

Role of Mosque for Human Resource Development

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***Abstract:** In this research, an attempt was made to highlight the role of mosque to help build an Islamic HR environment in the society from moral and spiritual perspectives. It also focused on an extensive strategy to be applied by the concerned business people for Islamic HR practice in the organization effectively. If certain contents of HR practice were discussed in the jumat or the Friday khutbah at the Mosque addressing the terms Islamic HR practice would reflect the mind of the people working in different sectors. The research outlined here, if implemented, the Islamic HR would surely function as an effective means of building the stable business and the Islamic HR practice in the society. That type of step is an immense need in the age of the moral and spiritual crises when there is not enough scope to know that information about Islamic practice in business. The survey was based on primary and secondary data both. And this research WAS is developed in the context of Quran and Sunnah. The research is WAS based on mainly the Bangladesh perspective which reach that the 50% respondents strongly agreed that they would like to know about the Islamic Human Resource Management in the mosque where 70% respondents thought that the Mosque is a place for not only prayers but also a training centre of Islamic values. Another interesting outcome was 50% respondents are strongly agreed that it is important to bring Islamic scholars cum employers to share their knowledge about different disciplines at the mosque. Such a Mosque can help the Muslims to learn the views and thoughts of Islam and that can help the people live harmoniously and peacefully, and achieve salvation from Allah in the their life hereafter.*

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INTRODUCTION

‘Masjid’ is the place for Muslim worship to the Almighty Allah. In English, it is called ‘Mosque’. Literally this word means a place of prostration. According to ‘Lisan Al Arab’, one of the most authentic sources of Arabic language focused on various meaning of the word ‘Mosque’. According to one lexicographer, ‘Masjid’ is the name of a place and a noun. Zajaj, referring to a tradition of the Prophet, defines ‘Masjid’ as a place where God is worshipped. According to **Ruqaiyyah Waris Maqsood** (2005), Since worship of God has WAS always been the cornerstone of every religion, places of worship occupy an important position in the daily life of a religious community.

There is a long history of the importance and usefulness of the Mosque in the society of Muslims. According to Islamic history, the mosque played a vital role in the cultural and social life of Muslims as an institution. Although its role has undergone profound changes from the position it held during the Prophet’s time, it still has a great impact on the life of Muslims. Nowadays the Mosque, in certain respects, is different from the places of worship of other communities due, mainly, to its influence on each and every aspect of Muslim society. The Mosque was the centre of all such activities in the past for two reasons: Firstly, because the Prophet (S.A.W.S) himself associated it a pivotal role in his life. This naturally led to his companions and followers to give it the same recognition. It may be mentioned here that Muslims are commanded to follow the Prophet (S.A.W.S) in every sphere of their lives, as to them he is an ideal example of religious and spiritual practice. Secondly, the Mosque gained a special place due to a distinctive character of the Islamic faith. Islam requires that its followers shape their lives on the principle of obedience to Allah and, since worship in Islam, is not an isolated act, rather it is an integral part of one’s whole life; the entire life of a Muslim, must thus, be based on a moral foundation, and an ethical and moral standard and must be evident in every aspect of the daily existence of both the community and the individual. It was, therefore, natural for the Mosque, as a symbol of morality and piety, to become the centre of all activities, coloring the social and material life of the community. Human capital development highly depends on corporate culture that relates to value-based management system. This concept encompasses all the definitions of universal purpose enshrine within civilizations

that studied human values. For the Muslim societies, it must be consistent with the Islamic worldview. The contemporary management is facing diversified issues relating to human resource (recruitment, equal opportunities, and fair remuneration schemes despite different genders etc.) across civilizations shall establish the normative standards in the organizations to ensure good corporate governance based on the core purpose and values [2].

This paper focused the value of mosque as an ideal place for human resource practice and learning by which Muslim employers and employees can share their knowledge about Islam and work related issues.

HUMAN RESOURCE PROBLEMS IN DEVELOPING SOCIETIES

The major hindrances to human resources in the developing societies are many and varied. The most common ones are: -

- Rapidly growing population;
- Expansion in educational institution;
- Mounting unemployment in the modern sector of the economy as well as widespread underemployment in the traditional sector;
- Shortage of persons with critical skills and knowledge required for effective national development;
- Inadequate and underdeveloped organizations and institutions for mobilizing human efforts;
- Inadequate incentives for persons to engage in particular activities.

To undertake a systematic assessment of human resources and problems confronting a society, it is necessary to determine the objectives of human resources development: -

- i. Identification of the principal critical shortages of skill manpower in each major sector of the economy and analysis of reasons for such shortages;
- ii. The identification of surpluses, both of trained and untrained;
- iii. Setting priorities and targets based upon reasonable expectation of growth

Once the problems of human resources have been determined, a strategy must be put in place to overcome them effectively. The strategy, of necessity, must comprise of the following:-

- i. Building of appropriate incentives;
- ii. Effective training of the employed human resources;
- iii. Rational development of formal educational resources.

These three components are interdependent, because progress in one area is dependent upon progress in other two areas. It is important to mention that investment in formal education alone is not sufficient to solve either critical skill shortages or persistent labor surpluses in modernizing societies.

As a result, the mosque could be an ideal place, where Imam and Islamic scholars could discuss about Islamic HR values and encourage the devotees to practice these in their work places.

RESEARCH METHODOLOGY

Researchers developed a research question to identify the importance of mosque for human resource development. A survey has been conducted to do this research, where sample size was 30 devotees from three different mosques. Seven different questions have been asked to find out research answer. The research question of this paper was

How does mosque offer a better place to train in Islamic Human Resource Development?

To answer the research question, researchers broke down the research issue with the following specified objectives:

- Identify Islamic views of human resource development
- Identify religious requirements into human management practice with the emphasis on value-based management as enshrined in Islamic worldview that promotes taqwa, akhlaq, itqan and good universal values
- Identify devotees opinion as regards learning about Islamic human resource development values at mosque
- Develop a framework for system approach for HR development at mosque

TABLE II: List of Hypothesis

Hypothesis No	Description
H1	Does Devotees need to learn about HRD at mosque?
H2	Does Mosque is not only for prayer but for learning and training Islamic values?
H3	Does Khutbah represent perfect occasion to learn more about Islam?
H4	Do all devotees know about Islamic rules and laws about employee- employee relationship?
H5	Do devotees want to practice Islamic HR at work place?
H6	Do devotees know about Taqwa, Akhlaq and Itqan?
H7	Do devotees need to bring Islamic scholars at mosque to know about Islamic HR values?

DOMAINS OF HUMAN RESOURCE DEVELOPMENT IN ISLAM

After the secondary data analysis, the researchers identified five different domains of HRD in Islam. These are:

- Personal Development (Taqwa, Akhlaq, Itqan)
- Political Development (Shoora)
- Social Development (Izzath)
- Organizational/Administrative Development (Nazm)
- Economic and Spatial Development (Maal and Makaan)

A. Personal Development

As a spiritual development, personal development is the key issue of Islam. . Quran says: “*Believers! Fear Allah as He should be feared, and see that you do not die save in the state of submission to Allah*”. [3].

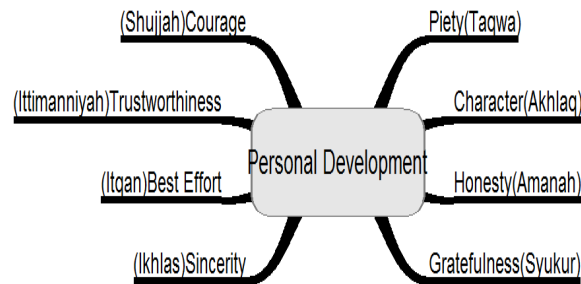


Fig. 1 Personal development map

1. *Taqwa*: It is an Islamic term denoting piety. The word is derived from the root verb “Waqā” which means self defense and avoidance. Depending on the context, the denotation of the term in classical Islamic religious literature includes godliness, devoutness, piety, God-fearing, pious abstinence and uprightness [4]. One can establish taqwa by true iman (faith), which in return, will cause great love and fear of Allah. Taqwa will purify ones heart and soul and will lead him to do righteous deeds and avoid the evil ones. In Islam, taqwa is the only and greatest standard of one’s nobility and worth as Allah says: “*The noblest, most honorable of you in the sight of God is the most advanced of you in taqwa*” [5].
2. *Akhlaq*: The word akhlaq is the plural for the word “Khulq” which means innate disposition [6], inner thought, feeling and attitudes. Akhlaq or moral is an important aspect of Islam and this could be implicitly understood through the mission of the Prophet Muhammad (S.A.W.S) itself that is to perfect morality and mannerism (makarim al-akhlaq). Islamic education provides great emphasis on good morals and character, making it a comprehensive mode of living. The model for Muslims in this regard is the Prophet Muhammad (S.A.W.S) himself whom Allah has addressed: “*Indeed, you have such a great character*” [7].
3. *Itqan*: The term itqan derived from the root word “atqana” which means to make things thoroughly [8] or to dispose of things in perfect order [9]. In Arabic, the word “itqan” is used to indicate the level of quality. The only place in the Quran whereby Allah specifically uses the word “atqana” is in Surah an-Naml. The word is used to describe a scene in the hereafter, which says: “And you see the mountains and think them firmly fixed, but they shall pass away as the clouds pass away. (Such is) the artistry of Allah, who disposes of all things in perfect order, for He is well acquainted with all that you do [10].

B. Political Development

The political development in Islam depends upon equal participation in decision making process i.e. SHOORA system. The verse from Quran reads: who conduct their affairs by consultation [11].

C. Social Development

The social development in Islam ensures equal status of human beings irrespective of their religion, region, caste, language and belief i.e. IZZATH. Quran says: “*Human beings, we created you all from a male and a female, and made you into nations and tribes so that you may know one another*” [12].

D. Organizational Development

The organizational or administrative development in Islam means the shared role of efficient and effective system i.e. NAZM. In Quran we find: Hold fast together to the cable of Allah and be not divided [13].

E. Economical development

The economic or financial development ensures the sharing of wealth among people, i.e. MAAL. Just as constipation is bad for stomach, concentration of wealth is disease for any economy. Quran says: “*whereas Allah has made trade lawful and interest unlawful*” [14]. On the other hand, spatial development ensures the shared land among people, i.e. MAKAAAN. Quran says: “*and will then cause you to settle in the land as their successors. That is the reward for him who fears to stand for reckoning and holds My threat in awe*” [15].

MOSQUE AS A LEARNING PLACE OF HR

The Mosque is a place of congregational prayer. This includes the daily, Friday, and ‘Idayn (the two festivals of Islam) prayers. Such occasions strengthen the sense of equality and solidarity among the Muslims.

- They also provide an opportunity for mutual understanding and recognition.
- The Mosque is a place of peace and tranquility.
- The Mosque is a place of spiritual purification, meditation, and remembrance of God.
- The Mosque is a symbol of the Islamic faith.
- The Mosque provides a basis for understanding and solving each other’s problems through mutual trust.
- The Mosque is a place where sermons are delivered, propagation of Islam is done, and where the community is reminded of its spiritual and religious obligations [16]

Mosques and other Islamic organizations are very important place for Muslims for the process of ‘self-categorization’ because among

community members Muslims positively see themselves and also regard themselves and their group in relation to other groups which brings strength to them [17]. However, it also important to know the difference of what different group memberships mean for Muslims. Therefore, in this part, we will look at mosques as a place of memory and history of Muslim community.

A conceptual framework has been developed to illustrate role of mosque for HR development.

A. Role of Salat at Mosque

Muslims perform prayers regularly to remember God and to thank Him for all His blessings and giving. This repeated reminder, five times a day, is to bring them closer to God and to have a good relationship with Him. No matter how faithful and religious conscious Muslims are, this repeated reminder is still essential.

Salat encourages punctuality, self-discipline, self-control and cleanliness. It helps Muslims to build good characters and develop qualities of patience and honesty. It also teaches Muslims tolerance, unity, equality and co-operation.

1) Punctuality:

Punctuality is needed to perform the five times daily prayers at the appointed times. This is at dawn before the sunrise, at noon, mid afternoon, evening at sunset and at nightfall.

The Quran[18] refers to this by saying:

“Establish regular prayer, for it restrains from shameful and unjust deeds.”

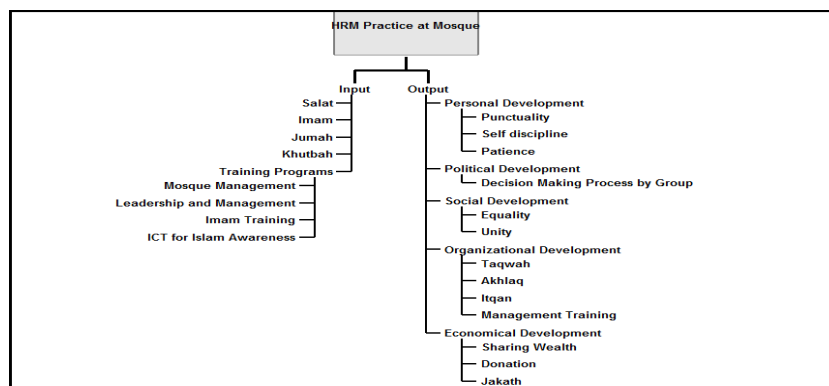


Fig2: Action Framework

2) *Self-discipline:*

Self-discipline can be learnt from the regularity of performing prayers at the proper times as well as the ablution, which precedes the prayer. Getting up in the early morning to perform dawn prayer when one is still drowsy and during the day when one is busy with work and at night when one is preoccupied with family and other activities is a good example of self-discipline.

“...God intends every facility for you; He does not want to put you to difficulties [19].”

3) *Patience*

Salat develops in Muslims another quality of good character. This is patience, which is the source of strength needed to face the hardships of life. The Qur'an repeatedly encourages Muslims to get help and strength from regularly praying in any kind of stress or trouble.

“...Seek God's help through patience and prayer [20].”

“O you who believe. Seek help with patience, perseverance and prayer; for God is with those who patiently preserve [21].”

4) *Equality:*

The congregational prayer on Friday and the two festivals is a sign of brotherhood and equality, where Muslims stand before God as equal. They all stand together in straight rows shoulder to shoulder to offer their prayer to God.

5) *Unity*

Muslims are provided with many opportunities for gathering in various occasions. The mosque is open for individuals to pray voluntary the daily prayers and obligatory for Friday prayer and annual prayers at the two Feasts. Muslims assemble in the mosque and meet each other in these occasions with the feeling of unity and brotherhood regardless of their social or economic status. It is an opportunity to know each other and to share their opinion and to co-operate to solve their problems.

B. Role of Imam

Imams of mosques can play a very central role in promoting social reforms and human resource development among Muslims, but, sadly, this is a task that has not been given the attention that it deserves. In popular perception, the role of mosque imam is seen as limited only to

leading prayers, solemnizing marriages, conducting burial services and so on. The imams of mosques have much greater opportunities to closely interact with ‘ordinary’ people—to address them, as during the Friday congregational prayers, and to participate in their occasions of joy and sorrow.

C. Role of Juma

The Qur’an states the importance of Salat-ul-Jumu‘ah and therefore Muslims accept that Friday prayers are significant. The Qur’an is the word of Allah and Muslims accept its authority and obey what it says. Experience proves that there is wisdom in what the Qur’an says. Meeting regularly as a community is helpful and often there are practical matters to discuss and problems to be solved. Having prayed together there is a sense of unity, co-operation and singleness of purpose. The sermon may have directed people’s thoughts towards the celebration of some events, such as the annual festivals, or to some issue which affects the whole of the ummah (the Islamic global community). Talking together in the mosque afterwards, the men can discuss how this issue might affect the local Muslim community and the religious principles involved. This opportunity may be very important for the Muslim communities, particularly those in non-Muslim countries. Afterwards, Muslims return to their ordinary daily lives. Friday is not a day of rest for them. Religion is part of everyday life, not separate from it [22].

D. Role of Khutbah

It is one of the basic requirements of the Friday prayer that it should be preceded by a Khutbah delivered by the Imam. It is Wajib (mandatory) for every Muslim to attend the Khutbah from the very beginning. Being a part of prayer, it has some special rules and traits which distinguish it from the normal lectures given on other occasions.

It is a mandatory requirement for a valid Khutbah on Friday to contain at least one verse from the Holy Qur’an without which the Khutbah is not valid.

E. Training Programs

Various kinds of training program like mosque management, leadership training, ICT training for Islam awareness, imam training could be conducted in mosque. In UK, the Faith Associates team have frequented for the best period of three decades in the capacity as worshippers. The purpose of these kinds of training, support and advice

focus to help foster better governance, increase the quality of the HR services and to start the process of encouraging a greater vision of increase management skills.

- 1) Mosque Management:
 - Schedule
 - Fund rising
 - Facilities management
 - Health and Safety plan
 - Developing mosque development policies
- 2) Leadership and management
 - Quran and Hadith training
 - Discussion on social and family issues
- 3) Imam Training
 - Khutbah training
 - Ethics
 - Current Affairs
 - Islamic Law
- 4) ICT training
 - Office package for office management
 - Internet and Email for communication

DATA ANALYSIS AND FINDINGS

After the survey, significant result was found by which a Z test has been conducted to make the result statistically valid. In the table given below, result has been shown

- 50% respondents strongly agreed that they would like to know about the Islamic Human Resource Management in the mosque.
- 70% samples strongly agreed that the Mosque is a place for not only prayers but also a training centre of Islamic values.
- 57% respondent strongly agreed that the Friday Khutbah is an effective time to learn about Islamic employee to employee relationship from The Holy Quran.
- 42% samples agreed that they knew all the laws and rules of Islam related to workers.

- 50% respondents agreed that they wanted to practice Islamic HR at my work place.
- 45% surveyed people agreed that about their awareness on taqwah, akhlaq and itqan.
- 50% respondents strongly agreed on importance of bringing Islamic scholars cum employers to share knowledge about different sectors at the mosque.

Table II: Hypothesis Analysis in Z-test

Five point liker Scale	H1	H2	H3	H4	H5	H6	H7
a. strongly agree (5)	20	28	23	6	15	10	19
b. agree (4)	16	6	14	17	20	18	20
c. neither agree nor disagree (3)	3	3	2	10	3	11	0
d. disagree (2)	1	3	1	7	2	1	1
e. strongly disagree (1)	0	0	0	0	0	0	0
Total	175	143	179	142	168	157	177
Average (Sample Mean)	4.38	4.48	4.48	3.55	4.2	3.93	4.42
Population Mean	2.5	2.5	2.5	2.5	2.5	2.5	2.5
Variance	6.17	7.58	4.46	0.89	0.61	0.62	0.39
Standard Deviation	2.48	2.75	2.11	0.95	0.78	0.78	0.63
Z- value (cal)	4.79	4.55	4.13	6.99	13.78	11.59	19.27
Z- value (tab)	1.96	1.96	1.96	1.96	1.96	1.96	1.96
Z-cal >Z Tab Null hypothesis	Rejec ted	Rejec ted	Rejec ted	Rejec ted	Rejec ted	Rejec ted	Rejec ted

CONCLUSION

A reformed system of mosque is the need of the hour and it should be based on the following principles:

“All mosques when built and opened should be publicly owned and based on a system of community control. Defined mosque areas, which the mosque is supposed to serve, would elect the mosque committee, run the mosque and define and appraise the work of the moulvi. The case for another mosque in the mosque area should be very carefully made. The use of a loudspeaker should be carefully

regulated for azaan (the call to prayer) only and loud enough only to cover the immediate mosque area.

The community uses for the mosque should be clearly defined. Learning activities at mosques should be actively encouraged. A hierarchy of mosques should be developed on the basis of size and the area that they serve. Smaller mosques that are in the area of larger mosques should not be allowed to use loudspeakers; their roles should be confined to the service of tight-knit communities on a one-to-one basis. The larger mosques should have libraries, internet and learning facilities. All mosques should display a learning calendar based on professional seminars and training delivered by professionals in the community.

Bangladesh is a Muslim country. Most of the people in Bangladesh are following the rules and regulation of Islam. As per this research is conducted the most thoughtful think is HRM practice the view of Islam and the process how the people can get the laws of Islam in terms of justice and law of labor. An initial challenge for employers will be to overcome anti-Muslim sentiment in the workplace. Distrust and limited understanding often characterize Americans' perceptions of Islam. Surveys have shown that saying that Islamic HR practice is possible in the Mosque and people are interested to know about the thoughts of Islam in terms of HR and the law of labor management.

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