

MASJID ABU BAKAR TEMERLOH AND THE CONTRIBUTION
TO ISLAMIC SOCIETY

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for data and summaries which have been duly acknowledged.

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Grateful to Allah and His Messenger Muhammad S.A.W

With Compliment to Allah, who governed the entire world and nature, regarding and greeting over prophet Muhammad S.A.W, his family and friends with blessing of Allah.

Most grateful to The Almighty because of His enjoyment and bestow, the writer can finished an academic project (KC 3063) with the title "**MASJID ABU BAKAR TEMERLOH AND THE CONTRIBUTION TO ISLAMIC SOCIETY**". Even though the researcher had faced many difficulties and challenges, yet with benefit of courageous and calmness, the researcher can produce an interesting and complete academic project.

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ABSTRAK

Kajian Ilmiah ini membincangkan tentang sumbangan Masjid Abu Bakar Temerloh kepada masyarakat Islam disitu khususnya. Tempat kajian ini merupakan sebuah tempat ibadah yang menjadi tumpuan utama penduduk kawasan Bandar Temerloh itu yang berperanan penting dalam proses pendidikan akhlak dan ibadah msyarakat. Dalam kajian ini, penulis mengfokuskan tentang sumbangan dan aktiviti yang dianjurkan oleh pihak pengurusan Masjid ini dalam proses melahirkan generasi yang cemerlang dalam semua aspek kehidupan. Metodologi yang digunakan dalam kajian ini adalah berbentuk “kajian Lapangan” melalui kaedah temubual dan pemerhatian. Disamping itu, penulis juga menggunakan “kajian perpustakaan iaitu buku, majalah dan surat khabar serta rujukan utamanya diambil dari buku laporan tahunan Masjid Abu Bakar Temerloh. Hasil kajian yang diperolehi menunjukkan bahawa sumbangan Masjid ini telah membantu masyarakat Islam disitu dalam pelbagai aspek kehidupan. Semoga kajian ini dapat mendedahkan sumbangan dan aktiviti yang telah diberikan oleh Masjid ini kepada masyarakat setempat khususnya.

ABSTRACT

The research is discussed about the contribution of Masjid Abu Bakar Temerloh especially to Islamic society there. The place of the research is a place of worship and it is the main place to the resident of Temerloh town. The mosque has important role in *akhlak* education process and society worship. In this research, the researcher has focus about the contribution and the activities that has organized by the mosque administration in producing the excellence generation in all aspect of life. The methodology that has use in the research is "Field Research" through interview and survey. Beside that, the researcher also used "Library Research" they are by collecting data from book, Magazine, newspaper and the main reference is annually report from Masjid Abu Bakar Temerloh. The result shows that the contribution of the mosque has helping the society in various aspect of life. The researcher hopes that her research can display about the contribution and the activities that is organized by the mosque to the society.

ملخص البحث

إنّ البحث يناقش حول مساهمة مسجد أبو بكر تملوه إلى المجتمع الإسلامي. إنّ مكان البحث هو مكان العبادة وإنه المكان الرئيسي إلى المقيمين من المدينة تملوه. دور المسجد عندهم مهم في تربية أخلاق وعبادة المجتمع فيه. من هذا البحث، تركيز حول المساهمة والنشاطات بإدارة الجامع في إنتاج جيل إسلامي في كل مظهر الحياة منهج البحث هو "بحث ميداني" من خلال المقابلة والملاحظة. بجانب "بحث مكتبي" من قبل جمع بيانات من الكتاب، والمجلة، والصحيفة والمرجع الرئيسي والتقرير سنويّ من مسجد أبو بكر تملوه. والنتيجة هي مساهمة الجامع في مساعدة المجتمع في النواحي المتعدّد من الحياة.

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GLOSSARY

Bilal	- muezzim; man who proclaims the hours of prayer for Muslims
Ceramah	- Speech
Dakwah	- Invitation, call, preaching.
Fardhu Ain	- religious duty in society
Ibadah	- religious worship
Iblis	- Evil
Solat	- prayer
Taranum	- recite Quran in melody
Ummah	- Community. The family of Islam, the community of Believers
Ukhuwah	- relationship
Whudu'	- perform ritual obligation
.Zaman	- particular period
Zikir	- 'Rememebering'. The religious ceremony.

TRANSLITERATION

ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فار	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha [°] b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	tālib
ظ	z	ظالم	zālim
ع	c	عقل	[°] aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb

م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى، ا	ā	عالم، فتى	°ālim, fatā
ي	ī	عليم، داعي	°alīm, dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawn
ي	ay	ليل	layl
يَ	iy	شافعي	shāfi°iy (ending)
وَ	uww	علو	°uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ’ .

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ” .

Example: المكتبة الأهلية transliterasi: al maktabah al-ahliyyah
 قلعة qal‘ah
 دار وهبة dār wahbah

ABBREVIATION

Etc	- et cetera
Ibid	- Rujukan sama seperti di atas.
n.a.	-no author
n.d.	-no date
n.pl	-no place
npb.	-no publisher
P.	- Page
Pp.	- Pages
S.A.W	- salla Allāh ° alayh wa sallam
S.W.T	- subhānahu wa ta°ālā

CHAPTER
ONE

CHAPTER I

INTRODUCTION

1.1 Introduction

In Oxford dictionary means mosque is a building in Which Muslims worship. ¹ All of Muslims know about the mosque especially in Islamic country like Malaysia.

1.1.1 The Importance of the research

The study is important to let us know the contribution Masjid Abu Bakar made to the society. How they spread the contribution to peoples and to know the mosque's programs and activities.

Moreover, we supposed to know how they contribute something in the making of good social groups and well-mannered persons. Besides, we want to take mosques as a shelter from bad things and its influences against us.

¹ A S Hornby. 1998. *Oxford Advanced Learner's*. New York: Oxford University Press. P 757.

1.1.2 The Research Purpose

The purpose is to reveal to the public about the mosque's management and activities. Besides, we want to know about the mosque's contribution to Muslims in attracting them to go there. More than that, we want to make sure that they never use it in the wrong way. The study will let us know more about its activities and the feedbacks from the dwellers.

1.1.3 The Objective

The objectives of the study are;

- 1) To transform the mosque into an activity and religious centre of locals and foreigners and into a place to produce a tolerant and harmony society.
- 2) The mosque will be a suitable place to unite people from different races, backgrounds and looks.
- 3) There will be no fight and the teaching there will prevented them from the bad attitudes

1.1.4 The Scope Of Research

The scope of this research emphasized on the contributions, roles and activities of Masjid Abu Bakar Temerloh. The researcher studied a major contribution to the Muslims in the area. Besides, the reseacher enclosed the effects to the community and individuals and also suggestion to the mosque management.

1.1.5 The Contents of The Research

In the research the researcher classified it to several major divisions. The first division is about the background, the importance, objective and goal of the research. While in the second part, the researcher listed the administration and the organization of the mosque as well as the functions.

The researcher also includes the main scope of the research is contribution Masjid Abu Bakar Temerloh to Islamic society there and also about activities, roles and lastly my suggestion to that mosque. The researcher used several ways and method that suitable to my research.

1.2 Conclusion

Mosque is a main place in a Muslims life. So, in this chapter the researcher discuss about the important, purpose, objective, scope, methodology, content of research and others. All this matter has in the proposal before the researcher start writing this academic project. The researcher also includes the management of the Masjid Abu Bakar Temerloh and the chart of administration. This research will discuss about the role, activity and others but the main research is about the contribution of this mosque to Islamic society there.

CHAPTER
TWO

CHAPTER II

RESEARCH METHODOLOGY

2.1 The Methodology

The researcher had completed the research by using two different method of the research; the library and field research. Even though, the researcher emphasized 80% of the research on the field research method. This is because it is parallel to my research title, “Masjid Abu Bakar Temerloh and the Contribution to Islamic society”. The researcher managed to gathered information’s through the interviews and surveys. Therefore, it is only 20% of my research is the library research. The method used as added information to complete my research.

Methodology is an important part of every research. Data had been collected in two ways: the data types are primary sources and secondary sources.

2.1.1 Primary sources

Primary sources are sources, which have got from interviews, surveys and observation. Ithe researcher had collected the primary sources around Temerloh district, the place of the research.

The interviews with several individuals about the activity, roles and contribution of the Masjid Abu Bakar Temerloh to the Islamic society there. This activity was he

on the early stage of the research. The interview was held informally with individuals who have useful information about the topic of the research.

Observation and survey at the Temerloh area to get several information about the research topic. I start the observation step by step. First, choose the topic, the method and the last step is to write down a report.

2.1.2 Secondary sources

The writer also gathered the information via books, magazines, newspapers and the main data is from the annual report of administration Masjid Abu Bakar Temerloh. The references had help me a lot in completing my research about the contribution of the mosque to Islamic society.

2.2 Conclusion

Methodology is a part that plays an enormous role in collecting and gathering information and data. One of the methods that been use in this research is interviews. It is had been held on the early stage of the research. Besides, the writer uses the survey and observation in the methodology. In completing a research, the researcher should recognize the objective and the methodology. This will provide a more systematic and efficient works.

CHAPTER THREE

CHAPTER III

BACKGROUND, ROLES AND FUNCTION

3.1 Background

Mosque that is known, as ‘the house of Allah’ is not only a place for worshipping but it is a responsibility for Muslim to take a good care of it. It is important to ensure that mosque still play its role in unite Muslim as well as it did in the era of Rasulullah and play the true roles and is not misused.¹

In the early age of Islamic era, mosques are the center of management, education, social and culture. Many important decisions like war declaration had been made in mosques. Mosques are the sources of bright Islamic light that shining around the globe. Considering its vital role, there is no doubt that mosque’s visitors are the one who will sacrifice their life for Islam. So, attend the Muslim to mosque is a paradise members.²

Actually, the institution of mosque is the oldest institution world ever known. Its function had never been changed although there are 1425 years since the first mosque was built by Rasulullah S. A.W. Had turn mosques into education centers. Nowadays, the mosques are still the place to learn al-Quran, Hadis, and fiqh.

¹ Zaini Raban. 2003. ‘Mengimarahkan Institusi Masjid’. *Utusan Malaysia*. 14 Mei. P. 9.

² Haji Mohd Nakaie b. Haji Ahmad.2000. “Masjid Sebagai Pengkalan Pergerakan Islam”. *Dakwah*. Kuala Lumpur: Yayasan Dakwah Islamiah Malaysia. Pp 69-72.

Ibnu Khalikan stated that Rabi'ah ar-Ra'yi used the Masjid Nabawi to teach his students including Malik b. Anas, Hasan and others Madinah aristocrat.⁴

Actually, the institution of mosque is the oldest institution world ever known. Its function had never been changed although there are 1425 years since the first mosque was built.

Usually, a mosque consists of a management office, a main hall, and a function hall. The management now includes persons from various profession and qualifications to fulfill the need of Muslim's society.

Masjid Abu Bakar Temerloh had been built in 1963 by state's government and had been recognized as a district mosque. State's government sponsors its management costs. They sent two Imams, two muezzin, two housekeepers and a security guard to organize the mosque.

Besides, a District Mosque Management Committee appointed by Pahang Islam and Malay Custom Council will attend to the management job. The two-storey mosque consists of a prayer hall that can contain 1200 prayers at one time, *wudhu'* places, toilets, Lecture Theater, Islamic library, management office, function hall, and car parks.

Actually, when the mosque built, it is known as a mosque with large tab and as a wooden mosque built by the people of Lurah Semantan. It is located on the cross of Sungai Pahang and Sungai Semantan. Owing to the strategic location, it had been a

⁴ Haji Mohamad bin Haji Shafie. "Pengembelian usaha Sepadu ke arah mentakmirkan Masjid". Ijtima' guru takmir masjid peringkat kebangsaan seluruh Malaysia. Bahagian Hal ehwal Islam JPN. P.2.

rest place for traders from Kuala Pahang heading for Bentong, Kuala Lipis, and Jerantut.

The building was built in 1963, but only after six years of its opening, Sultan Abu Bakar Ri'atiddin al-Muadzam Shah officially opens the mosque on 3 Muharram 1389H or 21 Mac 1969.

The mosque had been a camp for flood victims for people around Temerloh in 1971 and 1974. Masjid Abu Bakar is the center of religious lessons since decades ago. The activity started with Tuan Guru Haji Abdullah's morning lectures long ago, before the younger generation carrying on the task. The activity continued by Tuan Guru Haji Abdul Rahman, Tuan Guru Lebai Hassan, and Tuan Guru Haji Ahmad Baqi Othman. It is still and will always be continued as daily activities.

The mosque becomes more important as it is located near the Temerloh city center. There is Zakat Center, bus station, banks, Tabung Haji, shops and etc. When it is festive season, a shopping fair will be held around the corner. So, the customers will go to the mosque to perform *solat*. There are benches for them to take some rest. Next to the mosque are stalls that provide foods and drinks to the visitors.

Owing to its strategic hilltop location it will be convenient to the foreigners to look for the mosque. When it comes to water supply problems, they will not facing any difficulties as the mosque located near the Semantan River and Pahang River.⁵

Behind the mosque are night market sites. The night markets held every Tuesday and Sunday. On those days, the customers will visit the mosque to take a break and pray.

⁵ 2003. "Laporan Aktiviti Tahunan 2002". *Laporan tahunan Masjid Abu Bakar*. P 1.

Hence, the mosque becomes famous and useful. The management took the advantage to inform people about their activities and programs.

The management's team objective is to turn this mosque into an excellent religious, community and education center. They want to make this mosque as a 'friendly warm and welcoming' mosque ever.

The ancestors built the mosque as a convenience for the people of Temerloh to perform the *solat*. Besides, they want it to be a religious education center. By that they can convey the Islamic messages to either Muslims or non-Muslims.

In order to obtain the objective and targets, the managements listed up strategies. They will reorganize the biro according to the current demands. They also increase the Da'wah activities to let people to know more about Islam.⁶

3.1.1 The Management

In order to organize the mosque, the management had appointed its committee members and biro to attend to the mosque's businesses. There are five biros under the management. The biro is Biro of Ibadah and Friday, Biro of Dakwah and education, Biro of Social Development and Relationship, Biro of Physical Development and Economy and the last Biro of Forum and Seminar.

⁶ Haji Arsyad b. Haji Radzi.2003. "Sejarah Masjid Abu Bakar". *Interview*. 22 November.

3.2 Facilities

Every mosque in this country is equipped with facilities as a convenient for the public. Masjid Abu Bakar had provided the facilities like Lecture Theater, toilet, ablution chamber, prayer hall, Islamic library, canteen, parking spaces, administration office and others.

1. In the lecture theater, these are tables, chairs and blackboard for the learning session.
2. Carpets, lamps and fans had been provided in the hall and library.
3. There is a parking lot nearby the mosque. The safety for parking lot guaranteed.
4. There is Muslim tailor in the mosque area. It starts operation since 10 years ago. We can hire him *jubah*, clothes, pants, school uniform and others.
5. Public phone also provided in the mosque area. This make easy for the public to make calls or stay connected in the mosque or during attending the program here. With these facilities, people will come to the mosque as a center of facilities
6. The mosque had also a van to carry the corpse to the graveyard. This make it is convenience for the local during the funeral processions.

3.3 Roles and Function

Mosques play the most vital role during the golden era of Islamic Empire. Instead of being a religious prayer site, mosques are the place where important decisions had been made. They are leader's meeting place, POW prisons, artillery storeroom and etc.

Some of the functions had last until today such as culture center, Da'wah and mind development center, social service center, education center and social activity center. Then, mosque is a place to close with Allah and not to other creature. Exist the verses that comment bow to Allah:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

“ And behold, We said to the angels; “Bow down to Adam’ and they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject Faith”. (Al-Quran. Al-Baqarah 2: 34).⁷

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“And the place of worship are for God (alone): so invoke not anyone along with God”. (Al-Quran. Al-Jin 72: 18)⁸

⁷ Abdullah Yusuf Ali. 2001. "The Holy Quran". Saba Islamic Media. P 27.

⁸ Ibid. P 728

Most of its function during the golden era are difficult to be practiced today. But, it doesn't mean that it can't be like that. A mosque is assigned to build ummah, so it has to be friendly to all genders, ages, sexes and backgrounds in order to make them close to Islam.⁹

There is verses show us about the role of a mosque as stated below:

﴿رَجَالٌ لَا تُلِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾

“(Lit is such a light) in houses, which God hath permitted to be raised to honor; for the celebration, in them, of His name; in them is a glorified in the mornings and in the evenings, (again and again). By men whom neither traffic nor merchandise can divert from the remembrance of God, nor from regular prayer, nor from practice or regular charity; their (only) fear is for the day when hearts and eyes will be transformed (in a wholly new). (Al-Quran. Al-Nur 24: 36-37)¹⁰

During the era of Rasulullah, mosque is not only a place to perform prayers, but as a leader's meeting spot to discuss about issues. So, it is no wrong to practice it in today's world. We have to accept it open-minded. We can't focus only on prayer when talking about mosque's function. There are matters such as marriage, crimes and other matters to be considered too.¹¹

⁹ Hasnah Ali. 2003. “Aktiviti & Peranan Masjid Abu Bakar. *Interview*. 25 Oktober.

¹⁰ Ibid.P 426.

¹¹ Norshamsinor Baharin.2004. “masjid sebagai zon aman dan Ilmu”. Bandar Baru Bangi, Selangor. Januari. P 18.

Masjid Abu Bakar had played the roles including making itself a center of religious lessons to all community level. They had provided comfortable lecture theaters, qualified teachers and other facilities to make it convenient for the students.¹²

The mosque personnel and officers will emphasis on more advanced activities than the traditional one that focus only on the ritual programs. They will organize more useful and mind-booster activities. The committee will encourage the mobs to participate in the activities.

The mosque's main role is to educate the people to increase their understanding on Islam. As a centre of Dakwah, Masjid Abu Bakar always arrange activities like door-to-door *Dakwah*, visiting patients, publishing handbills, and etc.

More than that, Masjid Abu Bakar had been an R&R spot for those who visit Temerloh. They can pray and take a nap here. There are Quran, ma'thurat and other reading material provided by the management. As a mind-development center, the mosque arranged an Islamic library, which keeps various references of Islamic Knowledge. They also built knowledge kiosks for those who want to make any research especially on Islam.¹³

In the Islamic civilization history, mosque had not been taken only as a symbol of unity but as a center of knowledge development. For example, The Fatimiyyah who rules in Egypt ages ago had allocated a big sum of money to build the library of al-Azhar mosque and al-Kutub Treasures. They had collected reference books in history, literature, chemistry, philosophy and so on. Based on that, Masjid Abu Bakar also wants to be another strategic place of all levels especially Muslims to study and make references. They want to reanimate the real function of a mosque.

¹² . Mohd. Said Ahmad. 2003. "Peranan Masjid". Interview. 25 Oktober.

¹³ 2003. "rancangan Pentadbiran Masjid Abu Bakar Temerloh Sessi 1999-2002". Laporan Aktiviti Masjid. Pp 5-7.

Masjid Abu Bakar also arranges social activities such as marriage management unit who will provide places to the festive. In addition to its social function, the mosque will give interim protection for the *mualaf* (those who newly convert to Islam) in needs. They also provided funds for the *mualaf*.¹⁴

The mosque also functioned as a medical check-up center when the management offers a free medical check-up to the public. This will help those who can't afford to pay the hospital's bills to get medical services. Moreover, these services are not limited to Muslims but it is also provided for the non-Muslims.

Besides, the management will make sure that the Friday's sermon will fulfill the society needs. The scopes are latest and up-to-date. The presenter himself will tell the audiences to obey the commandments, to unite and to help each other. This will help the effort to unite the Muslims and prevent them from being disobedient.

As a symbol of unity, the mosque's officers always guarded the places from any political elements. They will warn the presenter not try to bring out any political issues. This is a prevention step to avoid the mosque from being used by certain politician for their campaign. If that happen, the mosque will not be able to carrying on the task to unite Muslims. They will not consider mosque as a sacred place anymore.

Once in a time, the mosque's officers will attend courses held by the state's Islamic council. It will provide them with experiences and more knowledge in organizing a mosque.

¹⁴ 2003. "Laporan Aktiviti Tahunan 2003". Laporan Tahunan Masjid Abu Bakar. P 4.

In order to manage the mosque more efficiently, the management had assigned their officer to certain biros such as Biro of Social Development and Relationship, Biro of Dakwah and education and Biro of Forum and Seminar. Each biro will organize activities according to their profiles. This system had made the management become more effective and systematic. Hence, they will be able to carrying on the responsibility as best as possible.¹⁵

Finally, we must always remember that mosque very important to Muslims and not to *munafik* that also do their place like mosque such this verses :

﴿ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ

لَكَاذِبُونَ﴾

“ And there are those who put up a mosque by way of mischief and infidelity- to disunite the Believers- and in preparation for one who warred against God and His Messenger aforetime. They will indeed swear that their intention is nothing but good; but God doth declare that they are certainly liars”.(Al-Quran. Al-Taubah 9: 107).¹⁶

¹⁵ . 2003. “ Laporan Aktiviti Tahunan 2003”. *Laporan Tahunan Masjid Abu Bakar*. P 2.

¹⁶ Ibid. P 240.

3.4 Conclusion

For the conclusion to in this chapter, we can know about the background, roles and function Masjid Abu Bakar Temerloh. I'd include the history about this mosque to society know how the mosque establish. Several of roles and function also that discuss here. More of function must have at this mosque to excellence the management of mosque at there. So, this matters is it so important at there to make sure the mosque play roles perfectly to development of this mosque. I'd also include the verses from Al-Quran that discuss about mosque function.

CHAPTER FOUR

CHAPTER IV

ACTIVITIES, CONTRIBUTION AND IMPLICATION

4.1 Activities

Mosque is belonging to Allah S.W.T. Since that, we should, we should look its sacredness. Everything that could affect its sacredness should be avoided. We're not supposed to allow the beggars, demonstrators, or chaos makers to enter the mosque institution. Hence, a mosque should hold a planned and a goal program to keep is sacra city.

Based on its role as been stated before, mosque is not only as a place for prayer. With fulltime officers, the mosque will emphasize on activity for the development of Muslim in Temerloh and areas around it.

It had organized various activities for the socio-culture development among locals. They are neighborly activities, community unity and Muslim brotherhood programs. It also organized social development programs like crime fighting and so on.³

In order to assure that the programs went on as planned, the management had form several bureaus like Biro of Da'wah & Education, Biro Of Physical Development and Economy, Biro Of Social Development and Ukhuwah, Biro Of Friday and Ibadah and Biro Of Seminar and Forum. Each biro is organized by on officer. The officers are those who responsible to running the program success.

³ Halimah Yusuf. 2003. "Kesan dan Sambutan Aktiviti Masjid". Interview. 7 Disember.

Some of the activities of Biro of Da'wah and Education are organizing the 'Introduction of Islam' program for student and adult, either Muslim or Non-Muslim. This program will introduce Islam to them and attract them to convert into Islam. All levels of age will have the chance to gain their knowledge in Islam.

The biro had also been assigned to publish pamphlets and books. They will also look after the Islamic library. The Islamic library must make sure always tidy and compile to attract reader get their reference at there They will assure that the library is playing its role in fulfill the community needs to increase their knowledge in Islam. Their are also the Islamic lessons program and teenagers program held by the Biro. The program embraces all aspects in life.¹⁸

The Biro of Physical Development and Economy plays its roles in the mosque's investment and economic development program. This is biro will organize the economy and assuring that the funds are enough to cover all the expenses. Besides, the fund always prepared at the mosque to get donate from public. The improvement of the facility must be doing day after day to keep the mosque in its tip-top condition.

Landscape around of mosque also must always more beautiful and tidy. So, the beautiful program of mosque as organize by this biro is to attract the locals and public come to mosque for do their *ibadah* and followed the mosque program. Besides the biro is responsible for the security and safety of the mosque and its surroundings.¹⁹

For the Biro of Social Development and Ukhuwah, they had organized their annual planning. Some of their programs are the mosque's Family day. The program is not only limited to the mosque's personnel but also for the locals. The program will

¹⁸ 2003. "Rancangan Pentadbiran Masjid Abu Bakar Temerloh Sessi 1999/2002". *Laporan tahunan Masjid Abu Bakar*. Pp 6.

¹⁹2004. 'Laporan Program Tahunan Masjid Abu Bakar 2003". *Laporan Tahunan Masjid Abu Bakar*.Pp 4-6.

attract the public to know the mosque closer. Many of activities that organize like sport and others. The co-operate also been make to make sure the environment of the mosque always compile and tidy. It is suitable with status the mosque as a place to make the *ibadah* and honourable to the Muslims.

Besides the biro is responsible for organizing the public festivals. They will cook together in the mosque. This kind of program will show the close bond between the mosque and the public. The biro also organizes the financial funds to the poor and the orphans in Temerloh. Donate that give from public in the fund will divided to *muallaf* also. They will give monthly allowances for the orphans. This situation shows that the mosque is concern about the situation and needs of Muslims.

When someone dead, the biro is responsible to manage the graveyard and the '*khairat kematian*' fund. The biro also has the unit of marriage management and Islamic families. They will arrange things from the venue the equipment, cooking and others. They also organize the health and exercise program. There is also free medical check-up arranged in the mosque. Who want to make the medical check up can come to mosque.²⁰

The Biro of Forum and Seminar assigned to organize seminar, *ceramah* and forum on the important day in the Islamic Calendar. These activities will help the Muslims to commemorate the big days in Islam. The biro also organizes the *Ummah* Development Seminar for men and women. They should ensure that every *ceramah*, forum and seminar had runs as planned before.

Furthermore, this biro must make sure the forum, seminar and *ceramah* done with fluent and the facilities is enough. All the activities has a special motive is to added the knowledgeable and Islamic life to public. Advice from this activity will helped

²⁰ Ibid. P 5.

the society to more deep in Islamic religion besides attract non-Muslim society to learn the Islam.

Biro of *Ibadah* management and Friday formed to ensure that the daily *ibadah* management had been run as best as possible. They schedule the daily routine for imam, muezzin and siak. Besides, they are also responsible for the training and *ibadah* education and programs. Teachers are provided to teach about the prayers method, *fardhu ain* and so on. With this guidance in practicing the Islamic teachings, the mosque's management can guide the locals to practice the Islamic teaching in their life.

Ibadah management of Friday program also prepared to sure the *ibadah* of the Friday know and can do by the public or pilgrim. Besides, this biro also prepared the *zikir* program after prayer to showed that our unforgotten as person to praise Allah and Her prophet. With this *Ibadah* teaching that organized by this biro can helped the society to improve their *ibadah* with more perfect.²¹

The most important biro for Masjid Abu Bakar is the Biro of Administration and Management. This Biro is responsible on organizing the information about the mosque's staff. They will distribute the officers for the other biro's. They also manage the information of the locals and committee members, the financial record, events management as well as meetings, festivals or function.

The most emphasized program of Masjid Abu Bakar is the da'wah program especially for our new brothers. They provide explanation and details about Islam effectively to the new brothers. The approach had been studied before to make sure that they would understand the Islam.

²¹ Abdul Samad. 2003. "Aktiviti Masjid". Interview. 22 November.

Masjid Abu Bakar also emphasized on the monthly allowance for the orphans. It will help the orphans in various aspects including their daily expenses. This program is a main focus of The Masjid Abu Bakar. The seminar, motivation and other programs are provided for the orphans to study and encouraged them in facing challenges in their life.²²

Furthermore, The seminar of *Ummah* development and development of teenagers image program also is among the activity that more give attention because to improve the society and teenagers image to teaching them in *ummah* unity among society there to men or women. For teenagers, the program to them more important looking for they're easy to involved in social problem that unbenefit or negative matters. So, the creating image to them must always get attention from all party include the administration of Masjid Abu Bakar. All of this to improve the *akhlak* Muslim at the Temerloh district.

4.1.1 The Implementation of activities

In order to ensure that the programs will effectively, it must be systematically planned and organized. Hence, it seems more systematic when the program managed by biro and departments. The ability to manage shows that they're able to implement and administer the mosque.²³

More than that, Pahang Islamic Council (MAIP) had also help the management in financial, information and others. So, the mosque won't have any financial problem added with public donation. Therefore the program can be managed in its very best performance.

²² Ibid. 6-7.

²³ Haji Nasaruddin Mokhtar. 2003. "Perlaksanaan Aktiviti". Interview. 30 November.

4.2 Contributions

There are various contribution that been made by the mosque to the locals. The obvious one is the orphan's fund. The management had raised the fund from peoples and hand the money to the orphan in the precinct. The funds were given every month to the orphan. It will help them in making their life better especially in their study. Besides, the management will supply them with foods, money, clothes and other when the festive season comes. This will show our care and love to them.

Other contribution that been made is the Dakwah visits to the Orang Asli villages in Temerloh. They had succeeded in converting peoples to Islam. They also adopted some villages such as Kampung Enggang in Kuala Lipis. They held various activities in Kampung Enggang to impress the villagers about Islam. Owing to their great efforts, most of aborigines had been converted into Islam in the hand of the mosque's chairman, Ustaz Nasaruddin. Supplies of foods and other things had been handed over to them. Therefore, we can conclude that the mosque had contributed in spreading the Islamic teachings not only in Temerloh but in other district too.²⁴

More than that, the mosque's contribution didn't limited for the adult only. They had arranged seminar and motivation courses for the teenagers. The activity will help them in study and obeying the Lord's commandments. They had been prepared to face the new millennium challenges that become greater from time to time. The children had not been abandoned. They had been taught to know the God and His power. So, the mosque can make sure that all people despite of their genders and ages had the chances to increasing their quality in study and work.

²⁴ Haji Yahya Latif. 2003. "Sumbangan masjid Abu Bakar". Interview. 23 November.

The elders who can't read the Quran can join The Quran class at the mosque. After a few lessons from qualified teachers, the students can read the Quran fluently now. For those who are working, there are special classes for them every Sunday. Other than Quran lessons, they will learn *fardhu ain* from the teachers. There is *taranum* (recite Quran in melody) class for those who can recite Quran fluently.

The teachers also teach about religious issues such as fiqh, tauhid, and so on. Its objective is to prevent Muslim from lies and wrongs about Islam. The classes realized the mosque dreams to be a center of Islamic knowledge.

But the teenagers' participations are still a problem. Hence, the management assigned a number of teenagers as a committee member to attract their friends to join the programs. The young committee members also gave new and fresh ideas in the mosque's development.

The relationship bond between Muslims can be tied up when Muslims come to pray together in the mosque. The relationship is not only between the locals, but also with the foreigners who come to study and pray there. They talk, chat and get to know each other closer.

The management had hired a security officer to look after the mosque. He lives there and will protect the mosque from any threats to keep its sacredness. The officer is also assigned to substitute the Imam when he can't lead the prayer. He also teaches Quran to the children there.²⁵

²⁵ Abdul Hamid Jalil. 2003. "Sumbangan Masjid Abu Bakar". Interview. 22 November.

The management always holds the Ummah Development Seminar and Teenagers' Image Development Course. The objectives of the programs are to train the participants about the esthetics of Islam. They can improve their way of life to become more Islamic. The Teenagers' Image Development Course was held to help the teens from being trapped in today's challenging world's trap. This will help the parents to look after their children and of course themselves too.

Through the door-to-door Dakwah activity we can make the villagers realized the importance to practice the Islamic way of life in their life. They had been given talk about things to do as a good Muslim. The mosque's officers had been cooperated with the State's Islamic Council in order to impress other mosque's managements to do the same in their society. The mosque's efforts in educate the Muslims can't be denied and it is supposed to be awarded by the authority.

Masjid Abu Bakar management always tells the people that that the mosque is ours. So, they will give their hands whenever needed. The mosque had excelled in its missions because of the cooperative locals it had. They take the task to look after the mosque as their responsibility. They had been a role model of an Islamic society.

Meanwhile, each committee member will be trained in certain field such as, mosque managements, improving the quality of Imam and informed them with current religious issues. This is important as we can provide the community with latest information of what happen around them.

Before this, there is a *Tahfiz* class in the mosque. There are rooms and classes special for the learning process. The students essential had been provided there. So, parent had sent their children to study here. However, after a school or *Tahfiz* had been built nearby, the class had been moved there since the administration are more efficient there.

To improve the achievement of the students, they had held educational program as an essential. So, the program like the motivation camps had been frequently held as an addition to the normal classes.

4.3 The Implication

Studying the activities, we can see that the effects are not only in the religious aspects but also in other educational discipline including the school learning process. We can classify its implication to the society and individuals. Then, also in religion and education to society at the Temerloh district.

4.3.1 The Community

The local had the chances to gain knowledge especially the Islamic knowledge through the educational programs that done. All levels of the society can join the program whether they are rich, poor, old, or young. They can choose the program that suits their needs. They can come to mosque to do their daily *ibadah* and others. To career person, they can attend the class or program on holiday. These matters not disturb their daily job

With various programs, they locals can fill their leisure times with something useful to do. They can learn how to build a responsible, educated and noble society. So, we can prevent the social diseases like crime, less a religion education and less a good attitude from spreading all over our community. At there, will produce society that excellence and then created a good country. Then, the role and contribution this mosque from the