



## THE USER SATISFACTION LEVEL WITH THE CONVENIENCE OF FACILITIES IN MOSQUES IN KUCHING, SARAWAK: A PERSPECTIVE FROM FACILITY MANAGEMENT

Received June 1st, 2023 | Accepted July 7th, 2023 | Available online Dec 30th, 2023 | DOI <http://dx.doi.org/10.18860/jia.v7i4.21374>

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### ABSTRACT

Facility management is a way to ensure that an organization's buildings are well-maintained and aligned with the organization's goals. The purpose of this study is to determine the level of visitor satisfaction with mosque facilities. The Sarawak State Mosque, Kuching City Mosque, and Kuching City Indian Mosque were selected as the study locations. A questionnaire survey was used to achieve the research objective, with mosque visitors as the target respondents to answer the questionnaire. The survey data was analyzed using descriptive analysis methods. The study findings indicate that the overall level of visitor satisfaction at the mosques is good. Visitors find that the facilities provided at each mosque are in good condition and meet their needs.

### KEYWORDS:

Facility management; visitors' satisfaction level; mosques; mosque facilities; survey; Kuching

## INTRODUCTION

Facility management is a field that deals with all aspects of physical assets, including ensuring their cleanliness, safety, and comfort [1]. Various sectors, buildings, and organizations apply facility management in their operations. Schools are one of the entities that implement facility management. According to Ikediashi [2], school facility management is a scientific approach to planning, organizing, making decisions, coordinating, and controlling the physical learning environment to achieve educational goals and objectives. Additionally, hospitals also employ facility management. Shohet and Lavy [3] argue that healthcare facility management is a way to ensure an effective delivery of healthcare services. Hospitals manage the facilities required to conduct their business, including physical assets and infrastructure. This involves managing properties, ensuring clean and safe buildings, and ensuring the proper functioning of water and electricity supplies [4].

In Malaysia, the government has yet to promote and implement a robust facility management system [5]. Facility management in Malaysia is still in its early stages of development, hence the slow growth thus far [6]. The lack of understanding about facility management has contributed to the slow adoption of facility management practices. Facility management is a more advanced and widespread practice in Western countries. In some countries like Japan, Australia, New Zealand, and Singapore, the implementation of facility management continues to grow. This is likely due to well-established facility management systems in these countries. Building management, services, and workforce activities are carried out to support organizational objectives [5].

A mosque is defined as "the place of prostration" or al-masjid in Arabic. It is a place where Muslims can perform their prayers. It is also commonly referred to as a masjid. Dedication, loyalty, and showing respect by bowing the head with reverence

are also associated with the meaning of al-masjid [7]. Muslims who reside in areas with existing mosques typically go to the mosque nearest to their homes. A mosque is a place where people can come to pray, learn about religious teachings, celebrate religious festivals, and seek assistance from social services. Mosques generally have two main sections: the interior and the exterior. The interior of the building consists of prayer halls, multipurpose halls, offices, ablution areas, and restrooms. The exterior includes parking areas, landscaping, and pathways [8].

Based on past studies on facility management, it appears that various facility management practices are often discussed in various settings, including schools, hospitals, businesses, and office buildings. However, some researchers have found limited studies focusing on religious buildings, such as mosques [9]. If mosques maintain proper facility management practices, they can enhance their performance [10]. There are many ways in which a mosque can achieve this, but one of the most important aspects is how the mosque is managed. This helps ensure the mosque operates smoothly and provides quality services to its community.

Facility management is the process of managing the facilities in a particular location, usually in places that accommodate a large number of people, such as hospitals, shopping malls, sports complexes, and hotels. While some mosques have systems in place to manage their facilities, it is not a common practice in mosque management. A study by Sapri et al. [11] suggests that mosques can adopt facility management practices to manage their facilities effectively. This would help mosques address various challenges they face. At the same time, it would also enable mosques to utilize their skills in performing various tasks [11].

In summary, this study highlights the issue of the insufficient application of facility management practices among mosques in Kuching, Sarawak. The level of user satisfaction with the mosque facilities is an important aspect that requires attention. Visitors coming to the mosque expect well-maintained and adequate facilities to meet their needs. Therefore, it is crucial for mosque management to take appropriate measures to implement effective facility management practices. This includes planning, coordinating, and controlling the mosque environment to enhance visitor satisfaction and provide quality services.

The objectives of this study are as follows:

1. To identify issues related to the facilities in mosques concerning facility management.
2. To assess the level of visitor satisfaction with the facilities offered in mosques.

#### FACILITY MANAGEMENT

Facility management is a process that helps ensure the smooth functioning of an organization and enhances the effectiveness of its core activities. Facility management is also necessary to provide a comfortable environment for both employees and

customers, enabling the organization to operate more efficiently. Grimshaw and Keeffe [12] state that facility management is based on the idea that a building can be arranged in a way that makes it more efficient to operate. The environment, including lighting, temperature, and others, can be optimized to help the building operate more smoothly.

According to Patanapiradej [13], the IFMA model Figure 1 encompasses three factors: people, process, and place. People are responsible for their actions and behavior, which influence how they work and interact with others. Process refers to how we do things and how we organize our work [14]. Place is where we work and where we interact with others. If there are issues within any of these factors, it will impact on the other factors. These three factors are closely interconnected. For example, if one thing changes, the other two will typically change as well. This strategy is effective because it takes into account the crucial factors of people, process, and place within an organization, while facility management involves the entire organization. Mosque management is overseen by humans. Every decision made by mosque management is the result of discussions with specific parties and is a process of managing the facilities in the mosque. The intersection of the three Ps and facility management occurs when all three disciplines work together to ensure smooth operations. This includes aspects such as ensuring a clean building, ensuring equipment functions properly, and ensuring staff safety.

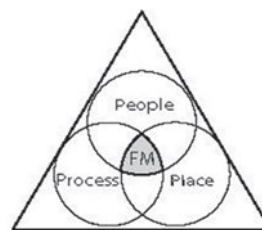


Figure 1. The 'Ps' triangle and facility management

Facility management is a growing field in the United Kingdom that helps businesses save money. In the 1970s, when businesses began outsourcing services, facility management became a major cost-cutting initiative. Therefore, it is a leading field as it helps manage facilities in the best possible way for those who use them. Facility management in Malaysia is still in its early stages, and the involved tasks are not well understood [14]. Organizations in Malaysia are still not fully aware of the importance of ensuring their facilities are clean and well-maintained.

#### FACILITY MANAGEMENT IN MANAGING MOSQUE FACILITIES

The model developed by Atkin and Bjork [15] is a set of best practices for facility management. The study conducted by Sapri et al. [11] refers to this model. The model provides a framework for organizing work in a way that aligns with the organization's goals. The objective of the study is to find ways to ensure good

facility management practices are followed within an organization. Consequently, the findings of the study indicate that there are still gaps that need to be addressed in order to effectively manage and enhance mosques. The study also suggests that effective mosque management requires good facility management. Managing a mosque effectively can help enhance its capacity to provide religious services.

The facility management team should address small issues before they become major problems. If there are minor issues with the facilities, they should be fixed before they escalate and negatively impact the facility. Sometimes, resolving small problems can make a significant difference in the appearance and functionality of a place. Facility management is responsible for overseeing the condition of the facilities, including ensuring that everything is clean and functional. Here are the roles of facility management in managing facilities [16]:

- i. Formulating and delivering facility policies.
- ii. Enhancing service quality through continuous service planning and design.
- iii. Identifying organizational and user requirements.
- iv. Establishing service partnerships.
- v. Systematic quality of service, value, and risk assessment.

#### FACILITY DEFICIENCIES

There are many needs and desires of the community that can be assisted by the mosque, such as places of worship and other facilities. Special lifts can be provided in the mosque to assist persons with disabilities (OKU) and the elderly. The As-Salam Mosque in Selangor is the first mosque to install a lift [17]. The complaints received by the mosque management prompted them to decide to install the lift. The installation cost of the lift exceeds RM100,000, but it will facilitate the public's access to every level of the As-Salam Mosque. This mosque has three levels. The first level includes the administration office, seminar hall, library, and multi-purpose hall. The second level is where the congregation performs prayers, which is the main prayer hall. The third level is designated for Islamic kindergarten, Tahfiz classes, and Friday prayer and Eid prayer spaces.

Some places have better facilities than others, but they all have some shortcomings, just like mosques that have shortcomings in the facilities provided and may not always be perfect for the community. Some visitors who have visited the Sarawak State Mosque, Masjid Jamek Negeri Sarawak, have expressed dissatisfaction with the facilities. This is because many people have commented on the website about what they think about the facility issues in the mosque. One visitor to the mosque mentioned that it does not meet the needs of wheelchair users and people with special needs in terms of religious services.

Furthermore, some individuals who have visited Masjid Jamek Negeri Sarawak agree that

several areas require improvement in every section of the mosque due to its age. Meanwhile, there are also visitors who state that the sound system is in poor condition. The sound system in the mosque is particularly bad, especially during Friday sermons when the congregation is unable to hear the sermon clearly.

Mosques in other states also face similar problems to Masjid Jamek Negeri Sarawak. A disabled man has been unable to perform Friday prayers at the mosque for 20 years due to the lack of facilities for people with disabilities [18]. However, after the imam was informed of the situation and made arrangements for accessibility, the disabled man started attending the mosque every Friday for worship. This shows that we cannot simply remain silent and do nothing; we need to take action to solve such problems. Some mosques have ramps that are too steep for wheelchair users, making it difficult for them to maneuver. There are also mosques with non-functioning elevators and designated parking spaces for people with disabilities being misused.

#### METHODS

The researcher has chosen three mosques in the vicinity of Kuching as the study area. The selected mosques are Masjid Jamek Negeri Sarawak (Figure 2), Masjid Bandaraya Kuching (Figure 3), and Masjid India Bandar Kuching (Figure 4). These mosques are situated in the city center, making them significant landmarks for both the residents of Kuching and tourists. Representing the identity of Kuching, the majority of the city's residents and visitors are acquainted with these three mosques. Meanwhile, the Jamek State Mosque is the largest mosque in Sarawak, while the Kuching City Mosque is the first mosque built in Sarawak. On the other hand, the Kuching Indian Mosque is the first floating mosque built in Sarawak. These three mosques, therefore, serve as popular attractions for tourists. Additionally, all three mosques receive a high number of visitors, especially on Fridays and during the special Eid al-Fitr prayers. Therefore, the researcher wants to examine whether the facilities provided in these mosques meet the satisfaction level of the visitors. Here are the pictures of the selected mosques for the study.



Figure 2. Masjid Jamek Negeri Sarawak



Figure 3. Masjid Bandaraya Kuching



Figure 4. Masjid India Bandar Kuching

This study is quantitative in nature. The researcher utilizes a questionnaire to address the research objectives. The targeted respondents for the questionnaire are the visitors who come to the mosque. The questionnaire items are based on the Malaysia Town and Country Planning Guidelines and Standards [19]. However, the researcher has made some modifications to the mosque-related questions to ensure their suitability for this study. The questionnaire items are designed in a Likert scale format ranging from 1 to 5, where 1 represents "strongly agree," 2 represents "agree," 3 represents "neutral," 4 represents "disagree," and 5 represents "strongly disagree." Balkhiz, I. also employed the Likert scale in their study [20].

The most popular indicator of reliability is Cronbach's alpha. It is most frequently applied when a scale made up of several Likert questions in a survey or questionnaire needs to be tested for reliability. The following reliability statistics Table 1 shows the precise value for Cronbach's alpha.

Table 1. Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.939	.938	20

We can observe that the Cronbach's alpha for this particular sample is 0.939, indicating a high level of internal consistency for our scale.

Table 2. Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
C1	46.60	172.876	.280	.394	.941
C2	47.56	161.392	.633	.642	.936
C3	47.78	163.460	.627	.666	.936
C4	47.75	161.599	.682	.723	.935
C5	47.76	160.675	.731	.722	.934
C6	48.03	159.989	.731	.703	.934
C7	47.94	157.996	.732	.769	.934
C8	47.93	159.699	.730	.794	.934
C9	47.89	160.732	.705	.744	.935
C10	47.71	168.454	.356	.399	.941
C11	47.99	160.990	.704	.734	.935
C12	47.96	160.692	.678	.812	.935
C13	47.85	159.905	.703	.754	.935
C14	47.60	162.345	.700	.695	.935
C15	47.26	165.930	.528	.504	.938
C16	47.80	160.571	.651	.560	.936
C17	47.79	161.312	.696	.690	.935
C18	47.78	161.011	.691	.728	.935
C19	47.59	164.980	.512	.691	.938
C20	47.69	160.238	.684	.732	.935

The "Cronbach's Alpha if Item Deleted" is displayed in the item-total statistics Table 2.

This column displays the Cronbach's alpha value that would result from the removal of that specific item from the scale. We can observe that Cronbach's alpha would decrease if any question were removed, except for question C1. So, we would not want to get rid of these inquiries. Cronbach's alpha would only slightly increase if question C1 were eliminated, and we can also see that the item's "Corrected Item-Total Correlation" value was low (0.280). This can make us wonder if we ought to get rid of this object.

Two experts and a supervisor who are experts in methodology and survey questionnaires have verified the validity of the questions on the survey form.

The population for this study is the residents living in the Kuching area. In 2020, the population of Kuching was estimated to be around 711,500 people, excluding the population in Bau and Lundu [21].

The word "data" is plural, not singular.

The researcher will use the Slovin's formula [22] to determine the sample size for responding to the questionnaire. Equation (1), the Slovin's formula is as follows:

$$n = N / (1 + Ne^2) \quad (1)$$

Where:

n = required sample size

N = total population size

e = desired margin of error (expressed as a decimal)



The estimated margin of error is either 5% or 10%.

By using the Slovin's formula, the researcher can calculate the appropriate sample size needed for the study based on the population size and desired margin of error.

The calculation for the survey sample is as follows:

$$n = N / (1 + Ne^2)$$

$$n = 711500 / [1 + (711500)(10\%)^2]$$

$$n = 100 \text{ peoples}$$

The survey sample size for this study is 100 individuals. Therefore, each mosque will have a sample size of 100 individuals. The researcher will distribute survey forms to visitors while they are in the vicinity of the mosque. The researcher will ensure that the respondents consist of residents of Kuching. The researcher will assist the respondents in understanding the survey questions before they answer the survey form to ensure that they respond accurately. Once the survey form is completed, the researcher will collect the forms again.

**FINDINGS**

**Section A: Demography of Respondents**

Descriptive analysis will be used to analyze the survey data obtained from the questionnaire. The SPSS 20 software will be utilized to analyze the data and determine the frequency, measures of central tendency, inferential statistics, and other relevant information. The analysis of the data obtained from the questionnaire is shown in Table 3.

**Table 3. Analyze the percentage of respondent's demography**

Questions	Masjid Jamek Negeri Sarawak	Masjid Bandaraya Kuching	Masjid India Bandar Kuching	
Age (years)	<20	37	21	16
	21-30	39	37	32
	31-40	12	19	19
	41-50	10	19	18
	51>	2	4	15
Gender	Male	52	51	54
	Female	48	49	46
Races	Malay	84	90	84
	Iban	5	5	1
	Melanau	5	3	9
	Others	6	2	6

According to the data in **Table 3**, most of respondents at MJNS are aged between 21 and 30 years, with 39% of them participating. Respondents aged 51 years and above account for only two percent. The majority of respondents at MBK who answered the questionnaire are aged between 21 and 30 years, accounting for 37%. However, only four percent of respondents are aged 51 years. At MIBK, the majority of respondents who answered the questionnaire are aged between 21 and 30 years, accounting for 32%. The minority, comprising 15%, are aged 51 years and above.

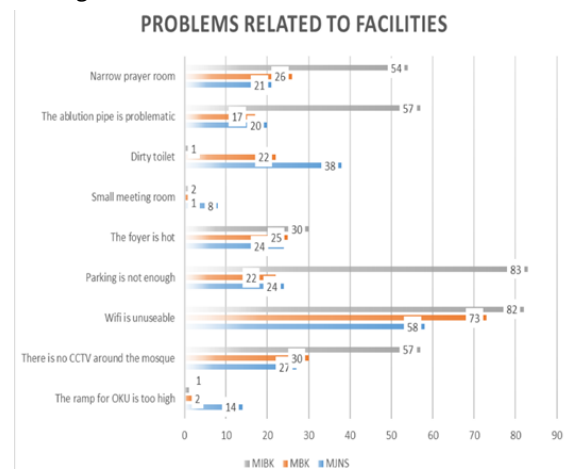
52% of the total respondents at MJNS are females, while the remaining are males. Most respondents who answered the questionnaire at MBK are males (51%), while female respondents account for 49%. In MIBK, 54% of male respondents answered the questionnaire, while the rest were females.

Almost all respondents at MJNS are Malays. Out of all respondents, 84% are Malays, while other races constitute 6%, and the Iban and Melanau ethnicities make up only 5%. The majority of respondents who answered the questionnaire at MBK are Malays (90%). The percentage of Iban respondents is 5%, Melanau respondents account for 3%, and respondents from other ethnicities make up only 2%. Most of the respondents who answered the questionnaire at MIBK are Malays, with 84% of the respondents being Malays. Nine percent of the respondents are Melanau. Respondents from other ethnicities and the Iban ethnicity account for 6% and 1% respectively.

The majority of respondents (76%) at MJNS visit for the purpose of praying, worshiping, or contemplation. Only 4% of the respondents who answered the questionnaire work at MJNS. The majority of respondents visiting MBK do so to perform prayers, worship, or contemplation, with a percentage of 88%. A minority of respondents visit the mosque due to their involvement in the distribution of aid or zakat, accounting for only 2%. The majority of respondents visiting MIBK do so because they want to perform prayers, worship, or contemplation, with a percentage of 85%. Additionally, respondents who visit MIBK are involved in activities such as attending lectures or participating in knowledge sessions, and they are also observed participating in the distribution of zakat, with percentages of 6% and 1% respectively.

**SECTION B: PROBLEMS RELATED TO FACILITIES IN MOSQUES**

Figure 5 shows the findings on problems related to facilities in Masjid Jamek Negeri Sarawak, Masjid Bandaraya Kuching and Masjid India Bandar Kuching.



**Figure 5. The frequency of facility-related issues in the three mosques**

Many visitors to MJNS, specifically 58 individuals, have complained about the non-functioning Wi-Fi. Some individuals also perceive the restroom facilities at MJNS to be dirty, with 38 respondents agreeing with this issue. Additionally, 34 visitors mentioned that the wudu area is in a dirty condition. Furthermore, 32 respondents agreed that the trash bins are consistently full, the parking spaces are far from the main entrance, the restrooms have a foul odor, and the prayer carpets are not cleaned. Lastly, only two respondents agreed that the wedding room is hot.

At MBK, there are issues related to Wi-Fi, with 73 visitors agreeing that they cannot use it. Additionally, 47 respondents selected the problem of the lack of elevators for wheelchair users. Furthermore, 43 individuals mentioned the issue of unclean prayer carpets, and 41 respondents mentioned the problems of limited wheelchair access and the absence of resting areas for travelers. Lastly, only one respondent at MBK chose the issue of a cramped meeting room.

Regarding MIBK, the most frequently reported problem is the hot prayer rooms, with 88 respondents identifying this issue. Furthermore, 83 individuals mentioned that the parking spaces are insufficient, particularly on Fridays and during Eid al-Fitr and Eid al-Adha. Eighty-two respondents selected the lack of elevators for wheelchair users and the inability to use Wi-Fi as their major concerns. There was also one respondent who agreed that MIBK has issues related to high ramps for wheelchair users, limited accessibility for wheelchair users, improper use of designated parking spaces for people with disabilities, and dirty restrooms. These facility-related problems highlighted by the respondents should be addressed to improve the overall experience and satisfaction of visitors to the respective mosques.

**SECTION C: SATISFACTION LEVEL ON FACILITIES AT MOSQUES**

**Table 4** shows that 48 respondents in MJNS have a neutral opinion about the cleanliness of the toilets. Only one respondent strongly disagrees that the toilets are clean. Regarding visitor satisfaction levels at MBK regarding the cleanliness of the toilets, 54 respondents are neutral. Only two respondents strongly disagree that the toilets are clean. The majority of respondents in MIBK, comprising 87 individuals, agree that the toilets are in a clean condition. One respondent disagrees and another one strongly disagrees.

**Table 4** shows that 49 respondents in MJNS selected neutral regarding the availability of parking spaces. Only nine respondents disagree that there are plenty of parking spaces. In MBK, the majority of respondents (50 individuals) are neutral about the abundance of parking spaces. Only five respondents strongly disagree that there are plenty of parking spaces. The majority of respondents in MIBK, comprising 80 individuals, disagree that the parking spaces are sufficient. Only two respondents strongly disagree that there are plenty of parking spaces.

According to **Table 4**, 51 respondents in MJNS believe that they are neutral about the suitability of ramps for individuals in wheelchairs. There are nine respondents who disagree with this statement, and one respondent strongly disagrees. For respondents in MBK, the majority (49 individuals) are neutral about the ramps being made suitable for individuals in wheelchairs. Additionally, only seven and three respondents respectively strongly agree and strongly disagree. The majority of respondents in MIBK (86 individuals) agree that the ramps made for the use of individuals in wheelchairs are suitable. Only two respondents disagree.

**Table 4. Analysis of Visitor Satisfaction Level Frequency**

Facilities	Mosques	Satisfaction level				
		Agree	Strongly agree	Neutral	Disagree	Strongly disagree
Clean toilets	MJNS	29	17	48	5	1
	MBK	15	15	54	14	2
	MIBK	87	6	5	1	1
Sufficient parking space	MJNS	25	17	49	9	-
	MBK	12	6	50	27	5
	MIBK	10	4	4	80	2
Ramp for wheelchair user's	MJNS	23	16	51	9	1
	MBK	15	7	49	26	3
	MIBK	86	4	8	2	-
Clean Ablution Area	MJNS	35	11	49	4	1
	MBK	20	10	58	8	4
	MIBK	61	7	29	3	-
Spaciousness of the open area	MJNS	27	17	43	10	2
	MBK	14	13	60	12	1
	MIBK	10	4	57	29	-
Internet facilities is stable	MJNS	2	1	41	45	11
	MBK	4	4	34	36	22
	MIBK	5	3	9	32	51
meeting rooms is spacious	MJNS	18	14	57	11	-
	MBK	8	8	57	22	5
	MIBK	83	4	11	2	-

The majority of respondents at MJNS and MBK were neutral regarding the cleanliness of the ablution area in both mosques. However, the majority of respondents at MIBK strongly agreed that the ablution area in the mosque was clean.

The majority of visitors who answered the questionnaire for all three mosques were neutral regarding the spaciousness of the spaciousness of the open area at mosques. However, there were also two respondents at MJNS and one respondent at MBK who strongly disagreed.

The majority of respondents strongly disagree that the internet facilities provided in all three mosques, namely MJNS, MBK, and MIBK, are stable and fast. This is because none of these mosques provide internet facilities to visitors.

The majority of respondents at MJNS and MBK are neutral regarding the size and spaciousness of the meeting rooms in those mosques. However, it is different at MIBK, where the majority of respondents strongly agree that the meeting rooms in MIBK are large and spacious.

## DISCUSSION

The level of satisfaction among respondents regarding sufficient parking spaces at Masjid Jamek Negeri Sarawak (MJNS) and Masjid Bandaraya Kuching (MBK) is mostly neutral. However, it differs for respondents who answered the survey at Masjid India Bandar Kuching (MIBK), where the majority of them disagree that the mosque provides sufficient parking spaces for visitors. A study conducted by Utaberta et al. [23] found similar results to the findings of this study. One respondent in that study mentioned that people should arrive early at the mosque to secure a parking space. If they arrive late, they are forced to park their cars on the roadside to avoid traffic congestion. The study was conducted at a mosque in Abu Dhabi.

The majority of respondents at MJNS and MBK feel neutral about the cleanliness of the restrooms. However, 87 respondents at MIBK agree that the restrooms at the mosque are clean. However, the findings of this study differ from the findings of Yaacob's study [24], where the majority of respondents highlighted the problem of dirty and foul-smelling restrooms in the mosques included in that study.

The researcher found that the majority of respondents at MJNS and MBK were neutral about the suitability of the ramps for wheelchair users, while respondents at MIBK agreed about the suitability of the ramps at that mosque. However, the findings of a study by Abu Tariah et al. [25] differ from the findings of this study, as it found that the ramps in the mosques in Riyadh were not well-designed and did not adhere to universal ramp design. Furthermore, the findings of this study found that the majority of respondents for all three mosques were neutral about the sufficiency of accessibility facilities for wheelchair users. The findings of a study by Rusli and Mydin [26] differ from the

findings of this study, as Rusli and Mydin's study found major shortcomings in the continuity of access for wheelchair users, especially from parking areas, entrance doors, wudu areas, restrooms, and finally the journey for disabled individuals to reach the prayer area.

The findings of this study differ from the findings of a study by Persada and Achiria [27] where the study found that the internet facilities provided in the mosques in that study were stable and suitable for use by visitors. However, it is different from the findings of a study that found that the majority of respondents disagreed that the internet facilities were fast.

The study by Karim et al. [28] found that the respondents of that study agreed that the meeting rooms provided in the mosque were spacious and comfortable. The findings of that study are consistent with the findings of this study, which found that the majority of respondents agreed that the meeting rooms in all three mosques were spacious.

The findings of the study on the cleanliness of ablution areas in all three mosques indicate that they are clean, as the majority of respondents reported that the ablution areas were clean. This is because the cleaners in all three mosques have the same working hours, where they finish their work after the Isha prayer to ensure that the ablution areas are always clean. However, these findings differ from a study conducted by Haraty and Utaberta [29], which found that the ablution areas in the Federal Territory Mosque or "*Masjid Wilayah*" were dirty due to limited working hours for cleaners, insufficient cleaning staff, poor user service, and improper design.

Meanwhile, this research found that the majority of respondents for all three mosques were neutral regarding the spaciousness of the open area. This differs from the findings of a study by Syamsiyah, Dharoko and Utami [30], which found that respondents in a study conducted at a mosque in Yogyakarta agreed that the open area in that mosque was spacious, with its size being twice the size of the open area before the earthquake occurred.

## CONCLUSION

This study can be summarized by stating that Masjid Jamek Negeri Sarawak and Masjid Bandaraya Kuching generally have facilities that meet the needs of visitors. However, the facilities provided at Masjid India Bandar Kuching are not as satisfactory to the visitors. This is due to the insufficient parking spaces provided at the mosque, which leads to visitor dissatisfaction.

The researcher suggests that in future studies, more focus should be given to the management of facilities, particularly the physical facilities provided in mosques. This is because in the modern era, the community expects comprehensive facilities when visiting places of worship, which can make them feel comfortable.

The researcher also suggests that mosques

should adopt best practices in managing the facilities, such as maintaining cleanliness and orderliness. This is to prevent unwanted incidents from occurring. By implementing facility management, both the management of facilities and the needs of visitors can be better aligned. This is particularly important for the elderly, people with disabilities, and women. The application of facility management in mosques helps to save costs for mosque operations.

Lastly, the researcher hopes that future mosques will have better facilities, especially for individuals of different ages, genders, and those with disabilities. These facilities could include designated areas for children to play while their parents pray, as well as spaces for the elderly and people with disabilities.

#### ACKNOWLEDGEMENT

This research is supported by the Universiti Malaysia Sarawak, under P. Ramlee Research Chair (PRC)/Kursi Petronas P. Ramlee (F06/PRC/2177/2021).

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