

Understanding of Islamic Values Approach Through the Mosque Activities among Indian Muallaf in Malaysia

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Abstract: In the development of Muslim community, mosque is considered as a nerve centre. Though varying in dimensions and structures, the mosque becomes a place of worship 5 times a day, as well as a symbol for the diffusion of truly Islamic knowledge. Since, the approach of Islamic values was introduced by the Malaysian government in 2004, the mosques throughout the country have actively promoted the new ways of improving the life of Muslims, especially among Muallaf. This study is an attempt to examine the administration and activities of the mosques in supporting the ideas of Islamic values. Friday's khutbah (sermons), religious preachings, forums as well as the celebration of various events in the Islamic calendar will be analysed in order to illustrate how the new understanding of Islam is being promoted to the Muallaf. This study argues that the mosque where the believers assemble for prayers, as well as for the spiritual upliftment is the respectable premise that should be utilised extensively for the changing of Muslim minds towards this worldly life.

Key words: Islamic values, Indian Muallaf, mosque activities, social, Malaysia

INTRODUCTION

In every Muslim community, the mosque is considered as a place of worship, as well as a centre for the Muslim community. Mosque or masjid in Arabic refers to all types of buildings where Muslims assemble for daily prayers. Literally, masjid means to bow or to kneel in reference to the prostrations performed during prayers. The importance of a mosque in the life of Muslims is not just for prayers as demonstrated by the Prophet Muhammad (SAW). From the sirah, the first thing the prophet did upon arriving near Medina after the emigration from Mecca in 622 was built the Quba Mosque and shortly later he established the Masjid Al-Nabawi. As a centre for Muslims community development, these 2 early mosques were not just devoted for prayers but became a place for learning about Islam, as well as the place planned for military action, the meeting and negotiations, the settling of disputes and even the place where some people lived. In Islam, the 3 most holiest mosques are the Masjidil Haram in Mecca, the Masjid Nabawi in Medina and Masjid Al-Aqsa in Jerusalem. However, other mosques are also considered sacred although each may have different features and adapting to various cultures around the world (Kawangit *et al.*, 2012a, b).

In Malaysia, the mosque is a common building found in most urban and rural areas in the country. Many new mosques have been built throughout the country to cater

for the increasing number of Muslim population, particularly in new housing estates. The construction of the mosques, like many mosques around the world has been associated with the signs of purity and the intention to serve Allah the Almighty, particularly through the prayers and acts of remembrance knowing that Allah presence pervades and hollows the atmosphere. Besides prayers, education is a primary function of mosques in the forms of formal and non-formal. Some mosques have full time schools that teach traditional Islamic contents and general knowledge while some have non-formal classes. Since, the introduction of the concept of Islamic values, mosques throughout the country have been looked upon, as a proper premise to have been involved in promoting that concept. Mosques functions and activities, therefore have been channeled to change the minds of Muslims towards the betterment of this worldly life.

Islamic values approach and the role of the mosque: As soon as, he assumed the mantle of the premiership of Malaysia in late 2003, Abdullah Ahmad Badawi announced the new framework policy known as Islamic values approach, a programme to enhance the Islamic development of the country. Islamic values are projected as a wholesome approach towards developing the human, society and country based on the perspective of Islamic civilisation. It is a comprehensive and holistic approach towards creating a civilisation particularly in Malaysia (Badawi, 2007). In order to achieve the objective of the

programme, he outlined the 10 principles as a framework to create a developed and modern Malaysian society as follows:

- Believing in and obedience to Allah
- A fair and just government
- The independence of the human life
- The acquisition of knowledge
- A balance and comprehensive economic development in Islamic perspective
- A quality standard of living
- The protection of women's and minority groups' rights
- Culturally and morally strong
- The preservation of the environment
- A robust and resilient defense system

The Premier's programme has been elaborated and explained further by many leaders of the government as follows: The then Minister in the Prime Minister Department (2004-2007), Zain (2005) explained that:

Islamic values are an Islamic concept which emphasises on the developmental aspect, such as Islamic education, good management, superior civilisation attributes and positive growth not only in the physical sense but also spiritually in the development of religion, education, as well as economy

Nakhaie Hj. Ahmad from the Yayasan Dakwah Islamiah Malaysia (Malaysian Islamic Dakwah Foundation) stated that:

Through Islamic values, this country will be developed to become the first Islamic country to reach developed nation status using its own mold. This country is now entering a new phase of growth; a development policy that will lead to the formation of a contemporary Islamic civilisation

Dr. Ghafarullahuddin Haji Din of the Centre for Islamic Thought and Understanding (CITU), Universiti Teknologi Mara opined that:

In general, Islamic values are a system and a method which is progressive, advanced, dynamic and civilised. The adaptation of this concept will produce a society that is knowledgeable and highly cultured based on virtuous moral values, thus enabling them to meet contemporary challenges. The concept has a clear vision which is to build Malaysia as a model of an Islamic country

Islamic values mean Islam with the attributes of a well-developed civilisation; it is the opposite of Islam *raj'i* which means Islam is backward and obsolete. In other word, Islam emerges with positive values: Islam is just, Islam is freedom, Islam is merciful, Islam is loving and caring

In a more critical view, especially on the implementation of the new agenda of Islam in Malaysia, Ismail Haji Ibrahim, former director of the government's institute of Islamic understanding Malaysia (IKIM) stressed more on the abused religious issues and became worthless and empty speeches or purely symbolic and rhetorical. He posed several challenges and questions that should be carefully addressed and organised, such as the question of how can we develop a dynamic Islam which is liberal, advanced and based on the knowledge of this world and the hereafter in the society today, such that this development is made to be more meaningful compared to the period before where the society in general have never even heard of the term Islamic values? He also emphasised on the conflicts and inconsistencies on the implementation of Islamic law; various elements that lead to the nation's moral degradation, some sort of wild entertainment that caters to lust in which he said should have no place in Islamic values, a huge mistake if the public believes that Islamic values has achieved its aims after a few speeches and sermons or just after organising 1 or 2 forums and discussions and the challenge to the arena of education to change and integrate the concept of knowledge and Islamic education including re-evaluation of the present curriculum to make it relevant to the concept of Islamic values.

Having declared that Islamic values approach can be a compass that points to success in this world and the hereafter cannot be accomplished without a Muslims understanding of the concept. Therefore, some researches have been carried out in order to measure whether Muslims throughout the country can come to terms with the concept or not. For instance, Surip and Nasir (2008) from the department of Islamic development Malaysia (JAKIM) has surveyed 191 respondents who were the staff of the department on their perceived of the concept. Most of the respondents have involved directly in the implementation of Islamic values programmes and supposed to be familiar with the concept. The finding was surprising as 128 respondents (55.5%) revealed that the term Islamic values is confusing. On the other hand, 128 respondents (55.5%) acknowledged that the 10 principles outlines as a framework of the Islamic values approach are consistent with Islamic teachings. This finding shows that the main problems of Islamic

values is the term used and not the content. Without the values, Islam as a religion has already encouraged Muslims to be progressive and dynamic. Therefore, though Islamic values programme do not change the basic principles and core teachings of Islam, quite a big number of respondents (44.5%) viewed that Islamic values approach initiated by the government has a political motif. In other words, the sincerity of the government to pursue the agenda of Islam through Islamic values are questionable.

Another research done by Yunus Abdul Aziz from Islamic Science University of Malaysia (USIM) surveyed 566 respondents in Klang Valley on their perceived understanding on the concept of Islamic values. The result revealed that 52.5% of the respondents indicate that they do not understand what Islamic values are meant. Meanwhile, 68.7% admitted that they were either not sure or agree that Islamic values are instituted by the government to gain political mileage.

Based on some of the above findings, it is important to measure the mosque congregation perceived on the concept of Islamic values. Assuming that they are the religious people who always gather in the mosques, their understanding of Islamic values are crucial to achieve the objectives outlined by the government. This study was done in the state of Selangor because some findings revealed that Selangor has a good management of Islamic affairs including the mosques programmes. Moreover, the number of mosques in this state is bigger compared with other provinces in Malaysia. So, the finding of this research will represent for the whole country of Malaysia.

Concept of Muallaf in Islam and Malaysia: The word Muallaf means those who are changed from their previous religions to Islam and become Muslim. The Encyclopedia of Islam explains that the word Muallaf comes from the Arabic Al-Muallafa Qulubuhum which means those whose hearts are won over or those hearts that need softening (Bosworth *et al.*, 1993). The term applied to those former opponents of the Prophet Muhammad who are said to have been reconciled to the cause of Islam by gifts of 100 or 50 camels from the Prophet Muhoammad's share of the spoils of the battle of Hunayn, after Muhoammad's forces had defeated the Hawazin confederation and which were divided out at the al-Dijrana. The list included the Meccan Leader Abu Sufyan and his sons Mua'wiyya and Yazid and various Bedouin chiefs from the tribes of western A'rabia. On the other hand, the actual phrase is connected with the Quran in the Sura Al-Tauba: 60 which means: Zakat (zakat otherwise known as Islamic religious tax, one of the five basic pillars of Islam. All adult Muslims of sound mind

and body with a set level of income and assets are expected to pay zakat. Zakat will be paid yearly on certain types of property determined by religion (Islam). Zakat is payable, at different rates on basically five items of income and assets which are crops, harvests, herds, gold and silver and merchandise) is for: The poor, the destitute, those who collect it, reconciling people's hearts (Muallaf), frees slaves, spending in the way of Allah and travellers. It is legal obligation from Allah. Allah is all knowing, all wise.

From the above phrase, Muallaf should be given Zakat in order to win and to soften their hearts to follow Islam as a way of life. To give better understanding about Muallaf, especially their categories according to the Islamic view, the word should be discussed together with zakat. These two things are determined in Islam as being included within the category of fiqh (fiqh refers to the study of the law in Islam and was defined in terms of jurisprudence as the knowledge of the rights and duties whereby human beings are enabled to observe right conduct in this life and to prepare them for the world to come (Kamali, 1991). Principles of Islamic Jurisprudence (Cambridge, UK: Islamic texts society). Several discussions among Islamic scholars showed that the term Muallaf, also includes non-Muslims but only for the purpose of turning their hearts to Islam, for example al-Qaradawi states where there is a group of non-Muslim being courted in the hope that they will accept Islam, such as the case of Safwan. During the opening (al-futuh) of Mecca, Safwan was given a period of 4 months by the Prophet Muhammad to consider accepting Islam. When the battle of Hunayn occurred, he took part in it. The prophet then lent Safwan his sword and gave him a few camels, taken from a valley. Consequently after that incident, Safwan became a good Muslim (Yusuf, 1986). The hadith Sohii referring to the event appears in the Sunan al-Tirmidhi which means: From Safwan, son of Umayya who said: On the day of the Hunayn war, the prophet had given me something. Truly, he was the person whom I hated most but he always gave me (something) until he really became the person that I love most.

The hadith mentioned earlier explained that prophet Muhammad had transformed Safwan who hated him most at first but through love, care and material showered on him by the prophet, his hatred changed to love. Similarly, there is another hadith Sohii collected by Shawkani and cited by Ahmad with the sanad from Anas: (Ali, 1987) truly, the prophet never asks something except for the importance of Islam unless he was definitely able to fulfil it. Once, a man come and asked him something, he then was told to take a large part of the zakat (goats) which

occupied land between 2 mountains. So, the men went back to his people and said: My people, all of you should embrace Islam, for Muhammad (loves) gave something as though a person was afraid of hunger.

As a result, almost all of the Islamic scholars agree the non-Muslim as a part of Muallaf as a way to persuade them to embrace Islam. Unfortunately, they do not verify the categories clearly. Only al-Qurtubi mentioned 3 of them which are (Al-Qurtubi, 1954):

Those who have just embraced Islam. They need support in order to build up their confidence towards Islam. Al-Qurtubi quoted from Al-Zuhri who was of the opinion that those included in this group were the Jews and Christians who had newly accepted Islam, even though they were rich.

Leaders and public figures amongst them who had many friends who were non-Muslims. By giving them a part of the zakat, it was hoped to be able to attract them and their friends and get them to embrace Islam as was in the case when Abu Bakar gave zakat to Uday bin Hatim and Zabarqan bin Bdr. Both of them were of high social standing in their society.

The middle-men who can persuade other non-Muslims to embrace and accept Islam such as an act of war. In this matter, they received a part of the zakat to become such a middle-man.

After the death of Prophet Muhammad, the companions directed their attention to the rights of the Muallaf in receiving zakat. They do not explain further the meaning of the group and these were the reasons, categorising the Muallaf. For example, during the time of Prophet Muhammad, Uyayna bin Hisn, al-Aqra bin Habis and Abbas bin Mirdas were each given a guarantee (a letter) from the prophet and Abu Bakr that they were to be given a portion of the zakat collection. When the letter was brought to the notice of Umar, he immediately tore up the letter. He said:

The Prophet gave you that portion to entice you to Islam. Now Allah has exalted Islam and there are no longer any bonds between you and us. If you are still in Islam then we accept you but if you are not then the tie is through the sword (Nuruddin, 1991)

After that Umar read al-Quran, Sura al-Kahf: 29, says: It is the truth from your lord, so let whoever wishes have iman and whoever wishes be kafir. They went back to Abu Bakr and told him what had happened and thus asked: Are you the Caliph or Umar? Abu Bakr answered: Umar (Nuruddin, 1991) Abu Bakr did not refute the sayings and actions of Umar nor did the other companions until that matter achieved the consensus of

opinion (ijma) of them all, according to some scholars. There were no comments from Uthman and Ali about that portion hither to meant for the Muallaf being taken away from them. When Abu Bakr was caliph, he continued giving the part to Uday bin Hatim and the people on his area.

After the era of the companions, there are a few differences of opinion among the Fiqh scholars (Ahlu al-fiqh), for example Hanafi Fiqh scholars were of the opinion that the portion for Muallaf should be abrogated, they thus lost all rights after the death of Prophet Muhammad. They based their opinion on the ijma of the companions of the prophet, since Abu Bakr and the other companions did not question the action and sayings of Umar. However according to al-Qurtubi, the Maliki scholars had two differences of views on this matter which are that the loss of Muallaf rights was due to the strength and the expansion of Islam and the rights of the Muallaf are permanent as long as they have done their work in persuading other non-Muslims to embrace Islam. According to Shafi'i, there are 2 opinions on the problem of giving zakat to the Muallaf.

The new converts to Islam could be given part of zakat because Allah has commanded zakat taken from Muslims to be given back to Muslims and not to be given to people of other religions.

The non-Muslim should not receive any part of the zakat even to attract them to Islam. Although, the Prophet had once given part of the zakat to some non-Muslim in the Hunayn War, it was actually from the property of ghanima (acquired without the use of force or struggle) and more specifically from the prophet's own property.

Al-Nawawi was in complete agreement with Shafi'i's opinion that in order to attract the hearts of non-believers to Islam, ghanima's property or any other, could be used but not out of the Zakat collection. Meanwhile according to al-Qaradawi, the Muallaf includes both non-Muslim and Muslims, giving the portion of the Zakat to them would be in order if it could attract the non-Muslim to Islam. The prohibition concerns giving a part of zakat specifically to them. New converts, however should receive their part as prescribed.

However, there are 2 things not really clear from the above discussion. Firstly, the period which somebody who has newly embraced Islam can be called Muallaf. The second is related to integration or in other words, how the Muallaf integrate with the Muslims. If the period referred to the stand of Umar in relation to Uyaynah bin Hisn, al-Aqra bin Habis and Abbas bin Mirdas, the period is only 2 years. This is based on the term which Abu Bakr has been a caliph until the early term of U'mar.

Unfortunately, some subsequent Islamic scholars followed basically what prophet Muhammad did during his life in giving zakat to Muallaf (including those who were non-Muslims), as long as they enhance Islam. That means, they will continue to be called Muallaf and will receive the zakat collection.

The way Muallaf integrate with ordinary Muslims probably can be seen best through a consideration Islamic education or sometimes the discussion can be found in the da'wa Islamia (Da'wa is an Arabic term meaning invite or invitation). It is considered to be an obligation on Muslims to invite others to understand and practice Islam, as a way of life. Da'wa is usually referred to, as the act of preaching Islam. It can apply to both Muslims and non-Muslims (Hirschkind, 2001). Civic virtue and religious reason: An Islamic counter-public. USA: Hall Publication. For example, according to al-Qurtubi the reason to give attention and guidance to Muallaf in the way of Islam is part of da'wa methodology, since it is obligatory for Muslims to propagate Islam to save them from the swords of the Muslims here on earth and the fire in the life after death. After that, al-Qurtubi gave some emphasis by giving them priority in guidance, briefly as follows:

- To prevent them from deeds that may spark social unrest
- To make them realise the wholesomeness (shumul) of Islam, as their constant guide on the right path
- To encourage them to hope for the blessing of Allah, so that their hearts are open to accept the teaching of Islam
- To show them how Islam always cares for and loves the Muallaf and that the Prophet Muhammad is a blessing for all and especially the new convert

Meanwhile, according to Ibn Hisham the purpose of providing guidance to the Muallaf in the basic knowledge of the Din (religion) and instilling them with qualities of correct moral behaviour is to encourage them to willingly embrace Islam and to avoid evil deeds. Ibn Hisham said that the best example of love and guidance can come from Hijra. The companions were ever willing to sacrifice themselves, their nation, home, wealth, friends and families to migrate to Yathrib (Medina). As an example, Ali bin Abi Talib willingly took the place of Prophet Muhammad, lying on his bed even though he knew the pagan Quraish had already designed to kill the prophet. Abu Bakr, constantly looked ahead to ensure that he had chosen the best way for the Prophet Muhammad and at the same time looked back to see no danger coming from behind in order to protect the prophet whilst on their journey to Yathrib (Ibn Hisham, Abd al-Malik al-Himyari).

In Malaysia, the concept of conversion followed from what was discussed as the Islamic view above. This was strongly reflected with the rule of zakat. However, in certain areas unrelated to the rule of zakat, there are several different practices concerned with the concept which can be summarised in 2 parts:

The Malay Muslims call the Muallaf the brother (or Saudara Kita in the Malay language) and new brother (known in the Malay language as Saudara Baru). The word new brother (Saudara Baru), used in the Malay Muslim society in Malaysia is to indicate and state that someone has embraced Islam. Referring to them as such is a way to enhance Islamic brotherhood's care for and love of the converts. However, this also may alienate the converts and cause them to become separated from the mainstream of the Muslim umma, as the converts may feel that they are not one of the born Muslims. This can divide Muslims into born Muslims and converts. This is not good for integration that is to encourage them to socialise and mix freely as Muslim brothers.

In general, instead of the words Saudara Kita and Saudara Baru, Malay Muslims categorised all the converts in one category called Muallaf which referred to those who are not Malay. It happens because, as Malays, they do not know whether the Muallaf was born as a Muslim or just embraced Islam. Then, this also invited some problems. For example, the word seems to indicate there are gaps between them and for sure it will be considered a racism issue. On the other hand, the Muallaf have prior complex feelings because they assume they are on their own, without any support from their surroundings. All this makes the integration between Malays as a majority and the Muallaf as new comers to Islam, get worse. The problem appeared to be not a simple matter and it was faced not only by Muallaf but also by other minorities. The difference was that what was happening to Muallaf was considered as being between Muslims, for the others it was between different races.

Mosque's administration in the state of Selangor: The administration of Islam in Malaysia is rather complex. While the Yang Dipertuan Agong continues to be the head of the Muslim religion in his own state and in Malacca, Penang, the federal Territories, Sabah and Sarawak, there is no head of the Muslim religion for the whole of the federation. Each of the other states including Selangor has its own ruler as the head of Islam. Though in some aspects, the administration of Islam may differ from state to state, efforts have been taken continuously to coordinate, particularly by the Department of Islamic Development Malaysia, under the Prime Minister's office.

The administrations of the mosque, such as the appointment of mosque's officers and the enforcement of the rules regulating it come under the State Enactment. Majlis Agama Islam Selangor (MAIS-Islamic religious council of Selangor) and Jabatan Agama Islam Selangor (JAIS-The Islamic Religious Department of Selangor) are both the state government agencies which are responsible directly to the ruler of Selangor. According to the Selangor's mosque administration division (1999), 7 committees have been set up to manage daily matters and programmes as follows:

- Committee for economy and finance
- Committee for education and missionary
- Committee for social and culture
- Committee for cleanliness and environment
- Committee for the Qur'an and takmir's programme
- Committee for women affairs
- Committee for youth and recreation

Besides congregational prayers held daily in the mosques, the committees have been directed to organise the following programmes:

- Religious speeches
- Religious forums
- The course for funeral management
- The course for understanding Islam
- The course for family's sakinah (kindhearted)
- The course for imam and bilal
- The course for hajj and umrah (pilgrimage)
- The course for pre-married
- Married ceremony
- Tahlil and feast's programme
- Other programmes directed by the department

According to Senarai masjid Negeri Selangor Tahun 2005-2010, there are 772 mosques and 1,417 surau (small mosque) throughout the state and >20,000 officials have been elected to manage the mosques and surau (SRDM, 2007).

MATERIALS AND METHODS

The primary purpose of the study was to assess the effectiveness of mosques programmes on the upliftment of religiosity among congregants, especially Indian Muallaf. However, for the purpose of this presentation, the perceived mosques congregants on the agenda of Islamic values will be discussed. This study was carried out through a survey conducted in 20 selected mosques located at Selangor in July to October 2012. The primary

data collected consists of the mosque's congregants in which a sample of 200 Indian Muallaf respondents who are the regular mosque attendees were chosen. The sampling unit was individual who was given a set of questionnaires. In the section E of the questionnaire, the respondents were asked to indicate their perceived understanding of Islamic values. Data gathered were analyzed using SPSS WIN 12 for the descriptive and inferential statistics to answer the objectives of the study.

RESULTS AND DISCUSSION

Table 1 revealed some demographic characteristics of the Indian Muallaf respondents. The majority of Indian Muallaf respondents were male (77.5%) compared to female (22.5%). The majority of them (51.5%) age between 46-60 years old and above. In terms of marital status, 74% of them were married. With regard to their education level, 49% were studying at secondary school and 27% were university graduates. In terms of income earned per month, 38% of the respondents got <RM1000.00, 40% between RM1000.00-2000.00 and 13.5% between RM2001.00-3000.00. Only 5% got more that RM3001.00 and above. The distance between respondents house and

Table 1: Demographic characteristics of the Muallaf respondents

Demographics variables	Number	Percentage
Gender		
Male	155	77.50
Female	45	22.50
Total	200	100.00
Age		
15-30	45	22.50
31-45	52	26.00
≥46-60	103	51.50
Total	200	100.00
Status		
Single	46	23.00
Married	148	74.00
Widowed	6	3.00
Total	200	100.00
Educational level		
Primary	48	24.00
Secondary	98	49.00
Tertiary	27	27.00
Total	200	100.00
Income		
<RM 1000.00	76	38.00
1000.00-2000	81	40.00
2001-3000	27	13.50
>3001	10	5.00
Others	6	3.00
Total	200	100.00
Distance to mosque		
<500 m	80	40.00
501-1 km	70	35.50
>1 km	46	23.00
Not answered	3	1.50
Total	200	100.00

Table 2: Effectiveness of the mosque programmes towards the understanding of Islamic tolerance values principles (n = 200)

Principles	Min.	Max.	Mean	SD
Believing in and obedience to Allah	1	5	4.000	0.79572
A fair and just government	1	5	3.675	0.86784
The independence of the human life	1	5	3.625	0.89351
The acquisition of knowledge	1	5	3.810	0.82297
A balance and comprehensive economic development in Islamic perspective	1	5	3.570	0.85366
A quality standard of living	1	5	3.675	0.82361
The protection of women's and minority groups' rights	1	5	3.600	0.81444
Culturally and morally strong	1	5	3.420	0.97897
The preservation of the environment	1	5	3.410	0.96777
A robust and resilient defense system	1	5	3.650	0.92291

Overall mean score = 3.6435; Standard deviation = 0.70765 (survey 2012)

the mosques will also reflect the frequencies of attending mosques programmes. Data showed that 150 (75.5%) of the respondents resided <1 km from mosques.

Table 2 showed the effectiveness of mosque programme to the understanding of Islamic values principles. The respondents were asked to indicate the effectiveness of the programmes based on the 5 scale points as follows: 1 = Not at all effective; 2 = Not effective; 3 = Less effective; 4 = Effective and 5 = Most effective. According to Table 2, the overall mean score of perceived understanding of Islamic values is 3.6435, meanwhile the standard deviation is 0.70765. The value of mean score acquired shown that the understanding of respondents is at a fair or moderate level. From the 10 principles of Islamic values, only the first principle Believing in and obedience to Allah get higher score mean (4.0). Meanwhile, the preservation of the environment obtain the least mean score (3.41).

What can be derived from the data above is that the diffusion of Islamic messages through the mosques has not been comprehensively conveyed. All spheres of al-din, including the issues of protecting the environment, economic growth, managing the right of women, disable and minority groups establishing a fair and just government, enhancing the quality of life and building resilient defense system in the country have not yet been communicated properly to the people through mosques. Islam, as a way of life is not only aimed to produce a new outlook of faith but also to develop a new order, i.e., to become a perfect Muslim and establish a dynamic community that can stand facing the contemporary challenges.

CONCLUSION

As Islamic values is projected to change the minds of Muslims towards a well-balanced material and spiritual

development of the country, the potential of the thousands of mosques throughout the country should be properly utilised. In order to build a nation whose citizens, particularly Muslims are strong and committed to the highest standards of ethical and moral values, mosques throughout the country should be managed according to the Islamic values objective. The messages of Islam, as a way of life, should be emphasised and promoted through the platform of mosques.

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