

# DESIGN DECODED 2021

Proceedings of the 2nd International Conference on Design  
Industries & Creative Culture

Kedah, Malaysia  
24-25 August 2021

## EDITORS

Juaini Jamaludin  
Hasnul Azwan Azizan  
Neesa Ameera Mohamed Salim  
Normaziana Hassan  
Azhari Md. Hashim



# **Proceedings of the 2nd International Conference on Design Industries & Creative Culture**

24-25 August 2021, Kedah, Malaysia

*DESIGN DECODED 2021*

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Dr. Hasnul Azwan Azizan, Universiti Teknologi MARA, Malaysia

## Preface

We are delighted to introduce the proceedings of the second edition of THE 2nd INTERNATIONAL CONFERENCE ON DESIGN INDUSTRIES AND CREATIVE CULTURE: “DECRYPT YOUR VISUAL CREATIVITY” (DESIGN DECODED 2021). DESIGN DECODED 2021, is an extension from the previous event (Design Decoded 2019), which it allows participants to present their research, but also, they will be given an opportunity to exhibit their artwork virtually. It is heartening to note that the fraternity of Universiti Teknologi MARA (UiTM) Kedah, particularly the Faculty of Art and Design, have deemed it worthy of their time and resources to host a virtual academic conference to all participants, from home and abroad, to delve and debate with the theme of “Decrypt Your Visual Creativity”.

THE 2nd INTERNATIONAL CONFERENCE ON DESIGN INDUSTRIES AND CREATIVE CULTURE: “DECRYPT YOUR VISUAL CREATIVITY” (DESIGN DECODED 2021), has possibly made available the necessary platform from where ideas and initiatives can be translated into deliverables, with diligence and commitment to attain societal well-being and culturing knowledge, transcending geographical boundaries and ideological differences. Indeed, we all have a role to play in making the 21st century better than the past millennium, whatever our station in life, whichever part of the globe we hail from.

Besides, DESIGN DECODED 2021 is one such avenue from where researchers, academics, practitioners, policymakers, and other stakeholders can make a difference to our communities and nations if we choose to celebrate diversity and rejoice in commonality, whatever our creed of colour. The conference is to be the launching pad for better future performances - ideally in art and design areas such as Sustainable Art and Design, Design Practice, Design Management, Design Education, and many more.

There are a total of 71 presenters for the conference and a total of 175 participants for the virtual art exhibition. The participants are locally and internationally (Indonesia, Pakistan, Philippines, Australia, Cambodia, Indonesia and Malaysia). The conference and virtual art exhibition, will substantially contribute to the universal debut on finding the best, practical and effective ways to embrace the new norms of knowledge and practice especially in art and design backgrounds. This noble effort to share experiences and strengthen linkages, to lend expertise and exchange knowledge, to explore and discover in the name of lifelong academic research for the common good of mankind. This event will be a leading platform in knowledge sharing and building more associations through Memorandum of Understanding (MoU) and Memorandum of Agreement (MoA), pertaining to art and design be it in local or international arena.

Aside from the high-quality technical paper presentations, the technical program also featured four keynote speeches, they were the honourable Emeritus Prof. Dr T.W. Allan Whitfield from Swinburne University of Technology, Australia, the honourable Prof Dr Khairul Aidil Azlin Abdul Rahman from University Putra Malaysia, Malaysia, the honourable Dr Nurul ‘Ayn Ahmad Sayuti from Royal College of Art (RCA), England and the honourable Mr Firdaus Khalid from SAE Institute, United Kingdom, who have shared their thoughts in art and design areas.

The line-up of guest speakers for art exhibition were the honourable Ms. Attieh Mohebali from Melbourne, Australia, the honourable Mr Syahrulfikri Razin Salleh from Phnom Penh, Cambodia, the honourable Shahr a/l Koyok from Malaysia and the honourable Ms. Izyan Syamimi from Malaysia, who have presented their outstanding artworks.

The effortless contribution from Asst. Prof. Dr. Pibool Waijitragum from Suan Sunandha Rajabhat University, Thailand, Emeritus Prof. Dr. T.W. Allan Whitfield from Swinburne University of Technology Australia, Prof. Dr. Khairul Aidil Azlin Abdul Rahman from Universiti Putra Malaysia, Malaysia, Dr. Harold John Delavin Culala from Far Eastern University, Philippines, Mr. Firdaus Khalid from SAE Institute United Kingdom and Dr. Zahidah Abdul Kadir from Higher Colleges of Technology, Sharjah's Women Campus, United Arab Emirates, as the esteemed steering chairs committees were appreciated. It was also a great pleasure to work with such an excellent organizing committee team for their hard work in organizing and supporting the conference.

We strongly believe that the conference and virtual art exhibition, will substantially contribute to the universal debut on finding the best, practical and effective ways to embrace the new norms of knowledge and practice especially in art and design backgrounds. This noble effort to share experiences and strengthen linkages, to lend expertise and exchange knowledge, to explore and discover in the name of lifelong academic research for the common good of mankind. We also expect that the future DESIGN DECODED conference will be as successful and stimulating, as indicated by the contributions presented in this volume.

Juaini Jamaludin and Normaziana Hassan

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# Mosques as Knowledge Development Centers: Youth Involvement and Perceptions in Kuching, Sarawak

Adibah Yusuf<sup>1</sup>, Khairul Aidil Azlin Abdul Rahman<sup>2</sup>, Wan Noor Faaizah Wan Omar<sup>3</sup>,  
Nadzirah Yusuf<sup>4</sup>, Farah Zaini<sup>5</sup>, Nangkula Utaberta<sup>6</sup>, Adam Andani Mohammed<sup>7</sup>

{yadibah@unimas.my<sup>1</sup>, drkhairulazlin@upm.edu.my<sup>2</sup>, wfaaizah@uitm.edu.my<sup>3</sup>,  
nadzyusuf.faca@gmail.com<sup>4</sup>, zfarah@unimas.my<sup>5</sup>, nangkula\_arch@yahoo.com<sup>6</sup>,  
maandani@unimas.my<sup>7</sup>}

University Malaysia Sarawak (UNIMAS), 94300 Kota Samarahan, Sarawak<sup>1,5,7</sup>, University Putra Malaysia (UPM), 43400 Seri Kembangan, Selangor<sup>2</sup>, University Teknologi MARA (UiTM) Cawangan Kedah, Kampus Sungai Petani, 08400 Merbok, Kedah<sup>3</sup>, National University of Malaysia, 43600 Bangi, Selangor<sup>4</sup>, University Tun Hussein Onn Malaysia (UTHM), 86400 Parit Raja, Batu Pahat Johor<sup>6</sup>

**Abstract.** The purpose of this study is to ascertain youth perspectives, measures, and involvement in activities related to the mosque as a centre for knowledge growth among youth specifically in Kuching, Sarawak. A quite number of youth are not participating the Islamic activities held by the mosques as the mosque only main focus is to attract the elderly. In the structure of global governance, the mosque is the first and most important Muslim foundation. Initially, Prophet Muhammad (PBUH) established this base as a location for developing and spreading Islam, a rock-solid building that no other location on the planet can match for immaculateness, holiness, or attractiveness. In today's society, the vast majority of visitors to mosques are senior citizens. The youth don't seem to want to join or visit mosques. The major goal of this article is to examine the elements and reasons why the youths do not attend mosque institutions. This article discusses the current situation of Malaysian youth and mosques. Through this research paper, people will learn and understand that youth participation is critical to the society's development of a strong Ummah.

**Keywords:** Mosque, youth, Islam, knowledge, Muslim foundation, Sarawak.

## 1 Introduction

The mosque is Allah S.W.T's dwelling, which is holy yet blessed, and a part of being a symbolic place for muslims to recreate pure divine presence on earth, it has been designated as a location for Muslims to congregate in order to draw closer to Allah S.W.T or to carry out religion related life activities such as tuition classes on reciting and understanding the Holy Quran, celebrating the Eid Mubarak, gatherings on memorialising the Prophet Muhammad (PBUH) and his companions and more others that is meaningful to the lives of the Muslims which draw them closer to each other and Allah S.W.T.. This clearly shows that the mosque is a dynamic institution that is not static due to the multiplicity of functions it performs in order to promote the Muslim Ummah (community) in all spheres of life. Society is a network of links between diverse persons that encompasses all aspects of life and social interactions.

The mosque as a social institution. Thus, its construction should take place at a strategic location that is easily accessible and in an inhabited region, rather than in a location that is inaccessible and remote from where people live. The mosque is more than a display of national pride. The mosque, as illustrated by Rasulullah S.A.W, performs a wide variety of functions in accordance with its centre for knowledge and da'wah activities, a centre for social activities, and a centre for government and politics. In the book of Lababul Hadiths by Ibn As-Suyuthi in Chapter 11 has written a few hadiths regarding the virtues of the mosque that the Ummah need to pay attention. One of it is that the mosque is a home for all Ummah and everyone has equal rights in the mosque despite the differences they have outside the mosque. No one should judge anyone when entering the mosque and everything that is prepared by the mosque is accessible for everyone. Secondly, The Prophet Muhammad PBUH quoted "If you see someone who is consistent with the mosque, testify to him with faith" because Allah S.W.T. has said "Indeed, those who prosper the mosques of Allah are those who believe in Allah and the Last Day". This depict one's level of faith in Islam and as a Muslim. The mosque is greatly and an important place and event for the Ummah. It is not just about gathering during prayers but as mentioned above, it is a centre for knowledge and preaching.

Muslims' hearts are in their mosques. Mosques are also referred to as God's dwelling sanctuary. Simultaneously, it has become the focal point of Muslims' lives. Since the time of Rasulullah SAW, the companions and Tabi'in of the mosque have become the most significant institutions, exerting significant impact on the development of the greatest, excellent and wonderful individuals, communities, and Muslims in all sectors. Islam's early history demonstrates that the first generation of Muslims during the time of Rasulullah S.A.W were the best Muslims, receiving touch, education, and guidance directly from Rasulullah S.A.W through the establishment of the first mosque, the Quba 'Mosque in Medina, which Rasulullah S.A.W and his companions built and the Muslims embarked on the journey from Makkah to Medina.

Thus, Muslims today must revert to the fundamentals and spirit of the Quba Mosque while also following Rasulullah S.A.W's sunnah and model of making the mosque the most essential institution for building and developing the best Muslims of his time. Thus, in this purported contemporary day, numerous ways or activities can be implemented through the institution of the mosque in order to prosper and revitalise the mosque or surau as a vital institution in the lives of Muslims. If Muslims recognise their responsibility, we will undoubtedly be a country capable of recapturing the greatest of the previous Muslims' eras of greatness and glory.

The glory of a civilisation will not be realised without the support of morally strong and cohesive youth. This scenario may be seen in the development of youngsters through mosque institutions. Spiritual, emotional, intellectual, and physical development must be integrated and coordinated in order for young lives to run smoothly and excellent youth morals to be created. Youth development entails guiding them toward a life that pleases Allah (Sidek Baba 2006). Thus, youth development is the process of moulding the morality of the youth to adhere to the standards of the Quran and hadith, so that they are always submissive, docile, and obedient to Allah S.W.T's directives. The Qur'an is the primary source and guidance for developing the most admirable morality. In the quest to form rabbani youth, enlivening a mosque by the young is a huge challenge.

## **Mosque Definition**

In terms of language, a mosque is defined as a place of prayer by al-Lexicon Munjid's (2001). While Muhammad Rawwas Qalaji et al. (1985) state in the book *Mukjam al-Lughah al-Fuqaha* that the mosque is a place allocated for Muslims to perform permanent and continuous prayers. In Arabic, the word mosque also denotes place of worship because it is derived from the words *sajada*, *yasjudu*, and prostration, which signify site of prostration or place of worship. The term mosque today refers to a structure used by Muslims as a place of prayer.

A mosque, according to Siti Mashitoh (2004), is a building used for Friday prayers, other prayers, and other activities allowed by Islam. The definition of mosque is also consistent with Frishman and Khan's (2002) perspective that a mosque is a place for Muslims to meet and worship, as well as a place where Friday prayers are performed. In short, it is a place for prayer gatherings where everyone's heart simultaneously lay to Allah S.W.T. and look upon his mercy and blessings. Ismail Serageldin (1985) in his article "Faith and the Environment" stated that apart from the households, the role of mosque is superior to any other individual structures because for any Muslim agglomeration it acts as the focal point.

Mosques are also known as 'jamik,' or meeting places. The word mosque is defined in English as 'mosque,' which is derived from the French word 'mosquee,' which is originated from the Spanish word 'mezquita.' While the Spanish phrase is a translation of the Arabic word *masjid*, which is claimed to be derived from the Aramaic word 'masgedha' therefore known as "masjid" in Malay word.

According to Abdul Halim Nasir (1984), mosques in the peninsula are called as 'mesjid' and the Malays of Bugis (Sulewesi) in Johor and Perak refer to the mosque as 'masigi'. In Kedah and Perak, descendants of Acheh still refer to the mosque as 'menseugit,' while the Malays of Java are likewise referred to as 'maesigit.' Good for any application in provincial dialects; also, is a 'moniker' frequently mentioned by all Muslims in Malaysia and is common in Peninsula.

After more than 1400 years, many types of mosques have evolved into five varieties, according to Mohamad Tajuddin (2000), namely holy mosques (sacred mosques), communal mosques, madrasahs, musolla, and memorial mosques. As a venue of prayer, mosques come in a variety of forms. The sacred mosque is the first type. There are three sacred mosques in Islam, the Haram mosque, the Nabawi mosque, and the Aqsa mosque. The second type of mosque is one that cannot be considered sacrosanct. Mosques can be erected as mosque-mausoleums, mosque-madrasahs, monasteries, mosque-ribat, musolla, Jamik, and mosques.

Based on the preceding discussion, Muslims are free to prostrate to Allah S.W.T. anywhere on earth, because all places (this world) are places of prostration (to Allah) as long as they are free of uncleanness. However, the term mosque now involves the following or structure made of wood or stone that is used as a place for Muslims to perform Friday prayers and congregations, as well as other religious activities.

## **Definition of Youth**

In a broad sense, youth refers to the time period between childhood and adulthood. It's been described as a period of experimenting with roles and identities, free of the constraints of societal norms and obligations, but gradually preparing young people for lives as full members



of the social collective. According to Henze (2015), Youth as we speak of today is a product of modernity. It arose as a middle-class ambition during the industrial revolution, at a period when social orders were being shattered by rapid and perplexing changes. In Malaysia, people between the ages of 15 and 40 are considered youth. However, in 2019, the Senate enacted the Youth Organizations and Youth Development (Amendment) Bill 2019, which aimed, among other things, at lowering the age restriction in the concept of youth from 40 to 30 years. However, for the purposes of this study, youth are defined as people aged 15 to 40 years.

According to estimates from the Malaysian Department of Statistics, the number of youths in the country in 2018 was 15.1 million, accounting for 46.64 percent of the overall population. By 2030, it is expected that adolescents would constitute the majority of those involved in developing and determining Malaysia's future leadership.

### **Statement of Research Problem**

By adhering to Islamic norms, beliefs, and etiquette, the Muslim community achieves strength and solidarity. All of this is a result of the mosque spirit that pervades every Muslim. Indeed, when our mosque loses its essence, it will be treated according to the wishes of others. They are likely to demolish it and convert it into a location where they can indulge their lust. (Nasoha Saabin, 2001). Numerous mosques in former communist nations have been converted into cinemas and theatres.

Youth, according to Altaf Husain (2015), are rarely welcomed. They are effectively told that they should be seen rather than heard. The masjid does not recognise their talent, energy, or crude energies, nor does it initiate people to make significant commitments. Youth who have not been to a mosque since they were children will find it difficult to visit one as an adult. Early parental education is also important in encouraging youth interest in visiting the mosque. Currently, certain mosques in Malaysia, specifically in Kuching, Sarawak are only utilised for five-hour congregational prayers, Friday prayers, and both Eid prayers. In between Maghrib and Isyak prayer, knowledge gatherings are conducted on occasion. Due to the importance of their responsibilities and roles, mosques in Kuching are increasingly being overlooked by the community. People prefer the mosque as a place to worship simply for Friday prayers and certain events, but they fail to consider what the mosque's genuine duty is. The mosque is a location where, in addition to being a place of worship, it also functions as an educational institution, as well as religious and social activities. The word 'mosque' comes from the Arabic phrase 'Sufi dan fiilmaninjasadja,' which means 'worship.' The mosque plays a crucial role in the evolution of morals and human nature. In retrospect, mosques are more than just places of prayer; they are the lifeblood of the Islamic movement, as well as the driving force behind community activities, centres for rights and justice, military bases, charity centres, and information warehouses (Norrodzoh (ed.), 2003; 103). Given the low level of information mastery among Muslims, it is not unexpected that Islamic civilisation is not at the level of respect and esteem that it once enjoyed.

Looking at current development comparing to the period of Rasulullah S.A.W, mosques and knowledge are inextricably linked and interdependent. But what is occurring now is that the mosque is no longer used as a centre for the growth of knowledge, which was the mosque's initial role. According to Nasoha Saabin (2001: 9), today's society does not fully utilise the mosque as a centre of knowledge. The presence of the congregation to establish congregational

prayers five times and attend knowledge gatherings, comprised of the elderly who have retired, is evidence of this. This is a reality in several mosques in Malaysia and other Islamic nations. It turned out to be very different from what the Prophet S.A.W and his companions practised.

Islamic history demonstrates that Rasulullah S.A.W was successful in producing companions capable of inheriting and continuing the Islamic teaching in order to assure Islam's survival until the end of time. The early converts to Islam were among the youth who possessed a strong fighting spirit and were willing to make sacrifices alongside Rasulullah S.A.W for the sake of preserving Islam on this world. Thus, because youngsters are the majority of today's society, they must be educated and shaped in order to be born as a whole generation of the Quran.

Recognizing this necessity, youths in Kuching must be exposed to the authentic Islamic system and tasawwur in order to keep up with the currents of rapid and demanding modernity. The Kuching mosque's management must think critically and imaginatively about youth programmes that are coordinated with the current requirements of both parties, namely the mosque's management and the youth. The ability to change the youngsters' negative perceptions of the mosque's function is a significant accomplishment that will benefit the youths directly.

### **Research Objective**

1. Identify the reason on lack of youth participation in Mosque activities and programs in Petra Jaya, Kuching
2. Identify the youth's perceptions of the mosque's purpose and function as a place for knowledge development in Kuching.
3. Determine the respondents' backgrounds (example: rich or poor, place of live far or near to mosque, working or study, etc) as well as their desire to participate in mosque activities.
4. Determine strategies for attracting youth to the mosque.

### **The Study's Significance**

The purpose of this study was to examine the mosque's role as a centre for the advancement of knowledge. We can see the mosque's importance in the Muslim community, particularly among the youth in Kuching, Sarawak, through this study. Additionally, this study exposes youth to beneficial influences and mitigates the entry of negative influences through the mosque's role as a centre for knowledge development. The focus of this study is on the youth of Kuching, Sarawak.

As such, this study is expected to be beneficial for the following:

1. The mosque administration resurrected the mosque institution as a centre for youth education.
2. Make recommendations to the mosque regarding the best strategy for re-engaging the youth, particularly in reconnecting to the mosque.
3. To support the mosque's management in continuing to expand academic programmes and activities geared toward youngsters in particular and the surrounding community in general.

## **Methodology**

This research uses both quantitative and qualitative methodologies, including the distribution of questionnaires and in-depth interviews. The questionnaire was distributed to Muslim youths in the Petra Jaya region of Kuching. Respondents were selected among Muslim youths aged 15-40 years who had attended two prominent mosques in Kuching's Petra Jaya neighbourhood. Two mosques in Petra Jaya Kuching were chosen for this study: Masjid Jamek and Masjid Darul Hana. The questionnaire was presented to a total of 47 male and 33 female youngsters (80 youths) who had come to visit the two mosques.

The questionnaire is divided into four sections, namely A, B, C, and D. A Section comprises chosen multiple-choice questions pertaining to nominal type data refer to respondent background information and data. In parts B, C, and D, the researcher used a likert scale, which enables respondents to select responses based on one of five supplied agreement scales. The total number of items in sections B, C, and D is determined by the study's objectives, which include perceptions and knowledge about the mosque's position as a centre for knowledge growth, as well as youth involvement.

Additionally, the researcher conducted a pilot survey, randomly selecting ten respondents from among Muslim youths to serve as the pilot study's sample. The obtained dependability value is 0.860.

For the qualitative method of in-depth interviews, a total of six informants were chosen from the two mosques using purposive sampling. These informants had the following characteristics: (1) they were experienced in mosque administration affairs, (2) they had previously held positions in mosque organisations, (3) they were heavily involved in organising activities involving Muslim youths, and (4) they had positive relationships with other mosque members.

The informants included two former imams from each mosque, an Islamic Affairs Officer who doubled as the mosque's cum imam, two Islamic Affairs Officers from the Sarawak Islamic Religious Department's Management Division, and a mosque chairman.

## **2 Literature Review**

The mosque's visitor-friendly facilities are one of the aspects that encourage people, particularly teenagers, to visit the mosque and then worship in congregation. Basic conveniences such as home-stays and public facilities such as restrooms and relaxation spaces definitely lead to their decision to pray in the mosque (Muhammad Talhah & Sharul Fitry, 2019).

Infrastructure refers to fundamental facilities and services such as transportation, communication, education, and health, as well as a variety of other facilities required for a community, organisation, or country to flourish and progress (DBP, 2015). A mosque must be supplied with facilities that invigorate it in accordance with the mosque's function as a gathering place for diverse activities such as religious and social gatherings. Facilities are a critical factor that the mosque's management must address due to their potential to attract people to participate in a variety of religious activities (Nuryaqazah et al., 2019).

The infrastructure provided by this mosque not only protects “musafirs” or known as travellers, but also encourages them to become more engaged in the mosque's activities (Nor Azlina & Norafifah, 2016). Furthermore, the instructional process in the mosque becomes easier and more efficient (Andi Fitriani & Siti Wardah, 2019).

Child-friendly infrastructure is viewed as crucial in encouraging parents to bring their children to the mosque and subsequently perform congregational prayers there. Priority should be given to the provision of the nursery space, nursing room amenities, diaper changing areas, and special bathrooms for children and families. The mosque is also a feature of the surrounding community and indirectly encouraging the local community to visit the mosque at ease as well as playgrounds for children, recreational park like archery, futsal, netball, prayer camps, recitation camps, tajwid and tamhid learning camps. It also boosts prayer activities at mosques in congregation (Nor Azlina & Norafifah, 2016; Raja Nafida et al., 2017; Safinah et al., 2019).

Infrastructure that is child-friendly is viewed as critical in encouraging parents to bring their kids to the mosque and subsequently do congregational prayers there. Priority should be given to the provision of nursery space, nursing room amenities, diaper changing areas, and special bathrooms for children and families. Children's playgrounds, recreational parks featuring archery, futsal, and netball, prayer camps, recitation camps, and tajwid and tamhid learning camps all serve to draw the surrounding population to the mosque and indirectly serve as a motivation for the local community to become members. and to further promote congregational prayer in mosques (Nor Azlina & Norafifah, 2016; Raja Nafida et al., 2017; Safinah et al., 2019).

Infrastructure required for disabled congregation members' usage, such as specific bathroom facilities and parking, is considered as an incentive for disabled community members to visit the mosque (Azlan & Rashidi, 2018; Nor Azlina & Norafifah, 2016). The accessibility of ablution areas, prayer rooms, and bathrooms for disabled guests enables this group to worship at the mosque without difficulty and is projected to enhance the congregation's membership from among the disabled (Halim et al., 2020; Hamzah & Ismail, 2017). Apart from the visitor-friendliness, the facilities for community programmes such as talks, lectures, and dialogues aid in the execution of prayers.

Religious facilities, such as instructional aids such as laptops and LCDs, add value by enticing visitors to visit the mosque and subsequently worship in congregation (Rahman & Abbas, 2017). Convenience and equipment of audio-visual equipment and computers have a significant role in congregation members' decision to visit the mosque, as they grab their attention more (Mustari & Jasmi, 2008). The use of modern tools significantly contributes to the mosque's liveliness in the eyes of the people (Ashaari & Mokhtar, 2018).

A mosque with a decent image and amenities may draw people from all walks of life, including the youth, to be closer and enthusiastic about ‘istiqomah’ and its congregational prayer activities. The administration of mosque-friendly facilities in the mosque also draws pilgrims to the mosque. *Review from Qur'anic perspective:*

*“And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and orbidding what is wrong, and those will be the successful.”* (Surah Ali-Imran: 104).

The belief that Islam is a community-oriented tradition and that Muslims are mandated by Allah to establish goodness and justice within the community is drawn from these divine commands.

Other verses in the Quran have similar commandments, as Allah S.W.T. responded *“You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah....”*(Surah Ali-Imran: 110).

In Muslim communities, the practise of solidarity should be reflected, with everyone supporting one another. This recommended that Muslim societies create communities rather than cults. This was prevalent throughout the time of the Prophet PBUH and the early generations of Muslims. In the past, communities were highly common, and their role in assisting their members in all aspects of life was very common practise. Furthermore, the difficult task of maintaining community cohesion was handled by the establishment of mosque.

Management of mosque facilities or assets entails more than merely managing the speaker system, carpets, and mosque savings funds that are not spent in banks or rented shop premises. Comfortable, clean, and comfortable place of worship or prayer hall, adequate parking facilities, best purification facilities, knowledge council programmes implemented based on the needs of the congregation, youth generation programmes implemented as a preparation for the faithful congregation for the future, and all facilities that cater to the needs of the mosque congregation should be provided.

If the mosque's administrators and committee members are aware of this reality, they will, of course, care and provide the best mosque amenities to its congregation (Burhanuddin, 2019). This would motivate the community to visit the mosque and will enliven it with congregational prayers and other activities. Mosque facilities do not function well if cleanliness, cheerfulness, and safety are not prioritised. Hygiene and cheerfulness initiatives for mosques and suraus, such as ‘gotong royong’, as well as the provision of hygiene equipment and the establishment of a cleaning rotation schedule among parishioners, must be organised. Prayer halls, lecture rooms, ablution areas, and bathrooms must all be kept clean for mosque and surau visitors.

When the Quran, Surah Yasin, prayer rugs, telekung, shoe racks, bag storage, and mechanised parking are in order and arranged, joy can be manifested. Planting suitable decorative plants can provide cheer to the mosque area. Because it is particularly relevant to current needs and demands, safety and health concerns must be integrated in the mosque environment. Security guards to oversee the mosque's building and surrounding area, parking traffic conditions, and the maintenance of mosque keys and gates are all vital, particularly for mosques that serve as a focal point for residents and visitors.

Mosques should also have particular safety and health procedures in the event of an unfortunate incidence (Halim et al., 2020). Because of the current circumstances caused by the proliferation of Covid-19, mosque management must have basic safety standards in place when performing congregational prayers or organising religious rituals at the mosque (Rohaniza Idris in Halim, 2020).

Muslims have carried on the custom of erecting a mosque as the focal point of this multi-functional structure. Its primary purpose is to mould humanity's perfection in terms of its position as a Muslim person, member and leader of the family, members of society, and citizens of a country. The mosque is just one example of collective responsibility in the Islamic religion. The life of the Prophet (PBHU) and his conduct immediately following the migration from Makkah to Madinah provide evidence for this claim. When the Prophet PBHU and his followers

arrived in Madinah, the first thing they did was to lay out and build the Madinah mosque, also known as the Prophet's (peace be upon him) mosque. This was the first time the Muhajir (migrants from Makkah) and the Ansaar got together for a communal activity (helpers at Madinah). Apart from that, it clearly demonstrates the importance of the mosque in the formation of a Muslim community. The four rightly led Khalifas (vicegerent) followed the same tradition. The mosques built during their time were simple in design, but they were used to their maximum capacity.

The mosque is an institutional for educational activities, the mosque is a centre of assistance, spiritual assistance, bodily assistance, mental assistance, and so forth. This is a feature of Islam's perfection. There are mosques in Islamic countries that have become world famous not only for their mosque function, but also for their university function. The Zaituna mosque in Tunisia, the Qarawain mosque in Morocco, and the Al-Azhar mosque in Egypt are all examples. This mosque serves as a model that others can follow.

Initially, it just served as a typical mosque. However, the mosque's religious lessons were able to draw many outstanding students and famous experts over time, so its name is known as a centre of higher learning in the area of Islam. The passage of Surah At-Tawba in the Quran should be mentioned as a determination to validate this mentality.

*"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the (rightly) guided."* [Surah AtTawba: 18] The important term in these passages, according to Dr. Omer (2013), is "amara, yamuru." When it comes to mosques, four recommendations can be derived: 1) construct or repair, 2) preserve in proper dignity, 3) visit for the sake of devotion, and 4) fill with light, life, and activity.

Ibn Khaldun, who studied at Zaituna University in Tunisia, and Sheikh Yusuf Al-Qardhawi, who graduated from Al-Azhar University in Egypt, were two of the most prominent academics who received their education from these institutions. The genuine importance of the mosque has been recorded in history, and it should be the pride of the Muslim community worldwide. By transforming the mosque from a place of worship to a community development centre that includes learning, community assistance, and referral centres to national agencies, as well as networking with religious bodies and local communities, the mosque will become the lifeblood of the community and institutions. Both Muslims and non-Muslims have their rights recognised.

Muslims are the forefathers of higher education. Muslims have the ability to be self-sufficient. Muslims make contributions to development and education. Muslims deliver blessings to the entire planet. To be successful in this world and the next, every attempt should have Allah S.W.T.'s blessing and pleasure. Efforts that are not blessed by Allah S.W.T. will be futile. This also involves the mosque's construction and management. There are a few passages from which to extract guidelines for materialising the constructed environment. Allah declares, *"O children of Adam, take your adornment (i.e., wear your clothing) at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."* (Surah Al-Araf: 31). Although the mosque environment is merely crucial, wastefulness is strongly prohibited, and it would be a breach of Islamic values to waste in one's lifestyle or even in one's built surroundings. Today, the practise of competing in the construction of opulent mosques in various regions of the world, either to exhibit political authority or to display individual wealth, should be denounced as being

excessively wasteful. Instead, lessons should be drawn from the Prophet's PBUH modesty, which was the centre of gravity in the wide-ranging activities of a nascent Muslim society. They must seek Allah's S.W.T.'s blessings and pleasure so that the mosque can maximise its benefits, the programme can be carried out successfully, and its management runs smoothly

### **3 Findings and Discussion**

The aim of this study is to identify the perceptions, measures, and involvement of youth in mosque-related activities. The respondents in this study are Muslim youngsters between the ages of 15 and 40 who have visited two large mosques in Petra Jaya, Kuching, Sarawak. The questionnaire was distributed to 47 male and 33 female youths (a total of 80 youths). This questionnaire contained 60 question items, and descriptive analysis was used to determine the frequency, percentage, and mean values. The dependability coefficient is equal to 0.860.

#### **3.1 Participation of Youth in Mosque Programs and Activities**

The initial goal of the study was to determine the involvement of youth in mosque programmes and activities. The researchers discovered that the overall mean of the items in this area is 3.39 based on the study's findings. While item 21 has the highest mean in this research topic, this item has a mean as high as 3.96. On item 35, the lowest mean in this research question is 2.65. Almost all respondents had a moderate or indifferent reaction to youth participation in mosque-organized programmes.

According to the findings, 80.5 percent of respondents said that they attended every religious discourse programme offered by the mosque. In the total questions in this section, this item has the highest mean (3.96). Another 22.7 percent disagreed and disagreed. It is consistent with the findings of Norhaslida Hassan's (2007) survey, which found that 93.1 percent of respondents agreed with the statement "Scientific programmes are executed in many formats such as courses, seminars, and speeches."

While 82.5 percent of respondents reject and disagree with the statement "If I have educational or personal concerns, I will seek counselling services from the mosque" in item 19. Only 17.5% agreed with the assertion. This is the item with the lowest mean value in the study question. As a consequence of the research, youth connection with mosque institutions in terms of mosque organisation and involvement individually or voluntarily based on their specific needs has increased. Less than 37.5 percent of respondents approved with the participation in courses such as Hajj and Umrah. While only 47.5 percent approved with scientific activities such as religious discussions, fiqh classes, and tafsir. The rest of the group disagreed and disagreed.

Furthermore, according to the findings of the analysis of youth voluntary involvement based on their requirements, 77.5 percent of respondents agreed to travel to the mosque to complete congregational required prayers. Respondents prefer to visit the mosque for breaking fast, spiritual practises, and to feel more at ease reviewing courses.

#### **3.2 Identifying Youth Perceptions of the Mosque's Role and Function as a Center for Knowledge Development**

The second goal of this research is to determine the youth's perceptions of the mosque's role and function as a centre for knowledge growth. This aim was composed of 20 elements in order to investigate the study's questions. According to the findings of the analysis, respondents agreed on the form of scientific programme implementation and have a positive opinion of the mosque's function as a centre for knowledge growth. The average of all articles in this section is 4.5.9

In the overall analysis for this second aim, the seventh item had the highest mean of 4.88 when compared to the other items. The majority of students believed that they urgently needed religious information to enhance their faith and piety to Allah S.W.T.

The study's inquiry prompts us to investigate the mosque's function in the development of the self and the surrounding community. Respondents agreed with the role of the mosque as an institution that may bring inspiration and added value to self-development among young as a result of the analysis. Furthermore, the mosque focuses on the development of the Ummah, particularly Muslim youth, as well as the unification of the local community in the context of increasing moral and social skills. Clearly, 100 percent of the respondents agree with the underlined topics.

Overall, the mosque has a significant role to play in terms of education, faith, and the building of community solidarity. Respondents also mentioned the applicability of the mosque's scholarly programmes and agreed with this remark. This move is a step in the right direction for restoring the programme and growing the current mosque institution.

This is consistent with the mosque's mission, the mosque was established to prosper in remembrance of Allah S.W.T. The programmes and activities implemented take into account the community's free time in order to encourage greater involvement in a single programme. In terms of time management, 96.0 percent of respondents agreed with the mosque's understanding. This assertion is supported by Anisah Mat Soh's research (2002).

Respondents are also pleased with the progress made in terms of educational knowledge development, both in terms of quality and quantity. While programmes like as tarannum lessons, tafsir classes, and memorization classes are growing in number and relevance, The next feature addressed in this purpose is the scope of filling. The majority of respondents agreed that the scope of the filling was broad. The mean of this item is 4.67, with 98.5 percent of respondents agreeing that the lecture syllabus provided should be created from time to time.

The conclusions of this study differ slightly from those of Esa Kassim's study (1989). He claimed that the scope of information is limited since only those who are qualified or have gotten a certificate from the Islamic Religious Department are permitted to transmit knowledge. Researchers agree and confirm the findings of a study conducted by Kamal Hadi (2004), who discovered that the mean value acquired from this aspect is 4.07, indicating that the syllabus of religious lectures should be modified on a regular basis.

### **3.3 Identify Strategies and Recommendations for Attracting Youth to The Mosque.**

The objective of this final study is to find strategies for attracting youth to the mosque. A total of 20 items were also created to investigate the study's questions. According to the findings of



the investigation, respondents believe that the presence of professional speakers in the mosque can improve the interest of youngsters in participating in all of the mosque's programmes.

Respondents were pleased with the initiatives taken to draw the people to the mosque. All of the items in this section have a mean value of 4.45. According to the results of the study of the entire second objective, the highest mean value is 4.73 on item 22. While item 17 has the lowest mean of any item in this section, it is 3.85. As a result, this portion of the researcher specialises in the mosque's environment, services, and infrastructure, which includes the space, equipment, location of the mosque, and services supplied by the mosque.

According to the findings of the analysis, the mosque has been transformed into a special place for Muslims and a symbol of Muslim strength and solidarity. 98.5 percent of respondents agreed that the mosque's location is in a centrally located section of the community. While the mean for this item is 4.65, it is one of the highest.

This findings revealed that the mosque is a focal point for the community. The study's findings also demonstrate that steps to offer comprehensive infrastructure contribute to the public, notably adolescents, visiting mosques.

With a minimum of 4.65, 97.5 percent of respondents believed that the use of new tools in teaching presentations during lectures can entice teenagers to follow the mosque programme. According to the findings, the mosque's services were well appreciated by respondents. 95.0 percent of respondents agreed with this item because of welfare programmes such as Islamic medical services and counselling services. It has a mean of 4.45.

Charity-based services are one approach to draw people, notably young ones, to the mosque. One of the potential strategies to make the mosque institution as a community centre is to provide general facilities such as money withdrawal machines (ATM machines) and wireless internet connection (wireless).

The following actions must be performed in order to prepare a futuristic mosque institution capable of meeting the demands of the present and the future. The orderly management and administration of the mosque resulted in positive responses from the respondents.

The study revealed that 97.5 percent of respondents agreed with the mosque management that the mosque had been meticulously maintained. This item's mean is 4.52. Respondents also agreed with the concern that the selection of speakers, descriptions of events and programmes, as well as the method of spreading educational knowledge that the community prefers, are clear and effective for the community's knowledge.

According to the findings, 52.0 percent of respondents disapproved with the use of reading rooms in mosques in the survey. This is also applicable for the provision of a cafeteria for the benefit of the community. Only 66.7 percent of those polled approved of the facilities. The mean for the given assertions is 4.01, and the standard deviation is 3.89. These are the two items with the lowest mean value

The study's analysis concluded that 98.9 percent of respondents agreed with the mosque's position as a centre for youth knowledge development, with an average mean of 4.52.

Meanwhile, 99.1% of respondents agreed with the measure designed to draw youth to the mosque, with an average mean of 4.47. Meanwhile, 88.9 percent of respondents participated in mosque-related activities, with an average mean of 3.41.

#### **4 Summary of the Mosque's Role and Function as a Knowledge Development Center**

Mosques are Islamic institutions that endure difficulties and obstacles. The key issue in mobilising this institution is attracting the Muslim community, particularly the youth, to stay connected to the mosque and eradicating unfavourable impressions of the mosque institution. As a result, the challenge must be met with caution, particularly by those directly involved in the mosque's organisation. The processes and suggestions for attracting youths to the mosque are summarised here.

##### ***Reaching Out to The Youth Through Mosque-sponsored Events***

Sports, amusement, entertainment, and extreme activities that are appropriate and do not violate Islamic law should be developed in mosques in order to draw youth to the mosque institution. According to Suhaila et al. (2008), the mosque should engage in more direct youth activities in partnership with specific associations, organisations, and groups. Spiritual content can be incorporated into the activity, allowing the youngsters to promote and learn from it among their friends. To entice adolescents to participate in scientific activities, creative activities must take into account components of customs, culture, and feast ingredients. Conducting Arabic classes, for example, by planning exercises to generate Malaysian rhythms in Arabic. Furthermore, coordinating ‘gotong-royong’ to cook or prepare Asyura porridge before a talk programme is held (Mohd Mahzan et al. 2008). Youth souls who are indirectly exposed to spirituality will experience repentance and a turning point in their lives.

##### ***Improving Mosque Management Capabilities***

The mosque's administration must be carried out in a systematic and organised manner. The mosque's management must serve as a role model (exemplary example) to the community by managing, administering, being trustworthy, industrious, honest, loyal, and transparent. This is significant because the mosque institution's excellent governance will convey the image of Islam's greatness. Furthermore, the mosque requires a well-managed and methodical resource centre in order to serve as a social organisation that disseminates knowledge. The Resource Center should be stocked with a variety of religious and scientific literature to help students, youth, and the local community find information, including digital library subscription services.

The government should make enough financial provisions for the construction of multi-functional mosques. Suhaila et al. (2008) stated that mosque institutions should be supplied with hall amenities with electronic media equipment, cyber cafes, and playgrounds in order to draw youngsters to the mosque. In every programme, the organisers should make obligatory prayers a priority, because they are taking place in a mosque

### ***Establishing Mutually Beneficial Relationships With Nearby Mosque Institutions***

Bilateral links between religious institutions are vitally important in encouraging youth to visit the mosque and mobilising efforts to transform the mosque into a centre for knowledge growth. The mosque or "surau" institution is a network that can bolster efforts toward optimal human capital development. Numerous activities including as research, data and information collecting, forums, imam and bilal exchange programmes, youth personality development programmes, and zakat distribution programmes can be conducted in collaboration with this bilateral partnership. Additionally, community development can be accomplished, which strengthens the Islamic oneness within the society.

### ***Attractive Mosque Image***

Mosques should be built with the goal of benefiting the community and upholding Islam's faith. The mosque's construction is not to be lauded. The mosque is not to be erected solely as a display of architectural skill or to preserve the Muslim community's sentiments. However, the mosque building should serve as an infrastructure for community functions while also upholding Islam's sacred syiar as defined by the Prophet S.A.W.

The mosque must develop a positive image and be able to attract all segments of society in order to remain vibrant and close to the istiqomah. All parties immediately involved, particularly mosque leaders, must seek to eliminate deficiencies and then devise and implement effective adjustments in order to sustain the mosque's network relationship with Muslims. The findings of the study, readings, observations, and interviews conducted can be utilised to guide future efforts to better the mosque's management. Making the mosque the community's focal point is a shared goal that must be pursued by all parties, not just the mosque managers. Thus, all parties must be serious and committed to establishing the mosque as a focal point of the community, regardless of their background, skin colour, rank, or qualification.

## **5 Conclusion**

Finally, it is the obligation of every Muslim to ensure the prosperity and quality of the mosque institution. They must continue to look for ways to make all mosques successful leaders in their roles as places of learning and social development. It can only be done with the community's complete support, particularly the Muslim community, as well as our ability to build credible leadership and a clean and powerful administrative structure. With such a platform, the mosque is expected to thrive, and the mosque's institution is capable of making the Muslim community excellent, respected, and cherished.

The mosque's role as a centre for knowledge development and improving the dignity of the youth is crucial. All parties must play a role in re-establishing the mosque as a centre of Islamic instruction for all, particularly the youth; it can also serve as a platform for making this country a country that implements Islamic practises in accordance with the Quran and Sunnah. The revitalization of the mosque by the youth is essential so that this pristine tradition, which is a continuation of Islamic culture inherited from the time of the prophets and prior companions,

becomes a torch to the grandeur of the ummah in the future. As a result, the youth should be guided and directed to create a paradigm shift in making adjustments in daily life, particularly to seize worldly enjoyment and eternal 'ukhrawi' well-being.

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