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COMMUNITY EVALUATION OF MOSQUE FACILITIES IMPACTING CONGREGATIONAL PRAYER ATTENDANCE AND IMPLEMENTATION IN MOSQUES IN KELANTAN

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Abstract:

Infrastructure is a fundamental service and facility needed for every aspect of development and progress. This includes the mosque's facilities such as prayer spaces, both inside and outside the mosque, cleanliness, and other factors that are crucial for the community to perform congregational prayers in the mosques. However, studies related to mosque infrastructure have received insufficient attention. Therefore, this study aims to assess the level of mosque infrastructure based on the assessment of mosque congregants and the influence of mosque infrastructure on the attendance and implementation of congregational prayers in mosques in the state of Kelantan. A total of 618 data were obtained from mosque congregants in Kelantan, which were analyzed using SPSS and SmartPLS 3.0 software. The study findings indicate that a) the community's assessment of mosque infrastructure is high (M=6.12 to 6.38; SD: 0.940 to 1.113), and b) there is a positive and significant influence of mosque infrastructure on the implementation of congregational prayers in mosques (ß=.711, t=20.974, p<0.01, f2=0.122). Based on the IPMA analysis in PLS, religious activity facilities and equipment are the most important factors of mosque infrastructure that influence the attendance and implementation of congregational prayers in mosques, followed by cleanliness, cheerfulness, and safety of mosque facilities, visitor-friendly mosque facilities, and efficient mosque staff management. These findings demonstrate that all these elements of mosque infrastructure influence the congregants' attendance for performing congregational prayers in mosques in the state of Kelantan. It is recommended

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that mosque management and relevant authorities prioritize these aspects to encourage more congregants to attend mosques in Kelantan.

Keywords:

Mosque Infrastructure, Religious Activity Facilities, Visitor-Friendly Facilities, Infrastructure Management, Cleanliness, Cheerfulness, And Safety Of The Infrastructure.

Introduction

The mosque is an institution of great importance in Islam. Its functions have been clearly demonstrated by Prophet Muhammad (PBUH) and his companions (Ahmad Sabri & Mohammad Noor, 2008). Among the functions of the mosque, as shown by him, include serving as a centre for worship, education, economic activities, and a hub for various community activities (Nor Azlina, Norafifah, 2016). It is a place where Muslims gather to engage in a variety of social, political, and religious activities as permitted by the Prophet Muhammad (PBUH). A mosque should be equipped with additional facilities such as accommodations, restrooms, hospitals, graveyards, courtyards, and even courtyard gardens to ensure that it can be fully utilized (Muhammad Tajudin, 2010). The need for mosque infrastructure is undeniable.

Previous studies have revealed an increase in the number of Muslim women in Malaysia, from 8.48 million people to 10 million people in 2020. This increase directly and indirectly impacts the use of mosque facilities in their daily activities. They are generally exposed to using mosque infrastructure in various circumstances. In addition to congregating at the mosque, listening to religious lectures, and participating in various mosque activities, they often travel for family or work-related purposes (Siti Rokyah, Ros Norita, Mohamed Muneer & Wan Anuar, 2017). Moreover, places of worship, in general, are considered safe and welcoming spaces for anyone to come and worship or conduct their business, including individuals with disabilities or special needs. However, not all places of worship, particularly mosques or suraus for Muslims in this country, provide facilities accessible to persons with disabilities (OKU) and the necessary equipment for them to participate in activities on the premises.

The practice of congregational prayer in the mosque is highly encouraged in Islam. This underscores the significance of the mosque institution for Muslims and the essential role it should play, especially in performing congregational prayers and serving as a center for spreading Islamic teachings and knowledge (Harun, 2013). The importance of congregational prayer for Muslims is undeniable. The rewards for those who perform congregational prayers are much greater compared to praying individually. Praying in congregation creates a sense of unity and equality when facing Allah SWT. The unity built through congregational prayer is a testament to the strength of the Muslim community and serves as a gauge for Islam's enemies to assess its greatness and power. Only congregational prayer can manifest the symbols of Islam and foster a sense of unity among Muslims (Bidin, Baharuddin, and Mustari, 2016).

Numerous studies have been conducted on the factors influencing the implementation of congregational prayer (Shukri et al., 2014; Suhaila et al., 2018). Among these factors are awareness of earning rewards, encouragement from individuals such as family, peers, guidance from teachers and religious scholars. There are also studies that focus on the obstacles to

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congregational prayer (Shukri et al., 2014; Mohamad Azrien et al., 2010). Factors associated with individuals' reluctance to perform congregational prayer include a negative attitude towards society, the environment, and spiritual activities (Shukri et al., 2014), less strategic or distant mosque locations, lack of religious education, daily busyness, and peer influence (Mohamad Azrien et al., 2010).

The above studies highlight several internal and external factors influencing individuals to perform the act of prayer, both in general and congregationally at the mosque. Nevertheless, most of the studies do not pay significant attention to the external factors influencing the community's attendance for congregational prayer at the mosque. Therefore, the discussion regarding infrastructure as one of the external aspects and its influence on the implementation of congregational prayers in the mosque has been undertaken. Hence, the objectives of this study are (i) to assess the community's assessment of mosque infrastructure and (ii) to examine the influence of mosque infrastructure on the implementation of congregational prayers.

Literature Review

Congregational prayer holds significant importance and advantages. It is a symbol that needs to be upheld and practiced by Muslims. Muslims should prioritize congregational prayer because of its numerous virtues and the great rewards in the sight of Allah SWT. Congregational prayer is highly emphasized in Islam, encouraged, and considered more virtuous when performed in the mosque. Therefore, it is best for every member of a community, that is, residents in a particular settlement, to have the awareness and responsibility to establish congregational prayer. The importance of congregational prayer is also seen from the perspective of fostering unity among the Muslim community. Congregational prayer is also a means and way to cultivate love, compassion, and the spirit of helping one another among fellow Muslims (Al-Kafi Li Al-Fatawa, 2023).

The involvement of the Muslim community in congregational prayer is closely related to the management of mosque infrastructure. Infrastructure refers to the overall basic facilities and services (transportation and communication facilities, electrical power supply) necessary for development and progress (DBP, 2015). Infrastructure or facility management is also defined as the systematic provision of support to the core business operations and contributes to the achievement of organizational objectives and strategies to ensure effective buildings, equipment, services, systems, and personnel (Hamilton & Norizan Ahmad, 2011). Visitor-friendly Mosque facilities and services are one of the factors that encourage the general public to visit the mosque and, consequently, perform congregational prayers there.

Adequate basic facilities that cater to current needs and provide comfort to the community have an impact on the attendance of congregants (Siskawati et al., 2016). Complete worship facilities such as the provision of prayer rooms, clean restrooms, suitable and comfortable ablution areas greatly assist teachers in conducting educational activities, making it easier and more efficient for students to perform congregational prayers (Andi Fitriani & Siti Wardah, 2019).

Child-friendly infrastructure is also seen as crucial in encouraging parents to go to the mosque and subsequently perform congregational prayers there. Providing childcare spaces, nursing rooms, diaper-changing areas, and special toilets for children and families should be a priority. Play areas for children, recreational facilities like archery, futsal, netball, and prayer camps also make the mosque a focal point for the surrounding community to visit and indirectly encourage local residents to become mosque members, further promoting congregational

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prayer activities at the mosque (Nor Azlina, Norafifah, 2016; Marsin et al., 2017; Haziq & Abd, 2019).

In addition to visitor-friendly factors, facilities provided for community programs such as lectures, religious talks, and dialogues contribute to the implementation of congregational prayers at the mosque. Facilities for religious activities, such as teaching aids like computers and LCD screens, add value and can attract visitors to the mosque and encourage them to perform congregational prayers (Rahman & Abbas, 2017). Facilities and the availability of audio-visual equipment are also crucial factors in attracting congregants to the mosque as it captures their attention (Mustari & Jasmi, 2008). The use of modern equipment greatly contributes to the attractiveness of the mosque to the public (Ashaari & Mokhtar, 2018). A mosque that presents a good image and infrastructure is capable of drawing various segments of the community to keep it close and enthusiastic, ensuring the regular enhancement of congregational prayer activities.

Another factor that attracts congregants to the mosque is the efficient and friendly management of mosque facilities by mosque staff, especially those who are welcoming to congregants and children. The provision of facilities by the mosque management for the comfort of congregants' children can attract many congregants to attend the mosque. Additionally, clean, cheerful, and appealing infrastructure becomes an attraction for the community to visit. Therefore, efforts to beautify and improve infrastructure or facilities should be undertaken, as it aligns with Islamic principles, as mentioned in the hadith narrated by Abdullah bin Mas'ud (may Allah be pleased with him) from the Prophet Muhammad (peace be upon him), which means:

"Indeed, Allah is beautiful and loves beauty"

(Muslim: 1/93)

Therefore, it is assumed that mosque infrastructure will influence the community's inclination to perform congregational prayers in the mosque.
H1: Mosque infrastructure positively influences the community's inclination to perform congregational prayers in the mosque.

Research Methodology

This study employs a quantitative approach. The study population consists of mosque congregants attending mosques in the state and districts of Kelantan. The expected sample size required for the purpose of generalizing the study findings to the Muslim population in Kelantan is determined through the Krejcie and Morgan (1970) sample size determination table. According to the table, the minimum sample size required to test this model is 384. To ensure that the selected respondents are representative of the study population, a clustered random probability sampling technique is used to select mosque congregants attending 611 mosques in Kelantan. Out of eleven districts, two or three mosques were selected with the required sample for each mosque being thirty-one samples. The process of obtaining this sample was carried out with the assistance of district religious officers and mosque management over a period of two months.

The process of data collection was carried out using a survey questionnaire. Respondents were asked to indicate their level of agreement with statements related to mosque infrastructure elements in the form of a seven-point Likert scale. A score of 1 indicated the lowest level of agreement, while a score of 7 indicated the highest level of agreement with the given questions or statements. This research instrument underwent a pre-test to ensure its reliability. A

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Cronbach's Alpha value exceeding 0.6 indicates acceptable questionnaire item reliability (Kline, 2011). Although the required sample size for generalization purposes was only 384, a total of 720 survey questionnaires were distributed, and 656 completed questionnaires were obtained from the population in eleven districts in the state of Kelantan. The response rate obtained exceeded 96.4%, clearly indicating that non-response error was not a major issue (Nulty, 2008). Correlation analysis and Partial Least Square Structural Equation Modeling (PLS-SEM) procedures were performed, involving two stages of analysis, namely, the item measurement model and the structural measurement model. After data cleaning processes, which included various tests such as outlier detection, a total of 618 data points were retained for further analysis. Descriptive analysis was conducted using SPSS 23.0 software, while the Partial Least Square Structural Equation Modeling (PLS-SEM) procedure was carried out using SmartPLS 3.0 software, involving two stages of analysis, namely, the item measurement model and the structural measurement model.

Research Respondent

Out of a total of 618 respondents, the majority were male, comprising 401 (64.9%), compared to 217 females (35.1%). In terms of age, most respondents fell in the 40-59 years age range, accounting for 38.2%. The percentage for youth aged 25-39 was 27.2%, the elderly aged 60-74 was 18.1%, and teenagers aged 15-24 was 13.9%. The oldest age group, 75-90 years, and the youngest, 0-14 years, had the lowest percentages, each being only 2.1% and 0.5%, respectively. Regarding income, 49.4% of respondents had an income of less than RM 950. This was followed by the income group between RM 951 and RM 3860 at 37.5%, the income group of RM 3861 to RM 8319 at 10.8%, and the highest income group of more than RM 8320, which accounted for 2.3%. In terms of academic qualifications, the majority of respondents had SPM-level education (42.4%), while the smallest number of respondents held a PhD (0.8%). Respondents with a diploma accounted for 15.9%, followed by those with a bachelor's degree (15.2%), a master's degree (5.5%), and others with various qualifications (20.1%). The majority of respondents attended the district mosque for congregational prayers (86.9%), while the rest attended surau/madrasah (9.7%) and state mosques (3.4%).

Descriptive Analysis

The findings obtained from the survey questionnaire were evaluated using the mean for each mosque infrastructure element (M) and the standard deviation (SD) to determine the respondents' assessment of the four mosque infrastructure elements. From the seven-point Likert scale, values of 5.6 and above (>80%) were considered high, 3.5 to 5.5 were considered moderate (50% - 79%), and 0 to 3.4 (<50%) were considered low. The research findings showed mean values ranging from 5.12 (73.1%) to 6.38 (91.1%). The analysis findings indicate that the study respondents agreed with the existing infrastructure in mosques throughout the state of Kelantan. This suggests that the study respondents assessed three elements of infrastructure at a high level, which include facilities and equipment for religious activities, services provided by mosque members, and infrastructure for cleanliness, cheerfulness, and safety of the mosque. However, respondents assessed visitor facilities at a moderate level. A summary of the respondents' assessment of the four infrastructure elements is provided in Table 1 below.

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Table 1: Distribution of Respondents' Assessment Regarding Mosque Infrastructure

Items	M	SD	%	Level
Visitor and Traveler-Friendly Facilities	5.12	1.11	73.1	Moderate
Religious Activity Convenience	6.38	0.94	91.1	High
Facility Management by Mosque Staff	6.16	1.09	88.0	High
Cleanliness, Brightness, and Facility Safety	6.36	0.97	90.9	High

M: *Mean*, SD: Standard Deviation.
Source: Author (2020)

Measurement Model Assessment

Table 1 explains the results of reliability and convergent construct validity tests. Convergent validity refers to the level at which one scale positively correlates with another scale within the same construct (Malhotra, 2002). The research findings indicate that all items achieved high internal consistency (Nunnally & Bernstein, 1994; Chin, 1998), and the extracted average variance (AVE) and composite reliability (CR) are sufficient to confirm convergent validity (Hair et al., 2014).

Table 2: Convergent Validity Test

Constructs	Items	Loadings	Cronbach	rhoA	CR	AVE
CPI	O1	0.720	0.913	0.913	0.912	0.722
	O2	0.698				
	O3	0.725				
	O4	0.765				
INF	PRA1	0.842	0.819	0.819	0.818	0.529
	PRA2	0.887				
	PRA3	0.814				
	PRA4	0.854				

INF: Infrastructure, CPI: Congregational Prayer Implementation, rhoA & CR: Composite Reliability, AVE: Average Variance Extracted
Source: Author (2023)

Discriminant validity was previously examined using the criteria suggested by Fornell-Larcker (1981). However, this method has received criticism because it cannot detect discriminant validity issues in normal research situations (Henseler et al., 2015). Therefore, as an alternative to the above method, the HTMT (Heterotrait-Monotrait) values will be examined. Heterotrait-Monotrait (HTMT) is a ratio used to assess discriminant validity in PLS 3 (Henseler et al., 2015). As explained in Table 2, the discriminant validity between the study constructs is below the specified value of 0.90. If the HTMT value is 0.90 or greater than 0.90 (Gold et al., 2001), it indicates a discriminant validity issue. The value obtained is below the threshold of HTMT 0.90 (Gold et al., 2001), which is 0.708, indicating that discriminant validity has been achieved. The Heterotrait-Monotrait (HTMT) ratio is explained in Table 2 below.

Table 3 : Heterotrait-Monotrait Ratio (HTMT)

	INF	CPI
INF		
CPI	0.708	

INF: Infrastructure, CPI: Congregational Prayer Implementation.
Source: Author (2023)

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The results of the HTMT ratio analysis indicate that there is no issue of multicollinearity among the study items, and all the items used are confirmed to measure the intended construct. Once the measurement model assessment meets the predetermined criteria, the next step is to conduct further analysis, which includes testing the structural model and the study hypotheses.

Assessment of the Structural Model

Before the assessment of the structural model is conducted, the model's quality will be obtained through reporting beta (β) values, R-squared values (R2), effect size (f2), and predictive relevance (Q2) values. Furthermore, bootstrap analysis using resampling with 5000 samples is performed to address the study hypotheses (Hair et al., 2017). The results of the analysis are shown in Table 3 and Figure 1 below.

Table 4: Path Coefficient Test

Hypothesis	Relationship	Std. Beta	Std. Error	t-Value	Result	R^2	f^2	Q^2
H1	INF -> CPI	0.711	0.034	20.793***	Supported	0.505	0.122	0.237

PRA: Facilities, PSJ: Congregational Prayer Implementation **p<0.01, t-value greater than 2.33. *p<0.05, t-value greater than 1.645.
Source:Author (2023)

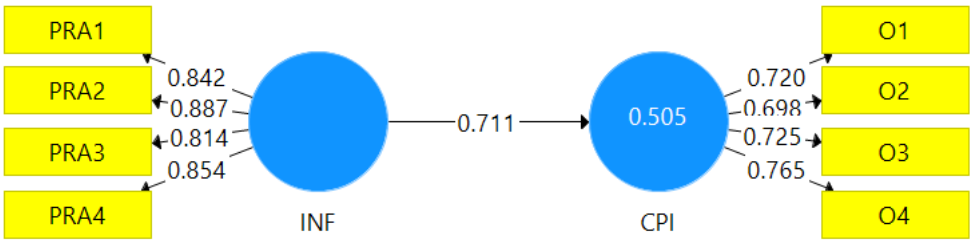

Figure 1: Results of Measurement Model Analysis

Source: Author (2023)

Table 4 shows the results of hypothesis testing and model quality. Mosque facilities significantly predict the tendency to perform congregational prayers at a moderate level. The R2 value of 0.505 indicates that as much as 50.5% of the variance in congregational prayer implementation is explained by the facilities variable (PRA). This value falls within the moderate range as defined by Chin (1998), i.e., 0.67 (high), 0.33 (moderate), and 0.19 (low).

Effect size (f2) values ranging from 0.149 to 0.497 indicate a moderate to large effect size, following the guidelines provided by Cohen (1988), i.e., 0.02 (small), 0.15 (moderate), and 0.35 (large). The predictive relevance (Q2) value exceeding 0 indicates that the predictor variable, facilities, is capable of predicting respondents' tendency to perform congregational prayers at the mosque (Hair et al. 2014).

The bootstrap analysis in Figure 2 below also demonstrates that the study hypotheses are supported, with t-values exceeding 1.645. In more detail, the facilities factor (ß = 0.711, t=20.974, p< 0.01, f2 = 0.122) positively influences respondents' tendency to perform congregational prayers at the mosque, with the majority of the variance in this tendency being explained by mosque facilities. Therefore, H1 has been fully supported.

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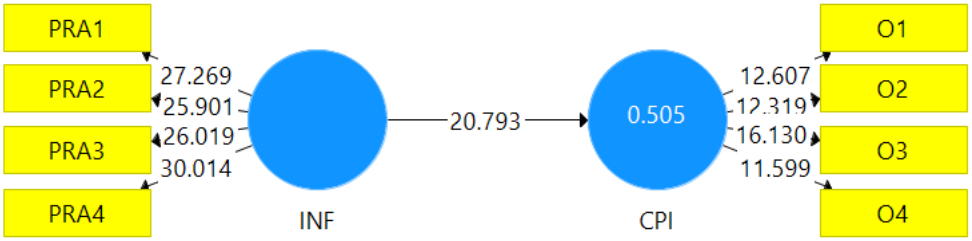

Figure 2: Analysis result Bootstrapping

Source:Author (2023)

IPMA (Importance-Performance Map Analysis) analysis is conducted to take a closer look at which of the four facility factors are considered important and require attention. This analysis is performed to obtain the diagnostic value of the model (Martilla & James, 1977). It is carried out by comparing the average values of congregational prayer implementation with facility attributes, which will provide a measure to determine the importance of each construct or item in the study model. Table 5 and Figure 3 clearly indicate that religious activity convenience is the most important factor, with an importance value of 0.150 and performance score of 76.791. This is followed by cleanliness, brightness, and safety of the facilities (0.140; 89.266), visitor and traveler-friendly facilities (0.121; 85.302), and facility management by mosque staff (0.119; 86.003).

Table 5: Result analysis IPMA

Constructs	Importance (Total Effects)	Performance (Index Value)
PRA1	0.121	85.302
PRA2	0.150	76.791
PRA3	0.119	86.003
PRA4	0.140	89.266

PRA1: Visitor and Traveler-Friendly Facilities, PRA2: Religious Activity Convenience, PRA3: Facility Management by Mosque Staff, PRA4: Cleanliness, Brightness, and Facility Safety.
Source: Author (2023)

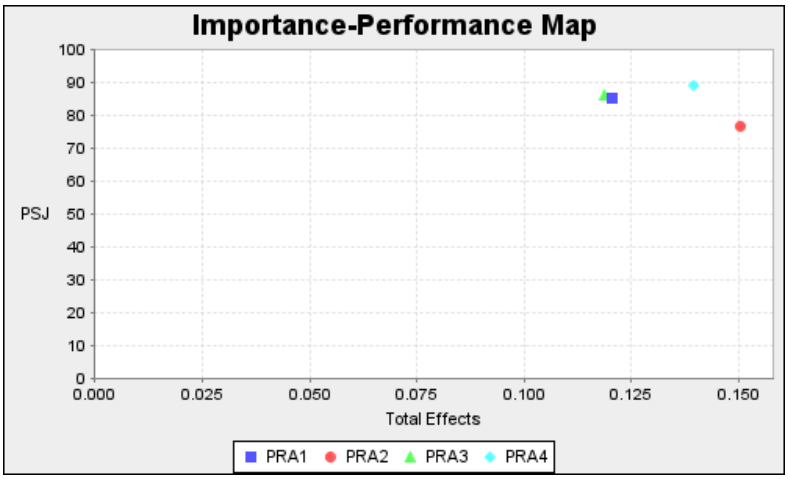

Figure 3: Results of IPMA Analysis

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PRA1: Visitor and Traveler-Friendly Facilities, PRA2: Religious Activity Convenience, PRA3: Facility Management by Mosque Staff, PRA4: Cleanliness, Brightness, and Safety.
Source:Author (2023)

Discussions

This study was conducted to assess the community's evaluation of mosque facilities and their impact on the congregational prayer practices among the people of Kelantan.

For the first objective, the study findings revealed that the community's assessment of the four elements of mosque facilities was positive, with three of them rated highly. These elements included the convenience for religious activities, the welcoming and friendly management of the mosque facilities, and the cleanliness, brightness, and safety of the premises. However, the facilities provided for visitors were rated at a moderate level by mosque attendees.

In more detail, the assessments of respondents varied. The factor of mosque or surau facilities that support religious activities was rated the highest by the respondents. These findings align with previous research, which emphasized the significance of adequate facilities and amenities in promoting congregational attendance. The provided amenities facilitate travel and the conduct of religious activities, indirectly attracting more attendees to participate in these activities and subsequently engage in congregational prayers at the mosque (Ashaari & Mokhtar, 2018; Ahmad Sabri & Mohammad Noor, 2008; Azlan & Rashidi, 2018).

For the second objective, the analysis results support the study's hypotheses. In this study, all these factors were examined collectively and found to influence the inclination to perform congregational prayers in the mosque. The four elements of mosque facilities positively affect the practice of congregational prayers (R2=0.505). A total of 50.5% of the variance in the practice of congregational prayers is explained by these four elements, which include convenience for religious activities, visitor-friendly facilities, and clean, bright, and safe facilities. The study findings align with research conducted by scholars before (Rahman & Abbas, 2017; Mustari & Jasmi, 2008; Ashaari & Mokhtar, 2018; Siskawati et al., 2016; Bani Hidayat & Nor Hayati, 2012; Andi Fitriani & Siti Wardah, 2019; Nor Azlina, Norafifah, 2016; Marsin et al., 2017; Haziq & Abd, 2019).

The analysis above elucidates the significant influence of facilities on the practice of congregational prayers in the mosque. However, IPMA analysis is conducted to identify in detail which factors or facility items motivate study respondents to engage in congregational prayers at the mosque. Among the four facility factors, the convenience for religious activities is identified as the most important factor because of its position in the upper right corner of the IPMA analysis chart (refer to Figure 1), followed by clean, bright, and safe facilities, visitor-friendly facilities, and the facilities and services provided by the mosque's management and staff.

The study's findings are in line with previous research that has observed that providing modern and comprehensive religious activity facilities, such as teaching aids like laptops and LCDs, and audio-visual equipment, can attract worshippers to the mosque and encourage them to engage in congregational prayers there (Rahman & Abbas, 2017; Mustari & Jasmi, 2008; Ashaari & Mokhtar, 2018). Facilities that are clean, bright, and safe for visitors and accommodating for travelers and disabled individuals also motivate people to participate in congregational prayers and engage in mosque activities (Siskawati et al., 2016; Azlan &

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Rashidi, 2018; Nor Azlina, Norafifah, 2016; Hamzah & Ismail, 2017; Muhammad Talhah & Sharul Fitry, 2019; Bani Hidayat & Nor Hayati, 2012; Andi Fitriani & Siti Wardah, 2019; Marsin et al., 2017; Haziq & Abd, 2019).

Taking into account the results of this IPMA analysis, the four main factors, namely convenience for religious activities, clean, bright, and safe facilities, visitor and traveler-friendly facilities, and facility management by mosque staff, emerge as essential factors that should be prioritized to achieve the goal of promoting congregational prayers.

Conclusion

The study's results clearly demonstrate that the infrastructure and facilities provided by a mosque play a crucial role in further encouraging community participation. The provision of modern and comprehensive religious activity facilities, as well as aspects of mosque brightness, cleanliness, and safety, should be a priority in the mosque and surau improvement process. These facilities are seen as capable of attracting people of various age groups to engage in activities organized by the mosque authorities.

Additionally, traveler-friendly facilities and facilities for disabled individuals should be enhanced to encourage them to stop by the mosque and participate in activities planned by the mosque management. Therefore, mosque management and relevant authorities responsible for mosque affairs should take the initiative to prioritize these aspects in their planning and improvement processes to increase mosque attendance.

This study makes a significant contribution from several perspectives. Mosque facilities influence the inclination to engage in congregational prayers. Furthermore, the study's contribution lies in the use of SEM analysis using PLS software, which provides more detailed, clear, and accurate analysis results for the most important factors in mosque facilities that need to be prioritized, as revealed through IPMA analysis using SmartPLS software.

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