



**THE APPLICATION OF SOCIAL INTEGRATION  
THROUGH MOSQUE COMMUNITY CENTRES**

**BY**

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**Kulliyyah of Architecture and Environmental Design  
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## ABSTRACT

The primary goal of a mosque is to serve as a place of worship for Muslims, a place for congregational prayer and the unity of the Muslim Ummah. Therefore, the importance of having a cohesive mosque community is essential in order to bring one another mutually together and create a strong bond of togetherness, unity and brotherhood. Furthermore, it is a platform that allows many activities to take place, such as social gatherings, educational insight and health services as well a charity center and shelter for the homeless. It is overall a one stop centre for Muslims to seek knowledge and to integrate with one another. This thesis examines the implications of integrated facilities and functions as exemplified by Prophet Muhammad S.A.W's Masjid an-Nabawī in this current era. The main objective of this study is to discover a way of integrating the well-being of the community within that society. Also, it is to explore and identify the functions of a mosque as a community mosque and relate it to the time of the Prophet S.A.W. Moreover, the study aims to identify the needs of a community mosque, to identify spaces which promote social integrations and to recommend good design solutions within aesthetic space planning and design elements. This study uses several research methods in order to achieve the desired results. A combination of qualitative and quantitative methods was used. In-depth interviews were conducted with three professionals in the field of Mosque Design, questionnaire surveys were distributed to two local mosques which were Masjid Ara Damansara and, Masjid Salahuddin Al-Ayyubi in Malaysia and observational studies were conducted on-site during different time periods. Survey data from 103 respondents were collected from each mosque respectively, totaling to 206 surveys. This data was analysed by using the SPSS software which translated the data into descriptive and frequency statistics. Hence, this research provides vital feedback from the respondents that will help to improve the capacity of having more supporting facilities and functions in a mosque to not only serve as a Muslim community centre but to attract and integrate people together in a progressive, integrated and interactive environment.

## ملخص البحث

نجد الهدف الأساسي للمسجد؛ أنه مكان للعبادة لجميع المسلمين، وكذلك مكان للصلاة، وتوحيد الأمة الإسلامية. ولذلك فإن أهمية وجود المسجد في المجتمع يمثل أمراً مهماً في تحقيق الوحدة للمجتمع الإسلامي بشكل واضح، ويخلق رابطة قوية من التكاتف والتكافل والإخاء. ويمثل المسجد أيضاً مركزاً لكثير من الأنشطة المختلفة والمتنوعة منها؛ أنشطة تعليمية، واجتماعية، وصحية، وخيرية، وعموماً مركزاً متكاملًا للمسلمين في طلب العلم، والاندماج مع بعضهم البعض. هذه الرسالة تبحث في كيفية استخدام التسهيلات المتاحة، ودمج وظائفها - في الوقت الحالي - استناداً على تجربة النبي محمد (صلى الله عليه وسلم) في مسجد قباء. ومن نتائج هذه الدراسة، اكتشاف وسيلة لدمج رفاه مجتمع المسجد داخل المجتمع الكبير، أي التكامل بين المجتمعين، وأيضاً اكتشاف وتحديد مهام المسجد كمسجد اجتماعي كما كان الحال في عهد النبي (ﷺ)، بالإضافة إلى تحديد احتياجات المسجد الاجتماعي، وتحديد المساحات التي تعزز التكامل الاجتماعي، وتطبيق المبادئ الإسلامية ضمن التخطيط، وتصميم العناصر المحددة. خضعت هذه الدراسة للعديد من الطرق البحثية لتكون قادرة على تحقيق النتائج المعنية والمستهدف تبيانها، كما أنه تم استخدام مزيج من أساليب البحث الكمي والنوعي لهذه الدراسة. أجريت الدراسة عن طريق وسائل مختلفة؛ منها: إجراء مقابلات مع ثلاثة من الخبراء في هذا المجال، وأيضاً جمع الاستبانة، وإجراء الدراسات القائمة على الملاحظة في الموقع أثناء أوقات، وأيام مختلفة. وتم توزيع الاستبانة في اثنين من المساجد المحلية؛ مسجد آرا دامانسارا، ومسجد صلاح الدين الأيوبي، وكلاهما في ماليزيا. وقد تم جمع البيانات من مائة وثلاثة من المشاركين لكل مسجد، مما جعل عدد الاستبانة التي جمعت مائتان وست استبانة. وتم تحليل هذه البيانات باستخدام برنامج التحليل الإحصائي (SPSS)، وهو ما يحول هذه البيانات إلى إحصاءات وصفية وترددية، وبالتالي يوفر هذا البحث عدداً من ردود الفعل من المشاركين التي يمكن أن تساعد في تحسين القدرة للحصول على المزيد من التسهيلات، ودعم الأنشطة في المسجد. وينظر للمسجد ليس فقط كمركز للمجتمع الإسلامي، ولكن كذلك لجذب، ودمج الناس معا في بيئة متقدمة ومتطورة ومتكاملة ومتفاعلة، ومتعاونة.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Science (Built Environment).

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## DECLARATION

I hereby declare that this thesis is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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*This thesis is dedicated to the strongest person I know, my beloved father Prof.Dr. Nasreldin Ibrahim Ahmed Hussien for always encouraging me and guiding me in achieving and striving to gain knowledge, and to always improve and advance myself to my fullest potential. I am thankful for having such a great and wonderful father who always has his children's best interest at heart and whose heart is big and selfless and patience is ever lasting.*

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## **LIST OF ABBREVIATIONS**

P.B.U.H	Peace Be Upon Him
S.W.T	Subhanahu Wa Ta'ala (Praise Be To Allah And The Most High)
S.A.W	Sallallahu Alaihi Wasallam (Holy Prophet Muhammad)

# **1 CHAPTER ONE**

## **INTRODUCTION**

### **1.1 BACKGROUND OF THE STUDY**

The title of this research is The Application of Social Integration through Mosque Community Centers. The importance of this chapter is to provide an overview of the research and the studies involved. This chapter consists of the background study, problem statement, research aim and objective, research outline, significant of research, scope of research, research framework and limitation of research.

The main purpose of this study is to gain and learn on how a mosque can perform as a mosque community center and incorporate design elements which promote social integration to suit the needs of the public. It is also to explore more creative and innovative designs to encourage all levels of community to raise the mosque as a mosque community center. Nowadays community centers all around the world vary in space and size. This is commonly reliant on how large or small the surrounding community is within the vicinity. Depending how big or small a community center, that will determine the division of spaces allocated for different activities and events to take place within it.

In the Quran verse (2:143) “And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you...” it is clear that in every aspect we tackle in life we need to look at it in moderation (al-wasatiyyah) and balance. Allah s.w.t describes his Ummah as people who are a just (balanced) community. The structure of Al-Wasatiyyah, as mentioned by Professor Kamal Hassan, is taken through the Quran and Sunnah and from there do

we reach excellence & goodness, justice and balance/moderation and finally achieving the holistic wellbeing (Hassan, 2011). Omer, (2015) has expressed on this idea that Islamic built environment needs to find a balance between the form and function and that the Prophet Muhammad p.b.u.h as well as forthcoming communities after “have in practical terms demonstrated the strong relationship between al-wasatiyyah and Islamic built environment”.

Khosro, (2014) points out that there are several verses in the Quran, which call for the community to live together in a peaceful and brotherhood community. In some of the verses, Allah s.w.t says: "The believers are members of one family; you shall keep the peace within your family and reverence GOD, that you may attain mercy" (49:10), and "Do not quarrel, for then you will be weak in hearts and your power will depart" (8:46). To have such verses in the Quran reveal the importance of unity and harmony between the communities is of high moralities and significance as it is the foundation for acquiring and protecting its spiritual and material benefits and distinction.

According to Bahari and Shihabbuddin (2016) “Undoubtedly, mosques are institutions of critical social importance because they are at the same time a place for *Ñibādah* or spiritual devotion and a center for community engagement and development” and further explains that a comprehensive mosques role most definitively demands that its functions be engaged towards fulfilling both of the spiritual and physical needs of the participants of the mosque community center.

Islam is growing vastly and rapidly around the world and Muslims embrace of one fifth of the world’s population and constitute a majority in more than forty nations and therefore unquestionably, Islam is a religion that has purposely laid its footing and foundation on the human community (Khosro, M. 2014).

Mosque have the purposeful function of activities for the community where it needs to serve as places for education, to learn and teach, to have a managing administration to facilitate, a place for hosting foreign delegations, a place for celebration and lodging travelers and last but not least a place where the arts can be performed respective in line with religious guidance.(Imriyanti, 2013).

The first mosque community center to ever be built was during the time of the Prophet Mohammed p.b.u.h in the city of Medina. Omer (2011) explains that “as the Prophet’s mosque was the center of gravity in the wide-ranging affairs of the ever expanding Muslim community in Madinah, its strength and stature epitomized the strength and stature of Islam and the Muslims”. Therefore we can understand that the stronger the bond, faith, trust and worship is in Allah s.w.t, the stronger the unity in the community and brotherhood will be.

During the era of the Prophet Muhammad p.b.u.h, the mosque was centered as an activity hub for Muslims living around in that particular community, as such activities included governmental discussions, “including ideological, political, economic, social, judicial and military, discussed and resolved at the mosque institution. Mosques also serves as a center for the development of Islamic culture” (Imriyanti, 2013).

In order for this to be authentic the mosque needs to accommodate for varies roles and functions. And for this,Tajuddin, Rasdi, & Utaberta (2010) describe the prophet’s mosque as a place that catered to its social, political and religious community as well functioned as a shelter for those in need, a meeting area, an educational society, courthouse, military camp, a health facility, and a custodial area which furthermore it also aided as an area for festivities, entertainment and celebrations and recreational activities took place. Laws were passed and important

decisions that concerned the community were made as well as implementing punishments such as stoning. Therefore in that it was rightfully the center of Muslims life.

The mosque is the foundation of guidance for the Muslim community. Sheikh. Sayed Ad-Darsh, writes about the level of importance the mosque is to the Muslim family. He expresses that throughout the day the mosque is frequently visited by it fellow Muslims whereby there “they rekindle their spirituality, strengthen their relationship with their Creator, meet their Muslim brethren, and renew their sense of belonging” (Ad-Darsh, 2008).

A study research conducted by Baharudin, & Ismail, (2014) emphasized that the role, form and function of mosque community centers within the present Muslim countries is becoming widely misinterpreted as the modern mosques present are not portraying the role of sustainability to facilitate the growth of the surrounding community. If the community does not feel like its issues, affairs and matters are being catered for than it weakens its bond of unity within the mosque and rather only than becomes a place for only worship. The bond and kinship between the Muslims weaken and fade. Consequently from here we can have a refined insight as to the purpose and function of the community center for Muslims or in other words the mosque community center. In a paper written by Spahic Omer as seen below, the mosque is seen as a place to facility effectively its functions towards its community therefore explaining that as,

“Good mosques are accessible, pleasant and friendly. They are cost-effective, environment friendly and sustainable. They provide a wide range of activities, benefits and services to their users so that they become resourceful, relevant, lively, valuable and alluring to both men and women, the young and old, the rich and poor, the busy and idle, and to the exemplary as well as nominal Muslims. These and other similar truths are to be remembered and painstakingly observed during the