

Exploring Indicators for Measuring the Performance of Islamic Affairs Institutions in Malaysia

Mohd Ikhwan Izzat Zulkefli, Mohd Nuri Al-Amin Endut and
Muhammad Ridhuan Tony Lim Abdullah

Department of Management and Humanities, Universiti Teknologi PETRONAS, 32610 Bandar
Seri Iskandar, Perak, Malaysia

Corresponding Author Email: ikhwanmuslimin92@gmail.com

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i9/17295> DOI:10.6007/IJARBSS/v13-i9/17295

Published Date: 17 September 2023

Abstract

Islamic affairs institutions play an important role in the development of Islam and the Muslim community in a country like Malaysia that has a large Muslim population. They provide a variety of services to the Muslim community, including education, financial aid, and social assistance. However, Islamic affairs institutions are often considered incompetent in managing Islamic affairs thus affecting the confidence of Muslims. Consequently, these institutions must be evaluated to identify areas of improvement and enhance their performance. Therefore, this study aims to explore pertinent indicators to measure the performance of Islamic affairs institutions in Malaysia. This study also describes performance measurement indicators that include various aspects of Islamic affairs, such as mosque management, Islamic education, and Islamic family management. To achieve the objective of the study, a qualitative approach was used through content analysis as a method to analyse the data. The findings of the study can contribute to identifying key indicators that can be utilised as a tool to evaluate the institution's performance. This study will help policy makers, managers, and researchers in improving the performance of Islamic affairs institutions.

Keywords: indicators, performance measurement, Muslim community, Islamic affairs institutions, Malaysia

Introduction

The formation of Malaysia is based on the concept of unity between its states and the coexistence of ethnic and religious diversity, which collectively form the basis of the nation's culture, economy, society and religion (Abdul Qahhar et al., 2019). Despite Malaysia's diversity, Islam is acknowledged as the state religion in the Constitution, and all matters related to Islam are accorded the utmost priority (Bin Jamil, 2022). According to the Federal

Constitution of Malaysia, Article 3 (1) recognises Islam as the state religion while allowing the practice of other religions throughout the country (Husin & Ibrahim, 2016). Based on this provision, Islam plays a significant role in the country's legal system compared to other religious systems (Salleh et al., 2021).

In Malaysia, the establishment of Islamic affairs institutions aims to ensure sustainable development and effective management of Islamic affairs, while upholding the glorified dignity of Islam and its adherents (Abdul Qahhar et al., 2019). These institutions are also responsible for managing various aspects of Islamic affairs, including the management of mosques, family development, Islamic education, and others. To date, the management of Islamic affairs is widely recognised because of its positive impacts on society, organisations, and country, especially in the fields of politics, economics, and social affairs (Bakar et al., 2016). This positive progress is evident in their contribution to the dissemination of knowledge and education, the provision of community welfare services, and the promotion of economic development that is in line with Islamic values and ethics.

However, there are still some issues that have not been resolved in the management of Islamic affairs. According to Don and Saad (2021), the management of Islamic affairs emerges as an important concern that demands serious attention and solutions, especially to address challenges related to management in Islamic affairs institutions. The concerns about the Islamic affairs institution arise from criticism among the Muslim community regarding the effectiveness of the institution in safeguarding the well-being of Muslims throughout the country (Yazid et al., 2020). Based on previous studies, including the study of Noor-Kaziemah et al (2021), issues such as mismanagement of funds, inefficiency, and breach of trust are also common challenges in Islamic affairs institutions. For example, in the context of zakat management, previous studies also show that negative perceptions of Islamic affairs institutions still persist due to the lack of confidence among the Muslim community in terms of financial management and effective distribution of zakat to the needy (Aminuddin et al., 2017). Furthermore, based on the views of practitioners and scholars in the field of waqf, waqf management in Malaysia encounters various issues that originate from the Islamic affairs institution (Rahaman et al., 2012). The issue of waqf management arises because the number of employees assigned to waqf management is not equal to the total assets (Majid & Said, 2014). As a result, all the issues that exist in Islamic affairs institutions can be mitigated through proper monitoring of their performance.

Given that these issues have engendered a negative impact on the public's perception of the institution, subsequently resulting in critical situations that hinder the implementation of policies and programs, it becomes imperative to conduct regular evaluations and monitoring of Islamic affairs institutions' performance. This proactive approach serves to reduce risks associated with mismanagement, dwindling service quality, and lack of accountability. As such, the performance of Islamic affairs institutions is critical because it can improve and maintain its effectiveness in meeting the needs of the Muslim community and promoting Islamic principles and teachings. Therefore, this study aims to explore the key performance indicators of Islamic affairs institutions in Malaysia. Accordingly, this study contributes to the body of knowledge by identifying pertinent indicators that can be used to evaluate the performance of Islamic affairs institutions.

The structure of this research paper is as follows: The second section outlines the concept of Islamic affairs, followed by the third section which presents and discusses the constituent elements of Islamic affairs. The paper concludes by offering suggestions for future research.

The Concept of Islamic Affairs

Islamic affairs can generally be defined as the beliefs and principles that guide the practice of Islam. In Islamic affairs, the belief system, values, and practises established by faith are considered and applied in different contexts. Furthermore, in the context of management, Islamic affairs can be defined as managing and supervising matters related to Islamic religious affairs, including the management of mosques, Islamic family development, Islamic religious education, and the administration of Islamic law. Accordingly, Islamic affairs can be categorised as “social services, along with other services related to religion, community, and welfare (Awang & Basir, 2014). These religious activities aim to promote Muslims’ spiritual, moral, communal, and social well-being guided by Islamic values and principles.

Islam as a religion is much more than just a matter of belief; it is primarily a code of conduct. It is a comprehensive religion that covers all aspects of human existence and offers a complete guide on how to preserve and ensure the well-being of all humans in the world. (Hamid & Mokhtar, 2019; Ismail & Mutalib, 2022). Similarly, Sulaiman et al (2014) argued that a religion like Islam highlights an individual’s private life, interactions with others, and how they conduct their daily activities. Islamic affairs are concerned with human existence’s material and spiritual aspects, emphasising the importance of always acting consistently with God’s awareness in all our actions and thoughts. As a practical living system, Islam guides people from all walks of life, including those engaged in various aspects of the world economy, ethics, and politics. Overall, Islamic affairs have been a focal point of many government policies and programs aimed at meeting the needs and aspirations of Muslim communities.

The Elements of Islamic Affairs

It has been documented that after the emergence of Islam in the Arabian Peninsula, it has spread through several processes, leading to a wide range of developments (Huda et al., 2016). Consequently, Islam is more than a set of beliefs; it is a complete and holistic way of life promoting a healthy and balanced lifestyle. The reason for this lies in the inherent nature of Islam as al-din, or the all-encompassing way of life that comes from living in a state of surrender to Allah SWT (Krauss et al., 2005). Since its first revelation, Islam has established a solid foundation and framework for various aspects of Muslim life, directly contributing to the quality of Muslim life today. It is generally held that the framework of Islamic affairs can be defined as a set of elements covering various facets, such as religion, social, educational, and economic matters, that provide proper guidance to Muslims. Thus, the elements of Islamic affairs can be categorized as follows

Mosque Management and Enlivenment

The mosque management and enlivenment concept provide a framework for managing various functions of mosques. The management and enlivening of mosques involve administrating and maintaining mosque buildings and coordinating mosque activities and services. Often, mosque management is viewed from the side of the building rather than from behind ritual activities (Siregar, 2021). According to Fahmi (2022), mosque management is an organised, structured, and directed way of running a mosque to serve its function to its maximum potential. Mosque management is responsible for maintaining and upgrading the mosque’s physical structure and organizing and coordinating religious services, including prayers, religious classes, and community events. Overall, the management and enlivening of a mosque involve supporting its members’ spiritual and social needs by creating a welcoming,

inclusive, and active mosque community. Thus, mosque management and enlivenment can be evaluated based on the following components:

Professional Management

The term professional management refers to the process of managing and operating an organisation by trained and experienced individuals or teams. This management includes a variety of tasks, such as financial management, human resource management, and operations management. Therefore, having professionals or qualified individuals with sufficient knowledge and skills is essential for mosque management (Omar et al., 2019). The importance of professional management lies in the fact that it ensures that mosques and their associated activities are operated efficiently and effectively. In addition, not all mosque management committees can plan, organize, direct, and control mosque resources, whether human, financial, or physical (Fahmi, 2022). Therefore, a lack of attention to professional management can disrupt mosque management.

Mosque Activities and Services

The term mosque activities and services refer to the wide range of programs, events, and services that mosques provide to their communities. Activities carried out within mosques have played a significant role in developing the spirituality of Muslims. Nonetheless, the mosque serves as a place not only for listening to and gaining knowledge to strengthen faith but also for the development of civilization and the spiritual growth of society (Abd Majid et al., 2015). The mosque can offer religious services such as prayer and worship and educational and social programs, including courses on Islamic teachings, youth programs, and outreach services to the community. Islamic programs and activities conducted in mosques can enhance and instil Islamic values in the Muslim community (Mokhtar & Ahmad, 2020). Several studies have demonstrated that religious and social activities significantly contribute to enlivening mosques (Jaffar et al., 2020).

Infrastructure and Facilities

The infrastructure and facilities in a mosque refer to the physical structures needed to function properly and meet the needs of the Muslim community. Infrastructure is the basic service and facility necessary for progress in all spheres. Generally, mosque infrastructure consists of facilities that facilitate mosque activities. In contrast, mosque facilities are defined as equipment and tools used to facilitate the conduct of mosque activities (Miharja et al., 2018). Various studies have revealed that infrastructure and facilities are crucial for the success of mosques in fulfilling their fundamental functions (Sapri et al., 2016). Therefore, mosques must provide high-quality facilities that enable people to carry out their activities efficiently (Sapri et al., 2016).

Islamic Family Management

The management of the Islamic family is the process of managing the affairs of a family according to Islamic principles and guidelines, including marriage, divorce, childrearing, financial management, and conflict resolution. Effective management of family institutions is fundamental to human capital development and is required by Shari'ah to protect offspring (Hashim et al., 2020). Islam stresses the importance of building a strong family institution Ali (2018) which contributes significantly to society's strength. Consequently, it can be said that

family plays a significant role in either strengthening or weakening society. Islamic family management can be evaluated based on the following components:

Marriage According to the Law

According to law, marriage refers to the regulations and requirements that are part of the legal marriage process in a particular country. The solemnization of a marriage must be held under the laws or, specifically, the Islamic laws of the country where the wedding is to take place (Hashim et al., 2015). Islamic rules and procedures have been developed to preserve the quality of family institutions. In Malaysia, the government promulgated Islamic family laws in each state, providing clear guidelines for the form of marriage (Hashim et al., 2015). In such a situation, a marriage must be documented appropriately to ensure it is properly recorded. A marriage conducted based on the wedding procedure is essential to ensure that all irregularities that arise before or after the wedding can be addressed. The situation becomes particularly critical when the wife and child present a case in court. Islamic marriage law is also crucial for protecting both parties' rights (Zakhi, 2015).

Increasing Marriage Rate

An increasing marriage rate is a trend in which the number of marriages in a particular population or demographic group increases. This trend could be viewed as a sign of economic growth, stability, and cultural changes. In Islam, marriage is regarded as a sacred relationship that follows prophetic tradition (Manap et al., 2013). In Malaysia, marriage rates have recently decreased significantly among Malay Muslim couples, which is an alarming trend. Based on the latest statistics from the Department of Statistics Malaysia, the number of Muslim marriages in 2020 decreased by 1.8% from 147,847 in the previous year. Based on statistics from the Department of Statistics Malaysia, 145,202 Muslim marriages were registered in 2020, a decrease of 1.8% from 147,847 in 2019. The crude marriage rate decreased from 7.4% (2019) to 7.3% (2020) per thousand Muslims (Mahidin, 2021). Due to the Coronavirus disease (COVID-19) pandemic, many couples are placing their wedding on hold after the movement control order has been lifted. In essence, marriage plays a significant role in forming the family, the fundamental unit of Islamic society (Hashim et al., 2015).

Children Management

Child management refers to caring for, educating, and raising children. This includes ensuring they have access to food, shelter, and clothing and developing their emotional, social, and cognitive capabilities. In this case, the parents are the backbone of the family and play a role in taking care of, maintaining, managing, and ensuring the needs of their children (Ibrahim et al., 2020). Moreover, parents' involvement is associated with their role at home, which monitors children's learning, as well as participating in school activities such as parent-teacher conferences, volunteer work, parental activism, workshops, and seminars (Đurišić & Bunijevac, 2017). Consequently, effective child management requires good communication, cooperation, and a shared understanding of parental roles and responsibilities. It is also necessary to provide the child with a safe and stable environment to grow, develop, and foster a sense of belonging, security, and love within the family.

Islamic Education

Modern civilization is highly dependent on education for its development. Nik and Yaacob (2013) contend that education enhances cognitive development and fulfils students'

emotional, social, and spiritual needs. In Islamic education, the process of imparting Islamic knowledge is integrated so that recipients can fulfil their dual roles as servants and caliphs on earth as defined by God (Hamid, 2010). Education in Islam is designed to develop a well-balanced individual who produces a balanced growth of the entire human personality by developing intellect, reason, the rational self, feelings, and physical senses (Sudan, 2017). Students who receive Islamic education are provided with the skills and knowledge necessary to live as practising Muslims and to contribute positively to society. The Islamic education system is regarded as one of the noblest forms of education because it emphasizes the significance of acquiring and disseminating knowledge over other activities (Uyuni & Adnan, 2020). Hence, Islamic education can be evaluated in terms of the following components:

The Quality of Religious School

Religious schools continue to make significant contributions and offer students a dual curriculum model of general studies and religious instruction. In the early twentieth century, the Malaysian brand of Islamic education developed, and large-scale religious schools were established, incorporating academic and religious subjects (Adnan, 2013). Although many Islamic religious schools provide Islamic education, they fail to instil Islamic teachings and principles into the minds and behaviours of their students (Saada & Gross, 2017). In response, the Malaysian government has always prioritized investment in education by providing quality education as one of its aspirations. In order to achieve quality education, it is often necessary to provide a better learning environment and adequate resources and hire qualified educators (Kenayathulla et al., 2019). Therefore, Islamic religious schools ensure students receive a high-quality education.

Students' Performance in Religious School

In most educational institutions, declining student success rates and frequent dropouts are the primary concerns (A. Khan & Ghosh, 2020). Students' performance in religious schools can be measured in several ways, including academic achievement, spiritual development, and personal development. Furthermore, most teachers agree that religious school students have high academic achievement and a successful learning process (Wahid et al., 2006). In previous studies, several factors have been identified that influence student achievement, such as gender, socioeconomic status, student attitudes, and teacher shortages. The study conducted by Kenayathulla et al (2019) found that factors that determine students' performance include funding, clusters of schools, the number of teachers in schools, small classes, the average income of parents, allocated funds, educational materials, science laboratory facilities, and a lack of teachers and leaders. Therefore, to improve student performance, all of these factors should be addressed in an appropriate manner.

Baitulmal Management

Management of the baitulmal refers to the administration and management of assets owned by and entrusted to Muslims, such as zakat, wakf, usyur, and khaaraj, as well as other resources permitted by Islamic law to alleviate poverty and promote socioeconomic development (Nor, 2015). In Malaysia, the Baitulmal is a treasure house for all Muslim properties and funds (Nor, 2015). In other words, Baitulmal is responsible for managing all state revenue and expenditures to which all Muslims are entitled. In this study, Baitulmal management can be measured using the following components:

Collection of Revenue

The Baitulmal is a property and financial institution that collects and safeguards the properties of all Muslims (Bakar, 2018). Since the Prophet Muhammad PBUH, Baitulmal revenue has been collected, particularly zakat. The government has established Baitulmal as an essential institution for collecting and distributing zakat. In addition to collecting zakat and other Islamic revenues, Baitulmal also ensures that these revenues are distributed to the poor and needy (Rahman & Mohammed, 2012). Therefore, Takril and Othman (2020) conclude that it is crucial to sustain the collection of zakat funds and other Islamic revenues as this is the essence of Islamic economics and a means for improving the lives of people experiencing poverty.

Distribution of Revenue

Baitulmal is responsible for distributing the funds collected from payers, specifically zakat, to those entitled to receive it. Even though the management of baitulmal is improving year by year, the issue of revenue, particularly zakat distribution, continues to pose many problems. According to Ali et al (2017), although zakat collections have increased, the amount collected does not correspond to the amount distributed to Asnaf. This situation has undermined society's trust in and credibility of the collection and management of baitulmal. At present, the issue of zakat distribution is mainly related to the transparency of the distribution process and the difficulty of getting assistance (Rosli et al., 2017). Thus, it is necessary to enhance and strengthen the system to address the inefficiency in the baitulmal management system, especially concerning the distribution of zakat.

Halal Management

In recent years, the issue of halal has become more complex due to the rapid development of technology and innovation (Afifi et al., 2013). Halal management refers to the process of ensuring that products and services follow Islamic principles and laws. This means halal applies to foods, drinks, and every aspect of daily life. Among the global halal market, Malaysia is the first country to establish a government agency to regulate and certify halal products (Ahmad et al., 2018). Halal management can be evaluated based on the following components.

Halal Certification

The term halal certification refers to official recognition of the preparation, slaughtering, cleaning, handling process, and other relevant management practices facilitated by an established institution such as JAKIM in Malaysia (Aziz & Chok, 2013). Based on Noordin et al (2014), halal certification refers to certifying products and services under Shariah law. Halal certification serves as a symbol of value, health, and ecosystem, not only in assuring that the product complies with Islamic dietary laws but also in assuring that it contains all permitted elements (Asa & Azmi, 2018). In order to obtain halal certification, the manufacturer must acquire the Halal symbol or qualifications as proof that the product complies with Islamic guidelines and religious validity. Therefore, it is necessary to ensure that halal food already possesses a guarantee of its status.

Community Awareness of Halal Certification

Awareness of halal products plays an essential role in purchasing them. The awareness of Muslims in the food industry has significant potential to educate manufacturers of halal

food products on the market (Yusoff & Adzharuddin, 2017). Abdallah et al (2021) reported that Muslim awareness of halal products has increased over the past few years. According to a survey conducted by COMCEC (2016), 96% of Muslim travellers regarded halal food as an essential factor, 85% regarded halal food at the facility around them as significant, and 81% regarded restaurants and food outlets as having no alcoholic beverages. Despite Malaysians becoming more aware of halal, their level of awareness remains lower than that of other countries such as Indonesia and Thailand (Yusoff & Adzharuddin, 2017). This matter is primarily due to the limited availability of product information. It is essential to inform consumers of halal products and services, ingredients used, safety, and production processes (Razak et al., 2015).

Enforcement and Monitoring of Halal Certificate

Halal certification must be enforced and monitored to ensure that those who hold halal certificates follow all halal laws, manual procedures, and all acts or declarations related to halal affairs. In this matter, halal enforcement authorities have a significant responsibility to ensure the safety of halal products, enforce laws, and prevent halal-related issues from occurring. Currently, each agency in Malaysia has its jurisdiction, enactment, and implementation of halal laws (Husna et al., 2022). In Malaysia, the Department of Islamic Development Malaysia (JAKIM), State Islamic Religious Department (JAIN), State Islamic Religious Council (MAIN), and other government ministries are responsible for inspecting, monitoring, and enforcing halal food laws, regulations, and standards (Ahmad et al., 2018). To ensure that products do not contain prohibited materials or substances, JAKIM, MAIN, and JAIN should monitor all companies' production processes (Razak et al., 2015). Therefore, the integrity of halal food must be monitored continuously to ensure that customers are satisfied with the authenticity of the products (Omar et al., 2015).

Da'wah Management

The term dawah management refers to managing and organising activities and efforts focused on spreading the message of Islam. In Islam, dawah refers to spreading the message of Islam, which can take various forms, such as verbal and written presentations and more formal religious education programs. The word "da'wah" refers to prayers, appeals, exhortations, encouragements, invitations, appeals, and requests (Saputra et al., 2021). In general, da'wah can be defined as a method of disseminating religious knowledge and information and teaching good things to others (Aris & Hassan, 2016). As a result, da'wah is not limited to promoting the Islamic way of life but is also aimed at promoting human values and keeping society safe from evil deeds while respecting differences between individuals (Khan et al., 2020). Managing da'wah activities is critical in introducing Islamic teachings to new converts and non-Muslims (Suleiman et al., 2021). Therefore, da'wah management can be assessed based on the following elements:

Number of New Converts

In Malaysia, conversion to a new religion usually involves conversion to a faith other than Islam or from a religion other than Islam to Islam (Samuri & Khan, 2021). In Islam, the term mualaf, or new brother, usually refers to a new Muslim brother (Abd Majid et al., 2016). In Arabic, "mualaf" is derived from two words, "allafa," which means submission, and "alifahu," which implies complaint. Based on the combination of these two words, mualaf is defined as the process of influencing someone to change their beliefs (Yudha, 2016). In other

words, mualaf are Muslims who pronounce shahadah and seek the guidance and attention of other Muslims. In general, mualaf can be divided into three groups: teenagers, adults, and older people. Islam provides equal rights for each group of Muslims. Hence, the number of new converts to Islam can be used to monitor the effectiveness of the da'wah effort. In this way, it can be helpful to evaluate whether da'wah activities reach their target audiences and adjust strategies as necessary.

Method of Da'wah

The da'wah method can be defined as an approach or technique used to spread Islamic messages to non-Muslims and educate them about their teachings. Mustafa et al (2018) state that da'wah addresses all issues surrounding Islam and removes any obstacles hampering its representation. In order to spread the message of Islam, da'wah may take various forms, including creating educational programs, organizing events, creating informational materials, and utilizing social media and other digital platforms. The use of information and technology in preaching Islam has become increasingly important. Traditional preaching methods, such as house-to-house, have been replaced by new information technology methods (Shan-Alahi & Huda, 2017). Therefore, a proper method of da'wah is essential to facilitate the target audience's understanding of the content being conveyed.

Content of Da'wah

The da'wah content plays a crucial role in spreading the teachings of Islam and attracting people. The content of da'wah is broad and includes all Islamic teachings, which can be discovered from various angles and aspects, whether they pertain to faith, shariah, and morality (Abdullah et al., 2006). Furthermore, it encompasses all aspects of society, such as politics and economics, and its study is essential to gain a comprehensive understanding of Islam as a complete way of life. According to Shukri (2021), Islam is not simply a religion of belief and ritual but rather a comprehensive way of life that encompasses a variety of aspects, including faith, laws, morals, family and society dynamics, fatwa and hisbah, as well as politics, economics, jihad, and penal codes. Hence, specific programs and modules need to be developed to meet the needs of Muslims and non-Muslims in learning, understanding, and practicing Islam.

Monitoring of Da'wah Activities

Monitoring da'wah activities is assessing the effectiveness of Islamic outreach efforts to improve the quality of the message and spread the message of Islam more widely. Various methods can be used to measure the effectiveness of da'wah management, including face-to-face communication, social media, and website content. A da'wah activity encompasses not only spiritual but also physical applications. According to this description, da'wah activities encompass fardiyah da'wah, Islamic activities, counselling, and broad-scale dissemination of Islamic messages or information (Saputra et al., 2021). As such, da'wah activities are a means of spreading the message of Islam and raising understanding among those who are not Muslims. Thus, it is essential to monitor the impact of da'wah activities to determine whether it is being conveyed effectively and to implement changes where necessary to increase its effectiveness.

In summary, this study identified six primary indicators for assessing the performance of Islamic affairs institutions in Malaysia: mosque management and enlivenment, Islamic family management, Islamic education, baitulmal management, halal management, and

da'wah management. These indicators encompass seventeen (17) associated sub-indicators. An overview of the performance measurement indicators and their corresponding sub-indicators is provided in Table 1

Table 1

Summary of Performance Measurement Indicators and Sub-Indicators

Indicator	Sub-Indicator
Mosque management and enlivenment	1. Professional management
	2. Mosque activities and services
	3. Infrastructure and facilities
Islamic family management	1. Marriage according to the law
	2. Increasing marriage rate
	3. Children management
Islamic education	1. The quality of religious school
	2. Student performance in religious school
Baitulmal management	1. Collection of revenue
	2. Distribution of revenue
Halal management	1. Halal certification
	2. Community awareness of halal certification
	3. Enforcement and monitoring of halal certificate
Da'wah management	1. Number of new converts
	2. Method of da'wah
	3. Content of da'wah
	4. Monitoring of da'wah activities

Conclusion

Islamic affairs institutions play a pivotal role in safeguarding and upholding Islamic teachings, thereby preserving the profound spiritual identity of Muslims. Therefore, it is imperative for these institutions to conduct regular assessments of their performance in order to enhance the quality of their services. This study has identified six key indicators for assessing the performance of Islamic affairs institutions. These indicators have been categorised into six areas: mosque management and vitality, Islamic family management, Islamic education, baitulmal management, halal management, and da'wah management. The selection of these performance indicators was guided by the distinct characteristics and values of Islamic affairs institutions. Thus, through consistent monitoring and evaluation of these indicators, Islamic affairs institutions can effectively fulfill their mission and achieve their objective.

Acknowledgement

We would like to express our sincere appreciation to the Ministry of Higher Education (MoHE), Malaysia, for awarding us the Fundamental Research Grant Scheme (FRGS) with project code: FRGS/1/2021/SS0/UTP/02/1 and project ID: 19484 to fund and support our research project. The provided funds were instrumental in the success of the conducted project.

References

- Abd Majid, M., Kawangit, R. M., & Guleng, M. P. (2015). Involvement in the mosque programs and its relationship in strengthening the Islamic faith among Muslim converts in Malaysia. *Life Science Journal*, 12(11), 134-139.
- Abd Majid, M., Shahrudin, S. A., Usman, A. H., & Sungit, F. (2016). The conversion of Muallaf to Islam in Selangor: Study on behavior and encouragement. *Mediterranean Journal of Social Sciences*, 7(3 S1), 19-26.
- Abdallah, A., Rahem, M. A., & Pasqualone, A. (2021). The multiplicity of halal standards: A case study of application to slaughterhouses. *Journal of Ethnic Foods*, 8(1), 1-15.
- Abdul Qahhar, I., Borhanuddin, M. Z., & Noorsafuan, C. N. (2019). Pelaksanaan Pengurusan Hal Ehwal Islam (PHEI) Majlis Agama Islam Selangor (MAIS) terhadap pembangunan ekonomi masyarakat Islam di Negeri Selangor Darul Ehsan. *Asian Journal of Civilizational Studies*, 1(2), 34-43.
- Abdullah, S. F., Othman, A., & Ismail, S. (2006). *Kefahaman tentang konsep asas dakwah Islamiah dan metodologi dakwah Islamiah di kalangan pelajar-pelajar Institut Agama Islam Kedah (INSANIAH)*. Paper presented at the National Student Development Conference (NASDEC).
- Adnan, A. (2013). *Language use and workplace participation in the identity construction of bumiputera Malay undergraduates in Malaysia*. ResearchSpace@ Auckland,
- Ahmad, A. N., Abidin, U. F. U. Z., Othman, M., & Rahman, R. A. (2018). Overview of the halal food control system in Malaysia. *Food Control*, 90, 352-363.
- Ali, A. W. M. (2018). Konsep kesejahteraan keluarga menurut Hadis Al-Sa 'adah. *Asian People Journal (APJ)*, 1(2), 92-108.
- Ali, M. A. M., Tazilah, M. D. A. B. K., Shamsudin, A. I. B., Shukri, F. R. B. F., Adelin, N. M. F. A. B. N., & Zaman, W. M. S. B. W. Z. (2017). Factors that influence the zakat collection funds: A case in Kuantan. *South East Asia Journal of Contemporary Business, Economics and Law*, 13(1), 30-37.
- Aminuddin, A. F., Wahid, H., & Nor, M. A. M. (2017). Kecekapan pengurusan kewangan dan pengurusan agihan Zakat: Kajian terhadap Majlis Agama Islam Johor *UMRAN-International Journal of Islamic and Civilizational Studies*, 4(3), 52-66.
- Aris, A., & Hassan, F. (2016). Da'wah through Instagram among female muslims celebrities in Malaysia. *'Abqari Journal*, 9(1), 49-62.
- Asa, R. S., & Azmi, I. M. A. G. (2018). The concept of halal and halal food certification process in Malaysia: Issues and concerns. *Malaysian Journal of Consumer and Family Economics*, 20, 38-50.
- Awang, S. A. B., & Basir, S. A. B. (2014). *Transformasi modal insan dalam pengurusan hal ehwal Islam (PHEI) Malaysia*. Paper presented at the 2nd WCIT 2014 - World Conference On Islamic Thought & Civilization (The Rise and Fall Of Civilization), Hotel Casuarina -AT-Meru Raya, Ipoh Perak.
- Aziz, Y. A., & Chok, N. V. (2013). The role of Halal awareness, Halal certification, and marketing components in determining Halal purchase intention among non-Muslims in Malaysia:

- A structural equation modeling approach. *Journal of International Food & Agribusiness Marketing*, 25(1), 1-23.
- Bakar, M. A. (2018). Concept of revenue, expenses and liabilities in accounting for zakat, waqf and baitulmal in Malaysia: An analysis from shariah perspective. *International Journal of Zakat*, 3(4), 1-16.
- Bakar, M. S. A., Zakaria, W. F. W. A. W., & Salleh, K. (2016). Pengurusan dan pentadbiran Islam di Malaysia: Sumbangan terhadap pembangunan politik, ekonomi dan sosial *JURNAL SULTAN ALAUDDIN SULAIMAN SHAH*, 3(2), 313-325.
- Bin Jamil, A. I. B. (2022). Country report: Religious education in Malaysia. *British Journal of Religious Education*, 1-9.
- COMCEC. (2016). *Muslim friendly tourism: Developing and marketing MFT products and services in the OIC member countries (1792-7544)*. Retrieved from Ankara, Turkey:
- Don, A. G., & Saad, S. (2021). The implementation of Al-Mas' uliyah values in management of Islamic affairs in Maips. *International Journal of Business and Social Science*, 12(2).
- Đurišić, M., & Bunijevac, M. (2017). Parental involvement as a important factor for successful education. *Center for Educational Policy Studies Journal*, 7(3), 137-153.
- Fahmi, R. A. (2022). Transformation of mosque management through Islamic social enterprise concept. *Journal of Islamic Economics Lariba*, 8(1), 157-178.
- Hamid, A. F. A. (2010). *Islamic education in Malaysia*. Nanyang Technological University: S. Rajaratnam School of International Studies.
- Hamid, N. C., & Mokhtar, W. K. A. W. (2019). The comprehensive aspect in Islam from Quran and Hadith perspective. *International Journal of Academic Research in Business and Social Sciences*, 9(11), 557-564.
- Hashim, H., Khan, I. N. G., Shukor, H. A., & Yusof, N. (2020). *Isu-isu berkaitan pernikahan yang menyalahi undang-undang keluarga Islam di Malaysia dan kaedah penyelesaiannya*. Paper presented at the The 3rd International Conference of the Postgraduate Students and Academics in Syariah and Law 2020 (INPAC 2020).
- Hashim, N. M., Hak, N. A., & Said, M. H. M. (2015). Legal development in cross-border marriages among Malay Muslims in Malaysia. *IJUM Law Journal*, 23(2), 211-226.
- Huda, M., Yusuf, J. B., Azmi Jasmi, K., & Nasir Zakaria, G. (2016). al-Zarnūjī's concept of knowledge ('ilm). *Sage Open*, 6(3), 1-13.
- Husin, W. N. W., & Ibrahim, H. (2016). Religious freedom, the Malaysian constitution and Islam: A critical analysis. *Procedia-social and behavioral sciences*, 217, 1216-1224.
- Husna, A., Wong, M. S. M. A., & Osman, A. S. (2022). The enforcement of halal compliance by authorities in the halal industry. *Environment-Behaviour Proceedings Journal*, 7(S17), 543-548.
- Ibrahim, S. Z. b., Talib, H. b., Nasirudin, N. b. D. M., Mohamad, N. b., Mahmud, M. W. b., & Rahman, S. N. H. A. (2020). *Kesedaran masyarakat terhadap pengurusan nafkah anak yatim Negeri Selangor*. Paper presented at the Persidangan Antarabangsa Sains Sosial dan Kemanusiaan ke-5 (PASAK5 2020) Online.
- Ismail, S. K., & Mutalib, L. A. (2022). Determination of the Malaysian Sharia Index in health aspects according to the perspective of Maqasid Sharia *International Journal of Academic Research in Business and Social Sciences*, 12(10), 1109 – 1117.
- Jaffar, N., Harun, N. Z., & Abdullah, A. (2020). Enlivening the mosque as a public space for social sustainability of traditional Malay settlements. *Planning Malaysia*, 18(2), 145 – 157.

- Kenayathulla, H. B., Ling, H. F., Razak, A. Z. A., & Darusalam, G. (2019). School level resources and students' performance in Malaysian national type Chinese schools. *MOJEM: Malaysian Online Journal of Educational Management*, 7(1), 37-56.
- Khan, A., & Ghosh, S. K. (2020). Student performance analysis and prediction in classroom learning: A review of educational data mining studies. *Educational and Information Technologies*, 26(1), 205-240.
- Khan, I., Elius, M., Mohd Nor, M. R., Yakub zulkifli Bin Mohd yusoff, M., Noordin, K., & Mansor, F. (2020). A critical appraisal of interreligious dialogue in Islam. *Sage Open*, 10(4), 1-10.
- Krauss, S. E., Hamzah, A., Juhari, R., & Hamid, J. (2005). The Muslim Religiosity-Personality Inventory (MRPI): Towards understanding differences in the Islamic religiosity among the Malaysian youth. *Pertanika Journal of Social Sciences & Humanities*, 13(2), 173-186.
- Mahidin, M. U. (2021). *Marriage and divorce statistics, Malaysia, 2021*.
- Majid, R. A., & Said, R. (2014). Permasalahan pengurusan hartanah wakaf di Malaysia. *International Surveying Research Journal*, 4(1), 29-43.
- Manap, J., Kassim, A. C., Hoesni, S., Nen, S., Idris, F., & Ghazali, F. (2013). The purpose of marriage among single Malaysian youth. *Procedia-social and behavioral sciences*, 82, 112-116.
- Miharja, S., Rahman, A., & Mujib, A. (2018). Management and facilities for organizing worship guidance at the madrasa mosque in West Java. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 12(2), 275-293.
- Mokhtar, M. S. M., & Ahmad, F. A. (2020). The management system of the mosque in Malaysia: A narrative review. *Journal of Islamic, Social, Economics and Development (JISED)*, 5(29), 80-90.
- Mustafa, Z., Nordin, B., & Yusuf, N. (2018). Da'wah: Transformation method in the new millenium and its challenges in forming an Islamic community. *GADING (Online) Journal for Social Sciences*, 21(02), 27-36.
- Mustafa' Afifi, A., Mahyeddin, M., Wati, M. K., Asming, Y., Najib, S., Asmidah, A., . . . Ariff, M. M. I. (2013). Consumer protection of Halal products in Malaysia. *Middle-East Journal of Scientific Research*, 13, 22-28.
- Nik, R., & Yaacob, N. (2013). An Islamic perspective on the role of education in responding to social issues among students in Malaysia. *US-China Education Review*, 3(6), 439-446.
- Noor-Kaziemah, S., Rozaidy, M., Noordin, R., Mail, R., & Ab Fatah, N. S. (2021). The road to success: The case of Perak State Islamic religious council. *Journal of Islamic*, 6(42), 114-123.
- Noordin, N., Noor, N. L. M., & Samicho, Z. (2014). Strategic approach to halal certification system: An ecosystem perspective. *Procedia-social and behavioral sciences*, 121, 79-95.
- Nor, R. M. (2015). Success factors for baitulmal management during the reign of Caliph Umar ibn Abdul Aziz. *Open Journal of Social Sciences*, 3(05), 90-94.
- Omar, N., Muda, Z., Yaakob, R., & Kadir, K. A. (2019). Framework of empowering mosque institution in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 9(9), 53-762.
- Omar, W. M. W., Rahman, S., & Jie, F. (2015). *Halal food chain management: A systematic review of literature and future research directions*. Paper presented at the Proceedings of the 13th ANZAM Operations, Supply Chain and Services Management Symposium (ANZAM 2015).

- Rahaman, C. M., Chowdhury, I. A., Muhammad, M. Z., & Yaso, M. R. (2012). Problems of Waqf administration and proposals for improvement: A study in Malaysia. *Journal of Internet Banking and Commerce*, 17(1), 1-8.
- Rahman, D. H. B. A. A., & Mohammed, M. O. (2012). The role of Baitulmal towards the education of poor muslims in Sarawak. *Journal of Contemporary Issues and Thought*, 2, 69-81.
- Razak, M., Alias, Z., Samad, I., Naseri, R. N. N., Ahmad, N. Z. A., & Baharuddin, F. N. (2015). Overview of halal products and services in Malaysia and global market. *International Journal of Economics, Commerce and Management*, 3(3), 1-9.
- Rosli, M., Salamon, H., Muhamad, N. H. N., Zulkifli, A. H., & Ahmad, S. M. S. (2017). Modification of zakat distribution management for Muslim community well-being. *International Journal of Academic Research in Business and Social Sciences*, 7(12), 1257-1264.
- Saada, N., & Gross, Z. (2017). Islamic education and the challenge of democratic citizenship: A critical perspective. *Discourse: Studies in the Cultural Politics of Education*, 38(6), 807-822.
- Salleh, M. K. M., Bahor, A., & Yahya, M. A. (2021). Position of fatwa in the constitution: A legal analysis. *Pertanika Journal of Social Sciences & Humanities*, 29(4), 2171 - 2188.
- Samuri, M. A. A., & Khan, A. S. N. (2021). Legal literacy for Muslim converts in Malaysia. *Pertanika Journal of Social Sciences & Humanities*, 29(3), 1693 - 1708
- Sapri, M., Ab Muin, Z., & Sipan, I. (2016). *Key drivers of an effective facilities management practice for malaysia state mosque*. Paper presented at the MATEC Web of Conferences.
- Saputra, E. H., Ghazali, M. B., Mukmin, H., Wiranto, B. B., & Yanti, F. (2021). Understanding da'wah and khatib. *Linguistics and Culture Review*, 5(S1), 274-283.
- Shan-A-Alahi, A., & Huda, M. N. (2017). Role of information technology on preaching Islam (Da'wah). *American International Journal of Research in Humanities, Arts and Social Sciences*, 17(1), 1-5.
- Shukri, A. S. M. (2021). An overview of the concept, meanings, nature and significance of Islamic da'wah. *AL-ITQAN: JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES*, 5(1), 19-49.
- Siregar, M. H. (2021). Role of community economic development based on mosque management in COVID-19 pandemic in Indonesia. *Journal of Management Info*, 8(1), 1-12.
- Sudan, S. A. (2017). The nature of Islamic education. *American International Journal of Contemporary Research*, 7(3), 22-27.
- Sulaiman, M., Sabian, N. A. A., & Othman, A. K. (2014). The understanding of Islamic management practices among Muslim managers in Malaysia. *Asian Social Science*, 10(1), 189-199.
- Suleiman, J. B., Aini, Z., & Ismail, A. d. (2021). The role of religious agencies in Negeri Sembilan in carrying out da'wah bi al-hal to the Aboriginal Community. *Journal of Academic Research in Business and Social Sciences*, 11(6), 70-83.
- Takril, N. F., & Othman, N. F. (2020). Effectiveness of zakat collection and distribution of zakat counter at higher learning Institutions. *International Journal of Islamic Economics and Finance Research*, 3(2), 91-106.
- Uyuni, B., & Adnan, M. (2020). The challenge of Islamic education in 21st Century. *SALAM: Jurnal Sosial dan Budaya Syar-i*, 7(12), 1079-1098.

- Wahid, H., Awang, J., Ismail, R., Salleh, K., & Kadir, M. A. A. (2006). Pembangunan modal insan melalui pendidikan sekolah agama: Satu kajian awal di Sekolah Menengah Agama Bandar Baru Salak Tinggi, Selangor. *Kertas kerja yang telah dibentangkan dalam Persidangan Kebangsaan Ekonomi Malaysia. Pusat Pengajian Ekonomi, Universiti Kebangsaan Malaysia.*
- Yazid, N. S. M., Shuhari, M. H., & Wahid, N. A. (2020). Peranan Jabatan Agama Islam Selangor (JAIS) dalam menangani isu ekstremisme di Selangor. *Jurnal Islam dan Masyarakat Kontemporari*, 21(1), 214-226.
- Yudha, A. E. P. (2016). Muallaf center design as an implementation of psychological and economical effect for Muallaf in Malaysia. *Journal of Islamic Architecture*, 4(1), 37-43.
- Yusoff, S. Z., & Adzharuddin, N. A. (2017). *Factor of awareness in searching and sharing of halal food product among Muslim families in Malaysia*. Paper presented at the SHS Web of Conferences.
- Zakhi, M. Z. F. A. (2015). *Perkahwinan tidak mengikut prosedur: kajian di Makamah Syariah Wilayah Persekutuan Kuala Lumpur*. Universiti Malaya, Akademik Pengajian Islam.