Customization of e-Community Features in the Conceptual Framework of e-Masjid

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Abstract. The advancement of technology today encourages the use of the internet for various purposes which include the development of e-Masjid to spread information of activities organized by the local mosque. However, the penetration among users in browsing e-Masjid is still far behind as compared to the penetration of other electronic portal sites. E-Community model is a suitable model that can be adapted to the model of e-Masjid because it has a similar feature and role with e-Masjid. This study aims at adapting five features of e-Community to the model of e-Masjid; namely fast loading, interaction, information and community news, policy and service. Thus, this paper proposes the adaptation on of e-Community features into the conceptual framework model of e-Mosque. We study the features of e-Community in such that we think it will strengthen e-Masjid among the internet users.

Keywords—e-Masjid; Mosque; e-Community; service and adaptation

INTRODUCTION

Basically, a mosque is a place for Muslims to perform their daily prayers and to discuss all religious and community issues for the benefit of individuals and the society. In a recent study by [1], religious institutions hold a significant place in the daily life of the vast majority of people around the world, especially in developing countries. Since mosques is a place where Muslims gather to pray daily, it can become the centre for Muslim community. Referring to the successful role of the mosque during the lifetime of Prophet Muhammad (S.A.W) and four caliphas after the prophet, the mosque was not only a place of worship. It served as a centre of activities for the local community and was a centre of administration for the Islamic State of Medina. Prophet Muhammad (S.A.W) discussed with his companions all issues related to the people and taught them the right way to practice Islam in mosque. Sometimes, the Prophet Muhammad (S.A.W) delivered lectures on issues related to Islamic teachings. Due to the importance of the mosques’ role, it was the first place built by the Prophet Muhammad (S.A.W) after he migrated to Medina. Within less than three decades, this small society gradually become bigger and Islam has been spread to the entire Arab Peninsula. Given this, it shows the importance of the mosque in early Muslim community.

Today, information technology has helped to further enhance the role and function of the mosque in line with the needs of today’s society. In the era of information explosion, information technology has given huge impacts and challenges the culture, way of thinking and lifestyle of Malaysian society. The use of information technology also
affects the mosque institution to spread the teachings of Islam to the local community. Interestingly, some mosques have their own website and there are also mosques that use other alternatives in the form of social networks such as Facebook to communicate with the community. The study by [1] also suggest that religious institutions ought to be a primary site of interest for those seeking to cause socio-economic impact in the developing world through technology.

The Internet penetration statistics of home-based internet users produced by the Malaysian Multimedia and Communication Commission in the second quarter of 2015 has reached up to 72.2 % as compared to year 2014 of only 70.4 % [2]. Internet penetration rates through these statistics can be a catalyst for the management of the mosque leveraging on the development of technology and information facilities to bring the mosque closer to the community more effectively. With the presence of a mosque in the virtual world, it is becoming a medium of ICT-based new da’wah communication to be the link between the existing mosque and the community by using various tools, websites, blogs, Facebook and other approaches. In adapting the opportunities provided by this technology, [3] suggests Muslims to:

1. spread the da’wah and explain the truth and sanctity of Islam by using the Internet;
2. increase understanding of the world of culture and civilization through the opportunity to surf the internet;
3. understand and respect the values of humanity by practicing manners while using various facilities through the internet such as websites, electronic mail, social media platforms such as WhatsApp, Telegram and so on.

Within the Malaysian context, although the Internet penetration rate is quite high, the customization of communication technology with the human development managed by the mosque is less promising. Considering the communication technologies that allow society attach with people who share similar interest in an online environment namely e-Community, it is predicted that the features of e-Community may helped to increase the internet penetration on e-Masjid. Thus, this paper discusses the features of the e-Community that are ideally suited for adoption into the e-Masjid conceptual framework in the hope of enhancing the internet penetration rate for e-Masjid among Muslims in Malaysia.

E-MASJID

Integrating communication technology in the mosque administration and management is called e-Mosque or e-Masjid. With the positive development of the existing mosque in the virtual world, we find that the term e-Masjid refers to the mosque's website. However, the use of the term e-Masjid which refers to the mosque website should only be changed due to the development of today's communication technology. There are also mosques that use various mediums of communication besides websites, such as Facebook, Instagram and any network that becomes the place in the hearts of today's society.

To develop an effective mosque website, it should be linked to a mosque that exists in the realm of reality. The internet is believed to be a means of communication that can restore the role of mosque institutions as it was held in the time of the Prophet's social and social gathering [4] . An ideal e-Masjid is considered to provide the following features: A.) Virtual activity centred on a physical mosque. For all activities organized in mosques such as Ramadan, lectures and seminars, it helps to manage and promote activities such as invitations, advertising and so on. B.) virtual activities that support mosques, such as listening to the Qur'an and online religious lectures. Although these activities are not just based in mosques, it is a value added for a person to experience the activities provided by a particular mosque. C.) Activities that strengthen the institution's virtual mosque as activities related to social affairs. The mosque is not just a function of doing special worship centre, but it is also an institution of society that plays a big role in shaping good community.

Although e-Masjid adopts a variety of social networking medium such as the use of websites, portals, Facebook, Instagram, blogs, and so on, most mosques in Malaysia do not use this social network approach for some reasons. According to [5], e-Masjid weaknesses may be caused by factors such as 1) local news and information mosque only, 2) less sources of knowledge, 3) More religious content is not diverse, 4) non-interactive, 5) no feedback mechanism in the form of comments, polls, forums and so on. It can be argued that the main cause of weaknesses is
the result of frivolous action from the mosque management team in managing the website or social web for the mosque.

According to [4], e-Masjid is a virtual infrastructure through the use of ICT to enable it to be used to further enhance mosque functions in communicating or interacting with local communities and allowing mosque information to be accessible anyplace and at any time virtually and real-time. The use of e-Masjid according to [5] needs to be worked out with creativity as it stays the same as inviting people to come to the mosque to enjoin it, and also become a one-stop community or community centre for a variety of information or services which is found in a mosque. Indirectly, it can be regarded as a new media communications product that replaces the traditional communication of mosques whose scope is very limited.

Norlizam et al. [6] summaries the eight components of [7] mentioned above to the five components that needs to be present in e-Mosque:

1. Being a center of worship.
2. Being a center of learning and learning.
3. Being a service center for the community.
4. Being a center of social and community activities.
5. To be the center of generating the economy of the ummah.

Muhamad Faisal et al. [8] suggest four aspects that need to be defined as the conceptual framework for e-Masjid which are usability, sociability, content and identity. The explanations of these four aspects are as below:

1. Usability is defined as the usability and mastery of a web environment that is more to user friendly.
2. Sociability refers to the character of the virtual community system that supports interaction amongst individuals including interacting with the website/blog owner, where it seeks to acquire community sharing through authorized technology space.
3. Content means the content or information that can be shared for the e-Masjid.
4. Identity means that a local mosque should create a unique feature or graphic or design of the local existing mosque so that it can be remembered and become one of the basic communications that can influence anyone to get close to the local existing mosque.

The author provides additional aspects of the service as completing the four functions of the existing e-Masjid framework as described in FIGURE 1. With the service being an additional criterion in the four main aspects in the e-Masjid conceptual framework, it is hoped that service aspects becomes an added value to the local existing mosque as a medium that deepens the mosque relationship with the local community and strengthens the relationship with local mosque committees. In the opinion of the author, the service aspects can be translated into processes that consider reducing costs in the form of allowing automation to improve efficiency, or process that can increase income through better service or something that can build better favorable customer relationships. For example, to intensify the mosque’s activities, e-Masjid should be used to generate the economy of local communities based on online services, or perhaps accepting donation through online considering as sharing the burden among communities’ member on events operational cost.

FIGURE 1. e-Masjid Conceptual Framework with additional Service as the new aspect

In general, based on FIGURE 1, the usability elements describe the importance of having a web environment that applies user-friendly concepts, streamlining the elements of community interaction under the sociability aspect, increasing the sharing elements of da’wah information under the content aspect and having a unique memorable
feature of the local existing mosque under the identity aspect. Meanwhile the additional aspect namely the service element is an added value to provide any kind of service that 1) can generate income for the local existing mosque such as organizing payable activities or renting the mosque space like hall or lecture room, or 2) provides unpaid activities to attract local community and strengthens the relationship between mosque and the community. Hopefully with this element introduced, e-Masjid can serve as a one-stop centre of society, and not merely a religious centre, and even hopefully it will grow better from time to time. With the presence of the five main components depicted in FIGURE 1, it is hoped that e-Mosque will be a contemporary mosque that is in line with the needs of today and the present society.

E- COMMUNITY

The community is developed to meet the basic needs of human being since they cannot live individually. As a result, people help each other and exchange knowledge. According to [9], a community is an important social structure for global society because it involves a group of people in a social system. Previously, the community is tightened with a place where they can meet face-to-face, but with the advancement of communication technologies, people can still have a meeting virtually. This type of meeting is called as e-Community or online community. It can be considered as some space allocated to place several computer systems that are connected to the Internet and used to increase knowledge among similar people in certain area such as conducting ICT literacy among the local people in the rural areas.

According to [10], online community are places like coffee shops but on the web where people with similar interests can find and then electronically communicate to each other. Ridings et. al. in [10] define online community as groups of people with common interests and practices that communicate regularly and for some period of time in an organized way over the Internet through a particular location or mechanism. Many researches have studied this type society such as [10]-[18] and through their definition, we opine that this society can be called as e-community since people are living and sharing information and similar interest, through communication in the cyberspace. [19] proposed an e-Community framework that needs to include:

1. Communities that interact socially and always strive to meet the requirements or to complete certain tasks.
2. The same purpose as the interests, needs, exchange of information or services provided by the community.
3. Policies in the form of assumptions that are understood such as charities, protocols, rules and regulations governing community interactions.
4. Computer systems that support and intermediate social interactions and foster a sense of belonging.

As shown in FIGURE 2, [19] proposed a theoretically-based online community framework consisting the key components which are people, purposes, policies and software while the key qualitative factors that impact its success are named as sociability and usability. Sociability is concerned with social interactions in the e-Community while usability is concerned mostly with what happens between human and computer interface. Thus, this
framework is able to support evaluators, designers, moderators and users in identifying and understanding sociability and usability problems in online communities or other software that supports social interaction online.

The e-Community framework [19] as mentioned in FIGURE 2 is comparable to [20] view, in which the e-community portal infrastructure is essentially composed of people, processes, and technologies where it can classify the sense of identity and common interests. In [20] research, they highlighted that the lack of personalization of content and service delivery in most developed e-Community has recognized. The citizens are more likely to trust electronic interaction and learning through a community portal with a local identity rather than a national, state wide or global development. This inherent quality is a catalyst for greater social inclusion, local knowledge sharing and learning opportunities, both locally and remotely, using electronic means and appropriate technology. [20] provide an example of e-Community namely as The Queensland Smart Region e-Community which is designed to enable access to local knowledge and services, provide learning opportunities and aims is to consider individualize and personalize access and its use. [20] also suggests minimal services and functionality for a successful online community portal by considering:

- Education, training, and e-learning for individuals, community groups, businesses and government agencies.
- Suburban networking to foster individual participation as a knowledge worker in the e-community economy.
- A community leadership and mentoring program to support community groups, and SMEs to achieve objectives, maintain financial viability and embrace e-commerce initiatives.
- Discussion forums (noticeboards, chat-groups, and interest group rooms).
- Community news, notices, suburban information, and events billboard.
- Job vacancies, job search, employment advice and assistance.
- Access to City Council and other local council services and agencies.
- Access to State Government services and agencies.
- Access news (newspapers) at the local level.

In the context of Western countries, e-Community is an online communication interaction among several communities with common interests. However, this concept has been adapted to the local cultural context and exists beyond the scope of the virtual world. Unlike the e-Community in the Western such as in United States, e-Community in Malaysia is defined as individuals who share their interests, trust and interaction through the application of information and communication technology to improve the quality of life [21]. With the example of the e-Community framework, e-Masjid webmaster has guidelines in developing and building the e-Mosque framework, in order to be developed with strong foundation to meet the local community needs.

Based on the information from the literature review above, we highlighted the important features for the e-Community, which are policy, interaction, service, news and local activity and discussion. A brief explanation is written as below:

1. Policies are rules and regulations that must be followed and followed by community members.
2. Interaction that allows the two-way relationship between the operator and the community, regardless of local or external community.
3. Service is any work-in-action or service that benefits the local or foreign community such as e-business
4. Community news, featuring community news and local activity alerts and community ad space.
5. The discussion forum is a virtual discussion space through notice boards, chat rooms and so on.

Additionally, with the development of today's technology, e-Community becomes an alternative communication tools in strengthen the community relationships. For example, members of community request certain information and other members help to provide the required information. It seems e-Community becomes an easy way to access information. In addition, members enjoy uploading photos or videos through e-Community, sharing their sweet memories for recent activities held among themselves. Normally, sharing these sweet memories will follow with instant responds among the members. The enjoyment of sharing information is the impact of social media but members prefer very minimum respond time in obtaining this information. In short, the loading speed of information also considers as an important e-Community feature because nowadays, all parties need rapid
information access. As a result, based on e-Community literature review, it can be concluded that the e-Community features to be adopted in the e-Masjid framework are loading speed, interaction, community information and news, policies and services. Although in the above description there is a discussion forum as one of the features of e-Community, but we think it can be integrated with the features of e-Community interaction.

ADOPTION E-COMMUNITY FEATURES IN TO E-MASJID FRAMEWORK

Through the existing mosque, Prophet Muhammad (S.A.W) has succeeded in building a generation of strong companions with personal strength, strong faith and good knowledge [22]. Therefore, it is not surprising that the mosque is always viewed by Muslims as a sacred place and symbolizes the greatness of Islam itself. Thus, with the advancement of technology, Muslims should take this opportunity to more strengthen the role of mosque among Muslims. Study by [23] focuses on The Concept of Use Value in Evaluation of E-Mosque, in such this study observes the implication of e-Masjid on users’ awareness and knowledge enhancement among users. From his study, it can be summarized that users are attracted to e-Masjid that updates their news frequently since they wanted to know future activities that they may be able to attend organized by the existing local mosque.

Improving from [3] and [7], this paper adds two more aspects into the e-Masjid conceptual framework which are content and service aspects, as shown in FIGURE 1. The content aspect considers users’ need as mentioned in [23], while service aspect is our suggestion for e-Masjid in such that we think mosque organization should think creatively on how to attract Muslims to strengthen the role of mosque, perhaps, by providing free activities as a service, or payable activities as a service that requires payment.

Previously in [3] and [7], the features in Identity aspect were only graphic and audio. Identity aspect becomes one of the important aspects in e-Masjid conceptual framework as every existing local mosque is unique and has different architecture design. This means that each picture of the mosque as it displays in their e-Masjid, it will help users to remember that existing mosque. Audio is also considered as Identity aspect because in certain area, they recite al-Quran or azan differently depending on their location. For example, the people who recite azan in Malaysia are different from people who recite azan in Turkey. In addition, we also add policy as Identity aspect because we believe that each mosque may have different rules and regulations for Muslims to comply.

Although with 5 aspects of e-Masjid conceptual framework as shown in FIGURE 1, we suggest that it should adopt suitable features from e-Community to increase and strengthen the role of mosque through e-Masjid. In details, the features the 5 aspects of e-Masjid conceptual framework are written in TABLE 1.

<table>
<thead>
<tr>
<th>TABLE 1.</th>
<th>Features for aspects of e-Masjid Conceptual Framework</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASPECT</td>
<td>FEATURES</td>
</tr>
<tr>
<td>Usability</td>
<td>Layout and graphic</td>
</tr>
<tr>
<td>Sociability</td>
<td>Sharing, interaction and respond</td>
</tr>
<tr>
<td>Content</td>
<td>Introduction, activity, news, current issues and links</td>
</tr>
<tr>
<td>Identity</td>
<td>Graphics, audio and policy</td>
</tr>
<tr>
<td>Service</td>
<td>Paid and free</td>
</tr>
</tbody>
</table>
Based on the literature review on e-Community, the chosen features are loading speed, interaction, information and community news, policies and services. Meanwhile, for the features related to e-Masjid conceptual framework is shown in TABLE 1. Hoping e-Masjid performs better, we adopt features of e-Community into e-Masjid conceptual framework as shown in FIGURE 3.

FIGURE 3 displays the e-Community feature that is suitable to be adopted into the e-Masjid Model. Starting with loading speed, it can be adopted to usability aspect in such that depending on the resolution and size of the layout and graphic of the e-Masjid, loading speed on retrieving the information will be affected. Therefore, in providing appropriate respond time for loading speed, the layout and graphic for e-Masjid should be well designed in order to be more effective and efficient to use.

Secondly, the interaction between the administrator of e-Masjid and the community members is an important service and raises sociability aspect. This feature must be established in order for the administrator to identify the needs and create requirements that can attract community members.

Community information and news should be adapted to the Content aspect, focusing on activity and news related to the surrounding of the local community. This feature benefits the community members as the informal counsel.
and the local news are unique to the region and the local community explains it has its own element of reverence and identity but gives space for sociability and the content must also be qualified and have credibility. This feature also equals the characteristics of discussion forums but discussion forum is not a unique since similar conversation also applies in another virtual room.

Policy is an important feature that can be adopted for Identity aspect. This is because every existing e-Masjid should be unique and the policy must be adopted according to their respective existing mosque. The policy should have the contents or regulatory information and the law within the mosque that may be shared in the e-Masjid browser’s, and there must be an element of credibility and authority over any information, documents and texts made by a person or organization that is recognized and trustworthy, including the mosque committee organizations.

The service is also an important feature of e-Community that aims to provide e-Mosque facilities such as the rental of Mosque lecture rooms, renting van jenazah, dish plates and so on. In addition, for informational services, it should be in the form of texts and photos and clear explanations to help local communities use this service at any time. However, to unite community and strengthen the role of e-Masjid, service aspect should be considered with either paid or free activities.

RESULTS AND DISCUSSION

Using the adoption e-community features in to e-Masjid conceptual framework as shown in FIGURE 3, few selected sample of websites representing e-Masjid were chosen to be analyzed. Those e-Masjid websites were chosen since the existing mosques are considered active while their websites are well maintained and updated as frequently as possible. Based on these 6 samples shown in TABLE 2, we analyzed whether e-Community features as mentioned in FIGURE 3 has been adapted in these sample of e-Masjid. TABLE 3 displays the comparison result among these samples of e-Masjid with regard to the suggested Adoption Framework shown in FIGURE 3.

<table>
<thead>
<tr>
<th>Code</th>
<th>Sample Name</th>
<th>URL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1WB</td>
<td>Masjid Wilayah Persekutuan, Jalan Duta</td>
<td><a href="http://masjidwilayah.gov.my/">http://masjidwilayah.gov.my/</a></td>
</tr>
<tr>
<td>5WB</td>
<td>Masjid Saidina Abu Bakar As-Siddiq, Bangsar</td>
<td><a href="http://msaba.com.my/">http://msaba.com.my/</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code</th>
<th>Lay out</th>
<th>Graphic</th>
<th>Time (second)</th>
<th>Interaction</th>
<th>Activity</th>
<th>News</th>
<th>Graphic</th>
<th>Audio</th>
<th>Payable</th>
<th>Free</th>
</tr>
</thead>
<tbody>
<tr>
<td>1WB</td>
<td>/</td>
<td>/</td>
<td>5</td>
<td>/</td>
<td>/</td>
<td>/</td>
<td>x</td>
<td>/</td>
<td>/</td>
<td>/</td>
</tr>
<tr>
<td>2WB</td>
<td>/</td>
<td>/</td>
<td>7</td>
<td>/</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>/</td>
<td>/</td>
<td>/</td>
</tr>
<tr>
<td>3WB</td>
<td>/</td>
<td>/</td>
<td>5</td>
<td>/</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>/</td>
<td>/</td>
<td>/</td>
</tr>
<tr>
<td>4WB</td>
<td>/</td>
<td>/</td>
<td>13</td>
<td>/</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>/</td>
<td>/</td>
<td>/</td>
</tr>
<tr>
<td>5WB</td>
<td>/</td>
<td>/</td>
<td>12</td>
<td>/</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>/</td>
<td>/</td>
<td>/</td>
</tr>
<tr>
<td>6WB</td>
<td>/</td>
<td>/</td>
<td>6</td>
<td>/</td>
<td>x</td>
<td>x</td>
<td>x</td>
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</table>

The first feature that we analysed is related to loading speed. Study by [24] highlighted that load time is used as it is one of the important factors affecting usability, where most internet users will leave a website if it fails to load the page within about 8 seconds. In addition, loading time depends largely on the content available on the website, including the size (in bytes) of HTML, images, flash, scripts, where the smaller the size, the faster the website will load. According to [25], the ideal loading speed of a web page to be displayed is about 30 - 50 seconds. To ensure that...
visitors will not wait too long to load, we recommend that web developers should not exceed 50kb, where loading speed is around 1kb / sec. In comparing the loading speed as the e-Community features and adopted to usability aspect for e-Masjid conceptual framework, we found that loading speed or loading time from [24] and [25] are quite contradict. Thus, considering those different loading time, we set the loading speed on average 20 seconds. The results on analyzing the loading speed as we browse the six selected e-Masjid, we discovered that the impact of the layout and graphic for all selected e-Masjid as shown in TABLE 3 contribute less than 20 seconds. In summary, the usability aspect upon all six samples shows that the e-Community features loading speed can be adopted for e-Masjid conceptual framework.

The second feature of e-Community that may be adopted to the e-Masjid conceptual framework is interaction. In the use of existing communication mediums, there are two types of communication, namely, asynchronous and synchronous communications [26]. Asynchronous communication seems to be much more practical for e-Masjid since it accepts communication through the internet media with the sender and message messenger in interaction not at the same place and time position, but the message remains to the destination or the target (the recipient).

In traditional approach of communication, knowing the contact person and their addresses are important in such asynchronous communication in previous days is by sending and receiving letters. Meanwhile synchronous communication is by telephone where there should be a sender and a recipient at the same time. With the advanced of technology, asynchronous communication can be done in various mediums such as e-mail, SMS, forums, Chatbox, WhatsApp, twitter and so on.

Analyzing the interaction feature, the results of the study found that all samples still used the conventional way in allowing community to interact with the mosque organization by listing the telephone and fax information as the primary medium. Through the 6 samples analyzed, sample 4WB is more sophisticated than the 5 other samples as 4WB it using the WhatsApp and Twitter communications medium as a bridge of communication and interaction with the community. In addition to using the phone as a medium of interaction, the 6WB sample website also uses Chatbox and SMS as a medium of communication. Meanwhile, 3WB and 5WB also include email as a medium of communication with the community. In summary, despite various medium of communication, interaction as the e-Community features is practical for the e-Masjid conceptual framework.

In this study, the third e-Community features to be adopted into e-Masjid conceptual framework are community information and news. The relevant aspect to match with this feature is the content aspect where the list of activities to be conducted such as, lectures, welfare activities or even news about community issues and related Muslims or community alerts can be related to community information while any past information related to community including activities held in the mosque are considered as news. News and activities related to the community should be available because of a website developed as a factor and requirement for the community to know the information and news that the mosque has done. The findings show that all six samples upload and place information on the activities that will be conducted. Interestingly, there are e-Masjid that display the future activities as banner form, but most displayed the activities as text form either just write the activity information solely or in schedule. However, only sample 2WB, 3WB and 5WB writes news about the activities that have been organized by the mosque. In summary, community information and news can be adopted into the e-Masjid conceptual framework but it needs more work for the mosque organization to report and share to the community as news on recent activities organized by them.

Social networking site function is to manage identity, manage contacts and change information [27]. Therefore, in any social networking site, identity should be unique to make it easier to identify. For this study, the identity of e-Masjid refers to the name of the mosque and the design or the building architecture, so that it can be remembered by visitors. At the same time, this creates a unique identity as one of the basic communications that can influence visitors to get closer to that particular mosque and later may continue to keep in touch by observing its e-Masjid.

Network security is an important issue when any organization decides to operate electronically for customer convenience and information management [28]. This illustrates that the e-Masjid conceptual framework for Identity aspect should not be bound by only two elements which are the graphic and audio but it can be placed on the policy or a law that e-Masjid users should follow. The need for a policy or law relating to the Identity aspect may be linked to the Privacy Policy and Security Policy provided by the e-Masjid team organization. With the existence of the Privacy Policy and Security Policy provided by e-Masjid, it is hoped that any intrusion or threats such as virus, worm and Trojan attacks, as well as spywares, will be avoided.
The results show that all samples apply the graphic element for Identity aspect, but none of the selected samples applied the audio elements. Meanwhile, in adopting e-Community features into the e-Masjid conceptual framework, only two samples from six sample studies, namely 1WB and 2WB samples alone are bound to some policies. The study found that these two samples, 1WB and 2WB, are mosques under the administration of the Department of Islamic Development of Malaysia (JAKIM) and were considered as the attractions and landmarks of Islamic tourism products hence they have trained the e-Masjid administrators bound by regulations and the law outlined by the government. Perhaps, to demonstrate a consistent and professional image, it is important that all mosque websites under the JAKIM administration control follow the current developments set by the JAKIM. This is because in order to achieve this, it is important to create a standard policy for all JAKIM administration-controlled sites. Therefore, these two samples have the same design and sentence of Privacy Policy, Security Policy and Disclaimers. The website is one of the important channels for introducing activities and sharing of knowledge from local mosques with the public. In summary, policy as the e-Community features adopting into e-Masjid conceptual framework can be applied.

The last feature of e-Community to be adopted into the e-Masjid conceptual framework is service. In our finding, both samples 1WB and 2WB are mosques monitored by JAKIM and become mosque as tourism product. Therefore, the mosque has its own advantages including mosque management system, funding, service and so on. As a result, these mosque websites were given trained and experienced administrator to handle their e-Masjid. The 3WB and 4WB samples are state mosques placed under the State Islamic Religious Department. The 3WB sample also provides services in two forms either being charged or otherwise. The 3WB sample puts the 'Services' menu on their e-Masjid at the top of the line with the other menus, showing that service is important for internet users to know what they provide. Under the Services menu, they provide mortuary management and rental of halls or seminar rooms including Zakat Counters, Libraries, Wi-Fi Facilities and so on.

Meanwhile, sample 5WB and 6WB are recognized as Kariah Mosque where the mosque management team were appointed by the local community. The 5WB sample is a mosque located in the Bangsar, Kuala Lumpur. The finding shows that the sample puts the 'Facilitate & Services' menu at the top of their e-Masjid website menu showing that services are the important products that the mosque can provide. Among the services available are Lecture Hall, Mosque Library, family counselling and consultation, dining room and corpse management. What makes this mosque more interesting is that it also provides an Islamic Kindergarten Saidina Abu Bakar Mosque and Saidina Masjid Rendah Religious School Abu Bakar Al-Siddiq. Unfortunately, all these services are performed offline and should move forward to provide certain information in an online form. The 6WB sample posted on their service product on their website with religious programs, motivational programs and family-related seminars such as Motivation of Child Excellent, Kembara Ilmu Muslimat, Student Motivation with USIM and so on. Most of the programs that they organized are categorized as payable events. In addition, the 6WB sample also provides paid advertisement sites for communities who want to advertise the goods or services they want to advertise. In summary, services such as the e-Community features are practically useful for the e-Masjid conceptual framework.

CONCLUSION

Knowing that as a religious structure that symbolizes the Islamic faith, study in [29] highlighted that mosque should accommodates the multi needs of Islamic community through its multi-purpose functions including as a place for prayer, meditation, religious instruction, political discussion, educational encounter as well as for conducting da’wah. Active mosque is a valuable asset in a country because it plays a role in shaping the community of a civilized society. With the growing use of internet technology extensively, mosques should be more proactive to keep pace with the times. The benefits on applying the elements such as usability, sociability, content, identity including the new aspect service as significant aspect in e-Masjid conceptual framework are considered as positively to ensure that these aspects will help the website become significantly useful and practical for the users in the future.

In order to strengthen the role of mosque, findings on e-Community study helped us in suggesting five relevant features to be adopted to the e-Masjid conceptual framework which are loading speed, interaction, community information and news, policy and services. To view on this adoption idea, we select 6 active mosque which had their own website in which we found that their e-Masjid are well maintained and updated frequently. From our observation, the six-selected existing e-Masjid shows that the adoption of e-Community features can be accepted
and applied for e-Masjid. However, to ensure that the e-Masjid could apply all those features especially on reporting new after an activity has been held by the mosque, a well-trained web administrator should be hired. It is our hope that e-Masjid becomes a useful tool full with information and interactive and significantly useful that will strengthen the role of mosque and also united the community in Malaysia.

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