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The Governance Practices of Mosques: A Study of Public Perception in Selangor

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ABSTRACT

Mosques do not only serve as a place of worship for Muslims, but also function as a community institution that is seen to be able to unite Muslims and helps in the development of the Muslim economy. To ensure that a mosque is utilized effectively by the parishioners, members of the management committee, consisting of able individuals in the community, are given the responsibility of governing the mosque efficiently. Therefore, this study aims to identify the perception of parishioners towards the governance of their respective mosques/suraus by the entrusted members of the mosques/suraus management committee. The perception of parishioners is measured by these four aspects which include the administration, financial, activities and facilities management in a mosque. Data collection for this study is done via distribution of questionnaires to 551 respondents at 9 districts. The respondents are required to answer the questionnaire based on the governance of their own respective mosques/suraus. The results obtained show that the parishioners are satisfied with the governance of their mosques/suraus which fulfill all four aspects studied in measuring the effectiveness of the governance of their respective mosques by their own governing committee. Besides, it is suggested that improvements should be made in the management of facilities provided in mosque for the convenience and comfort of parishioners which consequently, will encourage Muslim youths to perform congregational prayers in the mosques/suraus regularly. As a whole, the governance of mosques/suraus can be done properly if the members of the management committee give their full dedication and commitment in governing these mosques/suraus.

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INTRODUCTION

Linguistically, the word "masjid" in Malay, is derived from the Arabic word "sajada" which means the act of prostration. The addition of the prefix "mim", refers to the place where Muslims prostrates and worship God (Allah S.W.T). According to Muhd. Fadli Ismail (2003), the word "masjid" is mentioned 28 times in the Quran, excluding repetition of the words "masjidun" (20 times), "masaajida" (6 times) and "masjidan" (2 times). The mosque is the first institutional and administrative center built by the Prophet Mohamed S.A.W. in Madinah after the Hijrah. The mosque is seen to function as the administrative and development center for Muslims during the early days of Islam (Rohana & Sri Hartini 2012, Mohd Noor *et al*. 2008 & Rahmani 2006) until the era of the great Islamic civilization (Saini, 2011). Thus, Muslims are accounted to actively utilize mosques. This is further justified in Surah At-Tauba verse 18:

"Those who inhabit and prosper the houses of Allah (mosques) are the ones who believe in Allah and the Day of Judgement. They are the ones who perform regular prayers, give charity, and fear none (at all) except Allah. These are the ones who are expected to be among the people who receive holy guidance."

Besides being the place of worship during the time of Prophet Muhammad S.A.W., the function of the mosque was expanded and turned into a congregation area, Syariah court, study center, libraries, literary center (poetry recitals), administrative center, delegation center, discussion area regarding issues involving economic affairs and trade, treasury office, dormitories and lodge for travelers, tactical discussion area, military barracks and recovery center (Rohana & Sri Hartini 2012, 2010 and Utaberta Zakaryya *et al*. 2010). Therefore,

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mosques do not only function as a place of worship, but also serve as a knowledge and education center, a community center, administration and governance centers, a human development center, the Islamic state parliament, the state's information source, and the basis of Muslim solidarity as guided by the Quran and Sunnah (2003 & Nurul Huda Abdullah *et al*., 2011). The vast and various functions of the mosques are not only evidenced by past Islamic history but it is also proved by Rahmani (2006). In his study, the scholar stated that the mosques in Afghanistan have become a major center for the Afghans, fulfilling social functions such as becoming education centers, central decision-making and public administration centers. Now, the functions of the mosque are divided into three areas, namely the activities of worship, education or propaganda as well as social and community activities (Abdul Rahman *et al*, 2009). In Malaysia, the mosque is divided into six (6) categories: 1) the National Mosque, 2) State Mosque, 3) Masjid Jamek, 4) Institutional Mosque, 5) Parish Mosque and 6) Suraus used specifically for Friday prayers. This division of mosques aims to facilitate the focusing operations of the mosques besides increasing the effectiveness of the utilization of the mosques (Ajmain @ Jimaain, 2008). The main mosque in every state falls under the category of the 'State Mosque, the District Mosque are a category that includes the main mosque at the district level and the "Parish Mosque" category includes mosque built to sustain the Muslim population in an area. One of the main features that are present in all mosques categories stated is that all mosques can be used to facilitate Friday prayers. This differs to the feature of certain suraus that only functions as a place to perform Friday prayers and suraus that only opens for Friday prayers according to specific needs and conditions (Ahmad 2005).

Governance:

The term "governance" refers to the activity of running the economic power, political and administrative authority to manage a country's affairs at all levels. It comprises the mechanisms, processes and institutions, through which the citizens and groups articulate their interests, exercise their rights their laws, meet their obligations and mediate their differences (UNDP, 1997). Moreover, Kemp & Parto (2005) describes governance as a guideline for an individual should act or the type of interactions (discussion, negotiation, self-regulatory and authoritative selection). There are some key elements in determining whether the governance can be called as a good and effective governance (Sharifah Hayati *et al*. 2008). According to Qudrat (2009), good governance is the process and structure that drives the political and socio-economic relations in a country and there are nine indicators of governance that contributes in the establishment of good governance management. The indicators are listed as follow:

a) Participation: all men and women have the right to speak out while making decisions
b) Role of Legislation (Rule of Law): a framework laws are enforced fairly and equitably.
c) Transparency: symbolizes the processes, institutions and information that are directly accessible to those concerned
d) Responsive / Quick-wit (Responsiveness): institutions and processes to serve the stakeholders concerned
e) Consensus (Consensus Orientation): create broad agreement through mediation between different stakeholders
f) Equality: all men and women have opportunities to improve or maintain their well-being
g) Effectiveness and Efficiency: processes and institutions produce results that meet the needs while making the best use of resources
h) Accountability: decision-makers in the government, private sectors and civil society organizations are accountable to the public, as well as to the institutional stakeholders.
i) Strategic Vision: Leaders and the public have a long-term perspective on good governance and human development, along with the necessary insights for the country's development.

However, 'Islamic governance' refers to the Islamic law or sharia substrate according to the Quran, Sunnah and ijtihad (researches) of Muslim scholars that covers all aspects of administration and governance such as political, administrative, financial, economic, social, community and so on (Baharuddin 2013). In a research conducted by Bouzenita (2012), the principles of good Islamic governance are adopted and practiced by Muslim scholar al-Awza'i through political action shown to reflect the Sunnah of Prophet Muhammad or his companions and the scholars of Islam hadith after them. Baharuddin (2013) further elaborates that the concept of governance that was brought by Islam also emphasizes on the concept of justice that guarantees the right of people in a leadership and management, including having a just leader in order to ensure justice is actually achieved and fairness in this sense, refers to equality, appointment of individuals according to qualification and does not prioritize certain community groups without fair and proper consideration.

Based on the study conducted by Suhana & Masitah (2009), they found that the Kelantan state government practices Islamic values and laws and implements the basic concept of the construction of the city government borne during the days of Prophet Muhammad, the caliphs and the great Islamic civilization. These values include aspects such as management development, human development, economic development and physical development. This concept is used for the urban development of

Kota Bharu where the state government aspires to turn the city into Islamic City which is based on the 5K principles that includes scientific, compliance, welfare, hygiene and well-being programs. The 5K principles are implemented by the Municipal Council of the City of Kota Bharu-Islam (MPKB-BRI). This is also supported by Mohd Yusoff *et al*. (2001). A group of professionals from Kelantan provides definitions of governance based on the principles and values contained in the Quran, Hadith and scholars. Based on the explanations given regarding the concepts and principles of governance above, we can identify some of the issues that are important in regulating organizations during the early stages which depends on the management and employees of an organization or institution. This is because governance is also linked with the manager or leader regarding the ethical behavior while holding position of power or trust and must bring an impact on the quality of life of stakeholders (Suhana & Suraiya 2009). Without capable management officials, it is impossible for governance processes within an organization to run smoothly.

Mosque Management:

From a legal perspective, the management of the mosque is under the jurisdiction of the state government through the Islamic Religious Council (MAIN) as provided by the Constitution. In terms of managing and administering, the mosque should have an element of efficiency and fulfill the current needs, especially, in providing an efficient service to the public. Azree Ahmad (2005) explains that the officers on duty at the State Mosque and District consists of officials appointed from the Department/State Islamic Council while Officers of the Parish Mosque consists of able individuals among the public that are given a consolation fee for their service according to their respective states. The mosque management committee plays a vital role in restoring the function and role of mosques as required by Shariah and making the mosque as a Muslim center, a center for the dissemination of knowledge and information center besides acting as a catalyst for the global advancement of Muslims and in the Hereafter (Hussin *et al*. 2014). Therefore, this studies attempts to identify the perception of the parishioners towards the system of governance practices implemented by members of the management committee which includes four things: administration, financial, activities, and facilities managements of mosques/suraus around them.

Administrative Management of Mosques:

To ensure good management, the mosque organization is headed by the chairman and members of the committee. Joni Tamkin *et al* (2011) describes the three methods of appointing committee members of mosques that varies according to the particular state which are 1) selection based on general meeting of parishioners, 2) appointment by MAIS and the parishioners and 3) appointment by MAIS. Joni Tamkin *et al*. (2011) explains that the three key posts which play an important role in the administration of the mosque are of that the chairman, secretary and treasurer. All affairs including property and funds of the mosque are under their management. In addition, the committee is responsible in organizing various forms of activities ranging from religious activities, such as creating social and economic cooperation, providing shops, accommodation for rent and so on. All these activities will create social and human capital in the area and inadvertently, contributes towards the glory of Islamic civilization. Mohd Noor *et al*. (2008) observations show that the attitude of the leaders or committee members who have a shared commitment in contributing towards community success factors of the Masjid Al-Ekhwan in Adela clusters of Kota Tinggi, Johor in order to obtain some success in competitions participated.

Financial Management of Mosque:

Hussin *et al* (2014) explains that among the other responsibilities of the mosque committee members appointed in addition to administer the mosque in managing the property and funds of the mosque. The Committee is authorized by the Majlis Agama Islam Negeri (MAIN) to provide charitable money collection, the maintenance of mosques, managing waqaf land, cemeteries and special property with the permission of the Council (Mohd Yahya *et al*. 2012). According to Maliah (2007), the source of funds received by the mosque is divided into two, namely from the state government and public donations either from private companies or private individuals. Most of the State and District Mosques get a grant allocation directly from MAIN (Joni Tamkin *et al*., 2011). Two important aspects that should be taken care of by the management committee as described by Asharaf *et al*. (2009) on the financial and economic aspects of the mosque regarding the method of obtaining funds and expenditure of funds disbursement procedures for use. Institutional mosque continuous sourcing of funds from donations and alms as they are responsible for managing the needs of Muslims, both living and dead, as well as activities such as religious lectures, important Islamic celebrations, funeral and cemeteries. Usually, donations and alms are given after Friday prayers (Joni Tamkin *et al*., 2011).

Good financial management in mosques as described by Jaafar Ahmad (2001) is using the funds to buy physical assets for mosque that can provide rental returns and brings a higher profitable investment much higher and avoid any frozen funds in the form of bank deposits. The findings of Siti Alawiah *et al*. (2008) on the accountability of 12 state mosques in the peninsula, they found out that the states mosques have good internal controls systems in receiving income (proceeds) by locking

the safe, opening of safes in the presence of at least two staff members and immediate counting citations (promptly).

Management Activities of Mosque:

Most mosques in Malaysia have a monthly program of similar such as religious prayers, celebration of Mawlid, general meetings, teamwork, significant Islamic days as Mawlid, the first of Muharram, Eid-ul Adha, and so on (Hasan 2008). Saini (2011) discovers that there are little involvement of youths in the village mosque of Tobobon and they only participated in religious activities such as Friday Prayers, Tarawih prayers, Eid prayers whereas the participation of youths in social activities which includes *gotong royong*, religious classes, and the Mawlid celebration are at an average and low rate, respectively. This is due to the time factor and the interest of young people towards it. Mohd Noor *et al*. (2008) explains the diversity of the programs implemented in the mosque will be able to eliminate the general perception of the society that the mosque only serves as a place of worship and take the effort to return the original function of the mosque to its functions during the time of Prophet Muhammad. It is proposed by Utaberta (2010) for popular activities among youths, children and adults to be organized in order to attract and cultivate a love towards mosques. The interaction between adults and children can also help to inculcate a strong bond of fellowship and love.

Facility Management Mosque:

Mosque facilities include infrastructures that facilitate the activities, implementation, and so on to the congregation utilizing the mosque. Reviews from Yuseri *et al*. (2008) found that all the mosques visited have audio-visual facilities but the mosque officials are lacking in skills to handle equipment such as recorders, video cameras and editing. However, the problem was solved by obtaining external expertise to operate the equipment. As described by Yusmini and Mohd Anwarulhaq (2004), the Islamic Religious Council of Singapore (MUIS), for example, has developed an advanced infrastructure that is expanded to mosques and has their own e-mail that is connected directly to MUIS that helps to facilitate administrative work and provide a medium for the public to interact directly with the mosque (Razak, 2002).

Utaberta *et al*. (2010) identify several problems faced by mosque in Malaysia that involves identity and design problems of the mosque, positions and location of the mosque, specialization and space planning, assembly and users such as the disabled, events that attract teens and children, the safety measures and mosque area, and economics and management. Utaberta *et al*. (2010) also offer a number of solutions based on the traditions of the Prophet Muhammad S.A.W. as the construction of mosques require appropriate architectural language to attract and invite people to visit. Furthermore, the building of mosques should prioritize in the avoidance of wastage on decorations that do not have a special function and encourage placement of adornments in moderation in the construction of mosques. The building plan must be compatible with the requirements such as building of efficient spaces for ablution as suggested by Mohd Azlan & Kamarul (2008) where the construction is in line with the times and convenience the Muslim population. In addition, the mosque also need to be in the center of public places, located in the heart of the city, not isolated and close to residential and settlement areas in the district in order to promote the use of mosques in daily activities, including spiritual and community engagements that is needed in this age and time as to show the main functions of mosques in the Islamic urbanization development (Utaberta *et al*. 2010, Suhana and Marsitah 2009). Similarly, several areas or spaces in the vicinity of mosques that are appropriate for the construction of medium-sized shops that are rented to traders who are interested in doing business in the vicinity of the mosque besides building a treatment clinic for women and children. A special room for the deceased should also be provided in mosques and is designed to be built near the ablution space so that the parishioners will feel remorse and remembrance of the dead while being in the area near the room (Utaberta *et al*. 2010).

Research Methodology:

The questionnaire is the form of research instrument used in obtaining information on the views or perceptions of parishioners towards the governance of parish mosques/suraus. Respondents selected for this study consists of the state's Muslim population who are 20 years old and above and a member of the mosques/suraus. A total of 551 questionnaires were distributed to the parishioners in nine districts of Hulu Selangor, Sabak Bernam, Kuala Selangor, Klang, Petaling, Gombak, Hulu Langat, Kuala Langat and Sepang involving 22 mosques/suraus across the state.

Research Outcome:

Table 1 shows the total number of respondents of 551 respondents from each district. Figure 1 describes that each area has an average percentage of 11% of respondents which a total of 60 to 63 respondents except for the Petaling district that has an average percentage of 12% which consisted of 64 respondents.

As shown in Table 2, the samples taken shows that 76 percent out of the 551 respondents are male, and 24 percent of the respondents are female. The majority are made up of 174 respondents aged 21 to 30 years, while another 125 respondents are aged between 31 years to 40 years. There are 48 respondents aged over 61 years. The respondents are

categorized into three main employment sectors whereby 35 percent of the respondents are civil servants, 24 percent are employees in the private sector, 19.6 percent are self-employed and 12 percent are students. In terms of education level, 150 respondents are SPM / O-Level / Certificate holders, 128 respondents are bachelor's degree holders and 93 respondents have diploma qualifications.

As shown in Figure 2, 45 percent of respondents are members of the parish who attend general meetings at the mosques /suraus, while 55% of the respondents have never attend the general meetings held at the mosques/ suraus. Similarly, in Figure 3, the number of parish members that often participates the activities conducted at the mosque is 27 percent, while the remaining 65 percent and 8 percent of the respondents respectively, occasionally and rarely participate in activities conducted. The analysis of the findings shows the perception and response of respondents towards the governance and financing of mosques/ suraus in Selangor and the average (mean) has been implemented for each item and set questions.

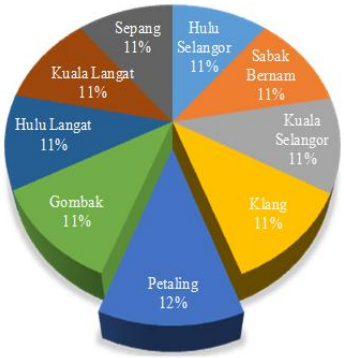


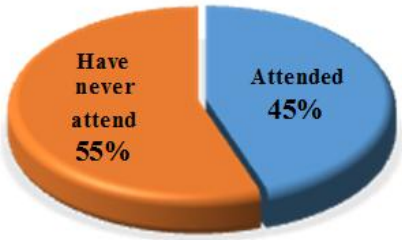
Table 1: Average Percentage of Each District.

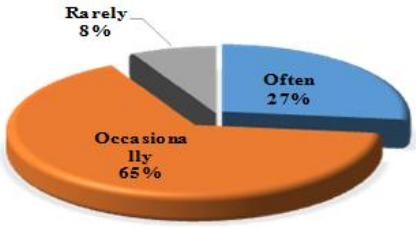
Table 1: Total District.

District	Total Respondent
Hulu Selangor	60
Sabak Bernam	62
Kuala Selangor	60
Klang	62
Petaling	64
Gombak	63
Hulu Langat	60
Kuala Langat	60
Sepang	60
Total	551

Table 2:

No	Variables		Frequency	Percentage (%)
1	Gender	Male	419	76
		Female	132	24
2	Age Range	21 - 30 year old	174	32
		31 - 40 year old	125	23
		41 - 50 year old	124	22
		51 - 60 year old	80	14
		More than 61 year old	48	9
4	Working Sectors	Government bodies	196	35.6
		Private entities	131	23.8
		Housewife	21	3.8
		Self-Employment	108	19.6
		Student	64	11.6
		Miscellaneous	31	5.6
5	Education Background	PMR/SRP	58	10.5
		SPM/O-Level/Certificate	150	27.2
		STPM	48	8.7
		Diploma	93	16.9
		Bachelor Degree	128	23.2
		Master Degree	39	7.1
		PhD	11	2.0
		Professional	2	.4
		Miscellaneous	22	4.0





Mosque Governance (Management of Administration):

Table 3: Average mean value of parishioner feedback towards the Mosque Governance (Management of Administration).

No.	Variables affecting Mosque /Suraus (Management of Administration)	Average
1.	Mosque/surau has sufficient committee members based on their necessity.	3.25
2.	Candidacy for mosque/surau committee members are open to all parishioners.	3.27
3.	Committee member elections are carried out during the Annual General Meeting.	3.23
4.	Mosque/surau have committee members who are committed in carrying out their work and responsibilities.	3.18
5.	Committee members of mosque/surau are open to criticisms and views in carrying out their work and responsibilities.	3.15
6.	Mosque/surau committee members execute activities as planned.	3.21
7.	I am satisfied with the performance of the existing committee members.	3.12
8.	The mosque/surau Annual General meeting is carried out efficiently and is well structured.	3.21
9.	The quality of the Imam's reading in this mosque/surau is very good.	3.27
10.	Information regarding the mosque/surau committee structure is displayed.	3.25
11.	Elected committee members meet the specific requirements to hold the post.	3.17
12.	Mosque/surau committee members should be appointed by MAIS.	2.99
OVERALL AVERAGE		3.19

The findings on the overall average of respondents in Table 3 regarding the respondent's feedback to the governance of the mosques/Friday prayers suraus (Administration) is 3.19. This shows that respondents have agreed that the administration of the mosque has been executed by members of the management committee of the mosque administration, particularly regarding question 1 to question 11. However, there is one question that has an average value of 2.00 to 2.99 that is the question 12. It shows that simple average because respondents do not agree to the mosque committee being appointed permanently by the MAIS. This situation can be overcome by appointing mosque officers regularly in mosques/suraus that may seem modest in governance and may need help and guidance of the officer appointed by the MAIS for administrative and financial management of the mosque. While the mosque/suraus appoints a management committee that is composed of members of the local congregation to hold office must be given the opportunity to continue to serve in the management of the mosque for having the confidence of the parishioners themselves. Overall, the analysis shows a healthy level of feedback from the parishioners to the administrative management of the mosque/suraus.

Mosque Governance (Financial Management):

Table 4: Average mean value of parishioner feedback towards the Mosque Governance (Management of Finance).

No.	Variables affecting Mosque/surau governance (Financial management)	Average
1.	The authorities of the mosque/surau always make sure to prepare donation boxes on every occasion where a program is organized by the respective mosque/surau.	3.29
2.	I believe that the funds accepted by the mosque/surau is put to good use by the Committee members..	3.31
3.	I am satisfied with the financial statement presented during the Annual General Meeting of the mosque/surau.	3.22
4.	I am under the impression that the funds used by mosque/surau to make the said mosque lively are not a waste.	3.32
5.	The annual financial report is displayed publically for all to see on the bulletin board, yearly, by the authorities of the mosque/surau.	3.21
OVERALL AVERAGE		3.27

The overall average shown in the table 4 on the feedback of respondents towards the governance of the mosque for the financial management undertaken by the mosque committee members has exceeded the mean value of 3.00. This shows that 3.27 of respondents agreed that financial management has been implemented well in mosques based on these five questions. Overall, the parishioners are satisfied with the financial management of the sample mosques/suraus in the nine investigated districts.

Mosque Governance (Management of Activities):

Table 5: Average mean value of parishioner feedback towards the Mosque Governance (Management of Activities).

No.	Variables affecting Mosque/surau governance (Management of Activities)	Average
1.	Authorities of the mosque/surau make timely schedule of activities. (e.g.: maghrib lectures, talks, recitation of the Quran, gotong-royong).	3.31
2.	Activities organized by the mosque/surau authorities are well-received by non-parishioners.	3.19
3.	Parishioners obtained benefits from activities organized by the mosque/surau authorities.	3.29
4.	Activities organized by the mosque/surau authorities are age-appropriate.	3.26
5.	I know that the speaker invited by the mosque/surau authorities is an authorized speaker.	3.35
6.	The lectures/speeches delivered are not criticizing any political party.	3.21
7.	Notifications regarding activities and programs organized by the mosque/surau to the parishioners earlier.	3.24
8.	Notifications regarding activities/programs organized by the mosque/surau must be spread via appropriate mediums (notice board, radio announcements, websites).	3.23
OVERALL AVERAGE		3.26

The overall average for the questions related to the management of the activities carried out by members of the management committee of the mosques/suraus in Table 5 has a mean value of 3.26. However, since the second question garnered an average mean value of 3.19 points, the mosque management committee can take the initiative to organize collaborative activities between mosques/suraus in the local area to add to the celebration of the parish's activities outside the mosques/suraus. Overall, the parishioners have responded well to the management of activities in the mosques/suraus of all parishes, covering nine districts in Selangor.

Mosque Governance (Facilities Management):

Table 6: Average mean value of parishioner feedback towards the Mosque Governance (Management of Facilities).

No.	Variables affecting Mosque/surau governance (Management of facilities)	Average
1.	The mosque/surau provide basic and comfortable facilities for worshipping purposes.	3.48
2.	The location of the mosque/surau is strategic.	3.37
3.	Praying space provided is comfortable.	3.38
4.	Parking space provided is adequate.	3.14
5.	Ablution space provided is adequate and comfortable.	3.28
6.	Toilets and washrooms provided are clean and comfortable.	3.20
7.	The mosque/surau provides business spaces for parishioners who wants to open up businesses	2.97
8.	The mosque/surau provides other facilities (i.e: halls, library/reading corner, playground) for the convenience of the parishioners.	3.04
9.	Fans and/or air-conditioners in the mosque/surau are adequate.	3.15
10.	Fans and/or air-conditioners in the mosque/surau are well-maintained.	3.16
11.	Lighting/Lamps in the mosque/surau are adequate.	3.27
12.	Lighting/Lamps in the mosque/surau are well-maintained.	3.25
13.	The separator between the praying space for males and females is appropriate.	3.27
14.	The carpeting in the mosque/surau is well-maintained.	3.27
15.	The mosque/surau environment is clean and well-kept.	3.25
16.	Rubbish bins provided at the mosque/surau are adequate.	3.12
17.	The mosque/surau provides facilities for the disabled.	3.05
18.	The mosque/surau prepares adequate numbers of shoe racks.	2.93
	OVERALL AVERAGE	3.19

The overall average of the respondents' feedback to the Facility Management by the mosque management committee is 3.19 shown in the table 6. However, questions 7 and 18 gave an average value that placed between 2.00 to 2.99. To resolve the situation in question 7, the management of the mosque should discuss with the relevant MAIS/JAIS/PAID authorities to provide space to encourage parishioners to engage in trade which could indirectly contribute to the economy of the mosque/surau. As for addressing the lack of facilities at the mosque, in question 18, mosque management should monitor the attendance of the congregation to make sure adjustments are made to prepare adequate shoe racks which will then indirectly overcome the issue of missing shoes. Furthermore, as for questions 8 and 17, which garnered the average values of 3.04 and 3.05 respectively, it is expected that the mosque management can improve the facilities at the mosque to provide infrastructure such as halls, a library, a reading room and a playground to transform the specific function of the mosques into that of a one-stop center that is not focused on the prayer alone but extends to the various functions that can attract the parishioners to spend more time praying at the mosque. The management should also be sensitive mosques towards the provision of facilities for the disabled so that they too can perform their rites of worship smoothly. Overall, the parishioners are of the same thought that though the mosque management committee has provided facilities to be used by the congregation, it still needs to be improved in some cases.

Average mean value of parishioner feedback towards the mosques/suraus governance in nine districts

Table 7: Average Mean Value of Each Districts.

District	Administration Management	Finance Management	Activities Management	Facilities Management	Total Average
Petaling	3.22	3.35	3.32	3.16	3.27
Gombak	3.17	3.15	3.10	3.06	3.12
Hulu Langat	3.24	3.35	3.45	3.35	3.35
Kuala Langat	3.18	3.17	3.21	3.15	3.18
Sepang	3.10	3.17	3.12	3.14	3.13
Kuala Selangor	3.14	3.25	3.24	3.15	3.20
Sabak Bernam	3.33	3.42	3.39	3.30	3.36
Klang	3.17	3.28	3.25	3.13	3.21
Hulu Selangor	3.17	3.29	3.25	3.28	3.25

Table 8: Overall summary/outcome of the average mean value of mosques/suraus governance in nine districts.

No	Item	Average	Status/Outcome
1.	Administration Management	3.19	Good
2.	Finance Management	3.27	Good
3.	Activities Management	3.26	Good
4.	Facilities Management	3.19	Good

Table 7 shows the average of governance for each part representing administrative management, financial management, and facility management activities in each area. The results shows that each of the four parts has an average value of 3.00 to 4.00 for every local findings which proves that the parishioners gave good feedback and were satisfied with the governance and financial management of the mosques/suraus in their local area. This conclusion is supported by the overall average findings on the governance of the mosques/suraus in the state as portrayed in Table 8, which shows that the level of governance is at a good level with the average mean values of 3.00 to 4.00.

Conclusion and Recommendations:

The authorities of the mosques/suraus are advised to place priority on mosques/suraus infrastructure such as by adding prayer coves and space to the congregation area so that there is additional space in any case of space insufficiencies during prayer sessions. These additions include a comfortable space for relaxation for visitors who come from far away or *Tablighi*, who always make the mosque as a place to rest in their missionary efforts. Moreover, the addition of essential facilities to any particular mosque, specifically toilet facilities for visitors is very important, in addition to maintaining the cleanliness of the toilets. Other important facilities include fans or air conditioning, if able mosques can provide such to ensure the guests are comfortable while praying. The facility for the disabled is also a pressing need at the moment to enable these groups to come together in prayer at a mosques/suraus. The mosque is also expected to increase youth programs to attract young people to the mosque. To enliven the activities at the mosque, the mosque is proposed to hold joint activities with a mosque from other parishes or working together with MAIS. With MAIS at the lead and the delegation of work between mosques/suraus committee members more activities can be planned and executed.

Overall, the study found that perceptions and satisfaction levels of parishioners towards the governance of a mosques/suraus which is staffed by members of the management committee of the said mosques/suraus in their area is at a good level. It is hoped that members of the management committee intensifies its efforts to provide the relevant commitment and sincerity to work for God in the governance of His holy place, all the while making sure that the governance in its every nature is in accordance with the arrangement in mosques from that of the days of the holy prophet Muhammad S.A.W.

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