	

**Number of Years Respondents have Congregated at this Masjid:** The distribution of the congregation of the kariah at the masjid shows an uneven situation. As shown in Table 5, the majority of the kariahs who have congregated at the masjid were from the 5 years and more which made up 53.3 percent (105 kariahs), while 21.3 percent (42) from 1 - less than 2 years, 10.7 percent (21) from 2 - less than 3, 8.6 percent (17) from 4 - less than 5, and 6.1 percent from 3 - less than 4.

**Table 5: Breakdown of respondents by number of years they have congregated at this masjid**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 - Less than 2	42	21.3	21.3	21.3
	2 - less than 3	21	10.7	10.7	32.0
	3 - less than 4	12	6.1	6.1	38.1
	4 - less than 5	17	8.6	8.6	46.7
	5 and above	105	53.3	53.3	100.0
	<b>Total</b>	<b>197</b>	<b>100.0</b>	<b>100.0</b>	

**Distance of Respondents' House From the Masjid:** The majority of the respondents' house are located 500 meters or more from the masjid, that is, 72 out of 197 (36.5 percent), while 32 each (16.2 percent) are located less than 100 meters and 101 - 200 meters. Another 26 (13.2 percent) between 201 - 300 meters, 19 (9.6 percent) between 401 - 500 meters, and 16 (8.1 percent) between 301 - 400 meters. See Table 6 for the breakdown.

**Table 6: Breakdown of respondents by the distance from their house to the masjid in meters**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 100 m	32	16.2	16.2	16.2
	101 - 200 m	32	16.2	16.2	32.5
	201 - 300 m	26	13.2	13.2	45.7
	301 - 400 m	16	8.1	8.1	53.8
	401 - 500 m	19	9.6	9.6	63.5
	500 m above	72	36.5	36.5	100.0
	<b>Total</b>	<b>197</b>	<b>100.0</b>	<b>100.0</b>	

**Number of Times Respondents Congregated at the Masjid:** Table 7 gives the breakdown of respondents by number of times they congregated at the masjid. Those who visited the masjid more than five times they congregated at the masjid made up the majority of the respondents, that is, 38.6 percent (76 out of 197). Those who went 1-2 times and 3-4 times numbered 27 each (13.7 percent), 2-3 times - 29 (14.7 percent), and 4-5 times - 38 (19.3 percent).

**Table 7: Breakdown of respondents by number of times they congregated at the Masjid**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 - 2	27	13.7	13.7	13.7
	2 - 3	29	14.7	14.7	28.4
	3 - 4	27	13.7	13.7	42.1
	4 - 5	38	19.3	19.3	61.4
	More than 5 times	76	38.6	38.6	100.0
	<b>Total</b>	<b>197</b>	<b>100.0</b>	<b>100.0</b>	





**Reliability Tests:** Cronbach's alpha coefficient ( ) measures the internal consistency or reliability of a set of survey items. Cronbach's alpha is used to determine whether a collection of items consistently measures the same characteristic. It quantifies the level of agreement on a standardized 0 to 1 scale. In a Cronbach's alpha analysis, a value closer to 1 indicates greater internal consistency, where usually following the rule of thumb is applied to interpret the results:  $< 0.5$  is unacceptable,  $0.5 < < 0.6$  is poor,  $0.6 < < 0.7$  is questionable,  $0.7 < < 0.8$  is acceptable, and everything  $> 0.8$  is good or excellent (Nunnally, 1978; Malhotra, 2004; Pallant, 2007). A score of 0.5 or below means that the questions need to be revised or replaced, and in some cases, that the scale needs to be redesigned. In this study, 60 items were used on the subscale,  $= 0.989$ , and is considered very good. However, values higher than 0.95 are not necessarily good, since they might be an indication of redundancy (Hulin, Netemeyer, and Cudeck, 2001). Refer to Table 8 below for the Cronbach's alpha score of the overall 60 items used in the study.

**Table 8: Reliability Statistics**

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.989	0.989	60

Out of five items for basic needs, the mean score for item four is the highest (mean = 5.416) which indicated that most of the respondents prefer "the imams to be qualified and able to guide the jumaah", followed by "religious program that devote the jummah to Allah SWT" (mean = 5.411) and "professional management of the masjid" (mean = 5.406). Whereby, out of 14 items for programs and activities, most of the respondents stated that they expect "programs / activities that increased religious knowledge" which scored the highest mean (mean = 5.451) and followed by "programs / activities that bring interest in religion studies". For conducive environment, the majority of the respondents stated that the cleanliness of the masjid prayer room is essential (mean = 5.380), followed by cleanliness of ablutions area, showers and toilets (mean = 5.365) and audio system equipment (mean = 5.360).

While, for friendly masjid's concept dimension, the highest mean score is item ten which stated "the masjid committee cultivates a friendly and welcoming culture to everyone, regardless whether they are Muslim or non-Muslim" (mean = 5.350) and followed by "the masjid committee cultivating a culture of good relationship" (mean = 5.309). Mean while, for personality and knowledgeable imam / bilal, it was indicated that the majority of the respondents expected the "Imam / Bilal should have extensive knowledge in the field of religion (Fardhu Ain and Kifayah)" which has the highest mean score (mean = 5.390) and followed by the "Imam / Bilal should play a role model to the congregation and the community at large" (mean = 5.360). Finally, for masjid management professionalism dimension, it was revealed that the respondents expected the masjid management should be confident in the administration of the masjid as a whole (mean = 5.335) and followed by "smart management and able to control emotion" (mean = 5.304) and "respected management" (mean = 5.304). Please refer to Table 9 below for the detailed Cronbach's alpha score and mean score for each items for the six dimensions used in the study that are needed and expected by the respondents when they patronise the masjid.

**Table 9: Reliability Cronbach's Alpha for Items-Total Statistic and Mean Score for Items used in the Study**

1.0	Basic Needs (BN)	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Cronbach's Alpha if Item Deleted	Mean	Std. Dev.	N
BN1	Plan religious programs that devote themselves to Allah SWT.	310.3503	2563.790	0.989	5.4112	1.09194	197
BN2	The atmosphere of the masjid is comfortable, calm and peaceful for worship.	310.3706	2564.132	0.989	5.3909	1.12237	197
BN3	Congregation / parish / local community friendly concept.	310.5787	2563.092	0.989	5.1827	1.21096	197
BN4	Imams are qualified and able to guide.	310.3452	2564.431	0.989	5.4162	1.05914	197
BN5	Professional masjid management.	310.3553	2561.863	0.989	5.4061	1.08212	197
2.0	Programs / Activities (PA)						
PA1	Programs that increase religious knowledge.	310.3096	2560.990	0.989	5.4518	1.01215	197
PA2	Programs that bring interest in	310.335	2563.275	0.989	5.426	0.9693	19



	religious studies.	0			4	9	7
PA3	A program that has an impact to give birth to positive faith and istiqamah.	310.426 4	2562.001	0.989	5.335 0	1.0543 6	19 7

<b>Table 9, continue..</b>							
		Scale Mean if Item Deleted	Scale Variance if Item Deleted	Cronbach's Alpha if Item Deleted	Mean	Std. Dev.	N
PA4	The content structure of the religious programs, the delivery of the content of the lectures, the facilities provided and the program management methods coincide with the conditions of the level of education and understanding of the local community.	310.558 4	2551.37 0	0.989	5.203 0	1.0970 2	19 7
PA5	Fulfilling the motive of one's inner self-satisfaction.	310.736 0	2562.03 2	0.989	5.025 4	1.1131 7	19 7
PA6	Counseling and guidance services.	310.857 9	2558.21 4	0.989	4.903 6	1.1934 5	19 7
PA7	Access to religious advice.	310.522 8	2555.01 6	0.989	5.238 6	1.0827 7	19 7
PA8	Qualified speakers from outside.	310.533 0	2558.40 3	0.989	5.228 4	1.1128 2	19 7
PA9	Locally qualified speakers.	310.467 0	2555.38 3	0.989	5.294 4	1.0175 1	19 7
PA10	Program celebrating various Islamic festivals.	310.492 4	2559.91 4	0.989	5.269 0	1.1174 4	19 7
PA11	Facilitation of wedding ceremony services, Al-Quran khatam ceremony and circumcision / Aqiqah ceremony.	310.634 5	2558.58 0	0.989	5.126 9	1.1905 8	19 7
PA12	Facilities of lecture rooms / halls for guidance classes and seminars / courses.	310.670 1	2550.77 3	0.989	5.091 4	1.1613 6	19 7
PA13	Library room for general reading and reference for Fridays and masjid visitors / guests.	310.700 5	2555.09 9	0.989	5.060 9	1.2021 9	19 7
PA14	An economic program that increases the masjid's income for self-sufficiency as well as the parish's economy.	310.634 5	2557.93 7	0.989	5.126 9	1.1244 7	19 7
<b>3.0</b>	<b>Conducive Environment (CE)</b>						
CE1	A beautiful and large masjid.	310.451 8	2556.89 2	0.989	5.309 6	1.0597 3	19 7
CE2	Cleanliness of the prayer room.	310.380 7	2544.77 8	0.989	5.380 7	1.1258 7	19 7
CE3	Cleanliness of ablutions, showers and toilets.	310.395 9	2543.67 9	0.989	5.365 5	1.1196 0	19 7
CE4	The cheerfulness of the place of worship.	310.411 2	2545.76 4	0.988	5.350 3	1.0322 2	19 7
CE5	The atmosphere of friendliness, harmony and friendship of the congregation / congregation of the masjid.	310.426 4	2546.48 1	0.989	5.335 0	1.0298 8	19 7
CE6	Sufficient electrical load.	310.522 8	2549.31 2	0.989	5.238 6	1.0443 9	19 7



CE7	Air conditioner and fan work well.	310.4213	2550.439	0.989	5.3401	1.03069	197
CE8	The best audio and visual system equipment.	310.4010	2553.037	0.989	5.3604	1.02373	197
CE9	The interior design (interior decoration of the masjid) is beautiful, neat and attractive.	310.6650	2543.469	0.989	5.0964	1.15875	197
CE10	The masjid's beautiful and neat exterior landscape (gazebo, prayer area, trees and flowers).	310.6802	2549.749	0.989	5.0812	1.10818	197
CE11	Atmosphere of esprit de corps, team spirit and sense of belonging.	310.6294	2552.143	0.989	5.1320	1.06562	197
<b>4.0</b>	<b>Friendly Masjid's Concept (FMC)</b>						
FMC 1	The masjid cultivates a culture of good manners.	310.4924	2569.200	0.989	5.2690	1.14451	197
FMC 2	The masjid cultivates a culture of not speaking rudely.	310.5381	2538.036	0.989	5.2234	1.16534	197
FMC 3	The masjid cultivates a culture of emotional control.	310.5127	2541.414	0.989	5.2487	1.11303	197
FMC 4	The masjid cultivates a culture of caring.	310.4721	2546.750	0.989	5.2893	1.07975	197
FMC 5	Cultivating a culture of building good relationships.	310.4518	2541.004	0.989	5.3096	1.11142	197
FMC 6	Cultivating a culture of building effective communication.	310.4619	2543.536	0.988	5.2995	1.05301	197
FMC 7	Cultivating a culture of building good cooperation among congregations / parishes and the local community.	310.4721	2542.557	0.989	5.2893	1.12147	197
FMC 8	A masjid that cultivates a culture of pilgrimage among the congregation / parish and the local community (Usrah).	310.5178	2543.955	0.989	5.2437	1.09336	197

<b>Table 9, continue..</b>							
		Scale Mean if Item Deleted	Scale Variance if Item Deleted	Cronbach's Alpha if Item Deleted	Mean	Std. Dev.	N
FMC 9	The mosque cultivates a friendly and caring culture of the community.	310.4721	2541.781	0.988	5.2893	1.08916	197
FMC 10	The masjid committee cultivates a friendly and welcoming culture to all those of the same religion and those who are not of the same religion.	310.4112	2544.049	0.989	5.3503	1.06146	197
FMC 11	Friendly facilities, eg., provide accommodation and welfare to pilgrims, converts and Muslims who need it.	310.7817	2539.325	0.989	4.9797	1.24523	197
FMC 12	Making friends by forming friendly networks with government departments, other masjids and suraus management committees and NGOs.	310.6701	2542.436	0.989	5.0914	1.14810	197
FMC 13	Practising the concept of masjid's friendly and communityizing the	310.5533	2536.514	0.989	5.2081	1.16160	197





	masjid.						
<b>5.0</b>	<b>Personality and Knowledgeable Imam / Bilal (PKIB)</b>						
PKIB 1	Imam / Bilal who has extensive knowledge in the field of religion (Fardu Ain and Kifayah).	310.3706	2546.081	0.989	5.3909	1.05681	197
PKIB 2	The imam's recitation brings humility during prayer.	310.4569	2544.249	0.989	5.3046	1.08732	197
PKIB 3	Imam / bilal who is a role model for the congregation and the local community.	310.4010	2542.854	0.989	5.3604	1.10058	197
PKIB 4	An imam who understands the diversity of makmum who come to the masjid.	310.4315	2546.624	0.989	5.3299	1.03892	197
PKIB 5	Imam / Bilal who has high morals and integrity.	310.4162	2540.203	0.989	5.3452	1.11238	197
PKIB 6	Sensitive imam / bilal with punctuality management.	310.5279	2542.659	0.989	5.2335	1.14566	197
PKIB 7	Bilal's melodious and interesting call to prayer.	310.5127	2537.455	0.989	5.2487	1.17111	197
PKIB 8	An imam who is easy to like and easy to approach by everyone who comes to the masjid.	310.4213	2544.898	0.989	5.3401	1.11624	197
PKIB 9	Dedicated Imam / Bilal	310.4670	2540.883	0.988	5.2944	1.09013	197
<b>6.0</b>	<b>Masjid Management Professionalism (MMP)</b>						
MMP 1	Efficient and effective management.	310.5178	2538.180	0.989	5.2437	1.14354	197
MMP 2	Knowledgeable management in various fields (leadership, financial management and general office/organizational administration).	310.4975	2541.210	0.988	5.2640	1.07920	197
MMP 3	Careful management.	310.5381	2541.382	0.989	5.2234	1.12071	197
MMP 4	Integrity and transparent management.	310.4924	2540.690	0.988	5.2690	1.09903	197
MMP 5	Respected management.	310.4569	2536.453	0.988	5.3046	1.13777	197
MMP 6	Smart management and able to control emotion.	310.4569	2542.749	0.988	5.3046	1.05397	197
MMP 7	Smart management and can adapt to any situation.	310.4619	2544.536	0.989	5.2995	1.06265	197
MMP 8	Management has confident in administrating the masjid.	310.4264	2543.032	0.989	5.3350	1.08771	197

**Assessment of Constructs Validity:** Factor analysis is typically known as data reduction technique. It is used to statistically identify a reduced number of factors from a larger number of items which are known as the measured variables. For the purpose of this study, Exploratory Factor Analysis (EFA) using Principal Component Analysis (PCA) was performed to measure the constructs validity which indicated that KMO score of 0.944, above the threshold point of 0.50 and significant Bartlett's test of sphericity at 0.00 level, suggesting sample adequacy and overall construct validity. Kaiser (1974) suggested that KMO value of 0.50 as barely accepted, value between 0.70 - 0.80 as acceptable, and value above 0.90 as superb. While p-value < 0.50 indicates the data is suitable for factor analysis. Employing Principal Component Analysis and varimax rotation solution, the result shows that the 60 items were extracted and structured into six components with 79.55 % total variance explained. Hence, all 60 items are significant and valid to measure the intended constructs (basic needs, programs / activities, conducive environment, masjid's



friendly concept, personality and knowledgeable imam / bilal and masjid management professionalism). Please refer to Table 10 and Table 11 below.

**Table 10: KMO and Bartlett's Test**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	0.944
Bartlett's Test of Sphericity	Approx. Chi-Square
	17852.166
	df
	1770
	Sig.
	0.000

**Table 11: Total Variance Explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	36.707	61.178	61.178	36.707	61.178	61.178	15.240	25.399	25.399
2	4.361	7.269	68.447	4.361	7.269	68.447	11.983	19.971	45.370
3	2.654	4.423	72.870	2.654	4.423	72.870	10.050	16.749	62.120
4	1.669	2.782	75.652	1.669	2.782	75.652	5.644	9.407	71.527
5	1.224	2.039	77.691	1.224	2.039	77.691	3.508	5.847	77.374
6	1.119	1.865	79.557	1.119	1.865	79.557	1.310	2.183	79.557

Extraction Method: Principal Component Analysis.

**Correlation Analysis:** Correlation analysis is a statistical technique that shows and how strongly pairs of variables are related or correlated. It determines whether and to what degree a relationship exists between two or more quantifiable variables. In this study, correlation analysis was performed to determine the net strength of relationship among the set of variables used in the study. Pearson correlation coefficient is used to measure the direction, strength and significance of the relationship among the set of variables. Correlation strength based on Guilford's Law is shown in Table 12 below.

**Table 12: Correlation Strength based on Guilford's Law**

Coefficient range	Strength of relationship
< 0.20	Almost negligible relationship
0.20 - 0.40	Low correlation; definite but small relationship
0.40 - 0.70	Moderate correlation; substantial relationship
0.70 - 0.90	High correlation; marked relationship
> 0.90	Very high; very dependable relationship

Correlation strength based on Guilford's Law and the correlation matrix shown in Table 13 below, revealed that all the set of variables has positive relationship between moderate and high correlation which is significant at the 0.01 level (2-tailed).

**Table 13: Correlations Matrix**

		BN	PA	CE	MFC	PKIB	MMP
Basic Needs (BN)	Pearson Correlation	1	0.681**	0.557**	0.488**	0.606**	0.603**
	Sig. (2-tailed)		0.000	0.000	0.000	0.000	0.000
	N	197	197	197	197	197	197
Program / Activities (PA)	Pearson Correlation	0.681**	1	0.690**	0.672**	0.683**	0.648**
	Sig. (2-tailed)	0.000		0.000	0.000	0.000	0.000
	N	197	197	197	197	197	197
Conducive Environment (CE)	Pearson Correlation	0.557**	0.690**	1	0.869**	0.831**	0.790**
	Sig. (2-tailed)	0.000	0.000		0.000	0.000	0.000
	N	197	197	197	197	197	197
Masjid Friendly Concept (MFC)	Pearson Correlation	0.488**	0.672**	0.869**	1	0.803**	0.807**
	Sig. (2-tailed)	0.000	0.000	0.000		0.000	0.000
	N	197	197	197	197	197	197



Personality & Knowledge Imam / Bilal (PKIB)	Pearson Correlation	0.606**	0.683**	0.831**	0.803**	1	0.921**
	Sig. (2-tailed)	0.000	.000	0.000	0.000		0.000
	N	197	197	197	197	197	197
Masjid Management Professional (MMP)	Pearson Correlation	0.603**	0.648**	0.790**	0.807**	0.921**	1
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	0.000	
	N	197	197	197	197	197	197

\*\* . Correlation is significant at the 0.01 level (2-tailed).

## 5.0 Conclusion, Recommendation and Future Direction

The results of the findings suggested that the basic needs score the highest mean (mean = 5.351), followed by personality and knowledgeable imam / bilal (mean = 5.316), conducive environment (mean = 5.308), masjid management professionalism (mean = 5.280), masjid friendly concept (mean = 5.273) and programs / activities (mean = 5.199). Therefore, it could be summarized that the masjid kariah or jumaah besides fulfilling their basic needs, the other most important factors that they wanted and expected from the masjid management committee are the imam / bilal personality and they must also very knowledgeable on religious matter both fardhu ain and fardhu kifayah; masjid's environment must be conducive; practice friendly culture not only to the kariah / jumaah but as well as to others who are non-Muslim; and the masjid management committee must have confident, respectful and professional in managing the masjid as a whole. Please refer to Table 14 below. When inspecting the respondents basic needs and age, it was revealed that those respondents with the age range of 17 years old and under responded that all the five items under dimension of basic needs were only quite necessary (mean = 4.929) as compared to the other age group (Age range between 18-25; 26-35; 36-45; 46-55; 56 and above) which stated that the basic needs were necessary with mean score of above 5.00. However, when a check by median score using Mann-Whitney U-Test to determine and compare differences between groups, the age group range between 18 to 25, age group range between 26 to 35, and age group range between 36 to 45 indicated that all the five items of basic needs were very necessary with high median score of 6.00 respectively.

This findings suggested that these three age group of respondents would like to see the masjid management to take special attention on the contents and delivery of religious programs and activities that can really devote the jumaah to Allah SWT. Besides that, the atmosphere of the masjids must be comfortable, calm and peaceful for kariah / jumaah to perform their worship / prayers to Allah SWT, and the masjid management committee should be friendly and actively engaged themselves to the local community. Please refer to Table 14A below.

**Table 14: Descriptive Statistics of the Main Variables used in the Study**

Dimensions	N	Minimum	Maximum	Mean	Std. Deviation
Basic Needs (BN)	197	1.00	6.00	5.3614	1.00536
Programs / Activities (PA)	197	1.00	6.00	5.1990	0.90834
Conducive Environment (CE)	197	1.00	6.00	5.3085	0.94435
Friendly Masjid's Concept (FMC)	197	1.00	6.00	5.2735	0.99143
Personality and Knowledgeable Imam / Bilal (PKIB)	197	1.00	6.00	5.3164	0.99049
Masjid Management Professionalism (MMP)	197	1.00	6.00	5.2805	1.03172
Valid N (listwise)	197				

**Table 14A: Compare Means of the Respondents by Age Group**

NewAgeGroup	Mean	N	Std. Deviation	Median
17 and under	4.9290	31	1.10941	5.2000
18-25	5.6308	13	.54065	6.0000
26-35	5.6667	24	.61479	6.0000
36-45	5.6647	34	.66373	6.0000
46-55	5.4231	26	1.34857	6.0000
56 and above	5.2261	69	1.05380	5.4000
Total	5.3614	197	1.00536	5.8000

**Recommendation and Future Direction:** Based on the findings as discussed above, it is recommended that the masjid management committee should pay attention to the personality and the appropriate Islamic religious knowledge of the imam / bilal when they decide to appoint the imam / bilal in the future. The management of the masjid must also be a



role model to the regular jumaah and also to those from other mukims, develop an environment of friendly culture and build good relationship not only to the jumaah but as well as other visitors who are not of the same religion (Islam) as part of dahwah initiative. It is strongly suggested that the masjid management should openly help non-Muslims if they approach them, especially when they show interest to reverse or convert to Islam and also offer special assistance to those new converts in particular (if any); and other individuals who need help. Above all, the masjid conducive environment must not be taken for granted especially on cleanliness because it is an essential part of Islamic faith.

The masjid management team should also provide additional welfare services not only to the kariah / jumaah but also the public or local community at large. Hence, it is recommended that the Masjid Management Committee should approach the parish / kariah / community by providing the following services:

1. The practice of visiting kariahs / parishes who are not healthy by bringing fruit;
2. The practice of visiting the family of deceased kariah by giving donations;
3. Providing imam / bilal services to lead tahlil at the home of the deceased family;
4. Providing welfare donations, such as rice and other necessities to poor kariahs.

The results of this current study is expected to provide an insight to the government agencies concerned to rethink their approach on how masjids in Sarawak should be organized and managed in general. In summary, cautions should be recognized that this study is only a case study on one particular masjid in Kuching City, Sarawak. Therefore, subsequent further research is highly recommended in the future to cover all masjids in Sarawak to establish the causal-effects relationship of the six dimensions (refer Table 14 above) as proposed in this current study, in particular on the reasons why the jumaah patronise at certain masjids and not others especially among the young people and the professionals / scholars. This current study shows that these two groups of kariah / jumaah form the majority who did not frequently patronise the masjid. Please refer to Tables 15 and 16.

**Table 15: Crosstabulation between Age Group and Frequency of Praying at the Masjid**

				Frequency					
				1-2 times	2-3 times	3-4 times	4-5 times	Unsure	Total
NewAgeGroup	17 under	and	Count	8	3	4	2	14	31
			% of Total	4.1%	1.5%	2.0%	1.0%	7.1%	15.7%
	18-25		Count	2	2	3	1	5	13
			% of Total	1.0%	1.0%	1.5%	0.5%	2.5%	6.6%
	26-35		Count	5	3	2	3	11	24
			% of Total	2.5%	1.5%	1.0%	1.5%	5.6%	12.2%
	36-45		Count	3	8	5	5	13	34
			% of Total	1.5%	4.1%	2.5%	2.5%	6.6%	17.3%
	46-55		Count	2	6	2	7	9	26
			% of Total	1.0%	3.0%	1.0%	3.6%	4.6%	13.2%
	56 above	and	Count	7	7	11	20	24	69
			% of Total	3.6%	3.6%	5.6%	10.2%	12.2%	35.0%
Total			Count	27	29	27	38	76	197
			% of Total	13.7%	14.7%	13.7%	19.3%	38.6%	100.0%

**Table 16: Crosstabulation between Occupation and Frequency of Praying at the Masjid**

			Frequency					Total
			1-2 times	2-3 times	3-4 times	4-5 times	Unsure	
Occupation	Medical Officer	Count	0	0	1	0	5	6
		% of Total	0.0%	0.0%	0.5%	0.0%	2.5%	3.0%
	Accountant	Count	0	1	1	2	0	4
		% of Total	0.0%	0.5%	0.5%	1.0%	0.0%	2.0%
	Engineer	Count	1	0	0	1	2	4
		% of Total	0.5%	0.0%	0.0%	0.5%	1.0%	2.0%
	Administrator Manager	Count	1	1	2	1	0	5
		% of Total	0.5%	0.5%	1.0%	0.5%	0.0%	2.5%
	Supervisor	Count	0	0	1	0	1	2
		% of Total	0.0%	0.0%	0.5%	0.0%	0.5%	1.0%



	% of Total	0.0%	0.0%	0.5%	0.0%	0.5%	1.0%
Clerical	Count	1	2	1	0	2	6
	% of Total	0.5%	1.0%	0.5%	0.0%	1.0%	3.0%
Technician	Count	0	1	1	2	2	6
	% of Total	0.0%	0.5%	0.5%	1.0%	1.0%	3.0%
General Worker	Count	2	3	2	4	3	14
	% of Total	1.0%	1.5%	1.0%	2.0%	1.5%	7.1%
Pensioner	Count	3	5	8	20	19	55
	% of Total	1.5%	2.5%	4.1%	10.2%	9.6%	27.9%
Entrepreneur	Count	1	5	3	3	6	18
	% of Total	0.5%	2.5%	1.5%	1.5%	3.0%	9.1%
Others	Count	18	11	7	5	36	77
	% of Total	9.1%	5.6%	3.6%	2.5%	18.3%	39.1%
Total	Count	27	29	27	38	76	197
	% of Total	13.7%	14.7%	13.7%	19.3%	38.6%	100.0%

## 6.0 Acknowledgement

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