UNIVERSITI
MALAYSIA
PERLIS

THE EFFECT OF ISLAMIC ETHICAL ADMINISTRATIVE PRACTICES OF IMAMSHIP ON MASJID PERFORMANCE AMONG MUSLIM COMMUNITY IN LAGOS STATE, NIGERIA.

1- Abdulhadi Alade Tihamiyu Eniafe (Ph. D Candidate of Islamic Management), at School of Business Innovation and Technopreneurship, Universiti Malaysia Perlis (UniMAP): **sheikhtihamy@gmail.com**
2- Dr. Adi Anuar Bin Azmin @ Che Wan (Senior Lecturer of in School of Business;), at Universiti Malaysia Perlis (UniMAP). **adianuar@unimap.edu.my**
3- Prof. Madya. Dr. Shuhairimi Bin Abdullah (Associate Professor, and Director of Islamic Centre Universiti Malaysia Perlis). **shuhairimi@unimap.edu.my**

ABSTRACTS

The main objective of this paper is to examine the effects of Islamic ethical administrative practice (IEAP) on *Masjid* Performance (MP) among Muslims Community in Lagos State, Nigeria. This study utilized quantitative approach where it employs a cross sectional survey and 296 questionnaires returned from Chief *Imams* of *Masaajid* (Mosques) in Lagos State, Nigeria. The study used statistical package for social science (SPSS V**23**) to analyze the data collected. The finding of this study showed that the empirical data demonstrates a significant contribution to how Islamic ethical administrative practice (IEAP) affect *Masjid* performance. Also, regression results of the constructs of IEAP, indicated that there were positive and significant relationships between IEAP and MP because, the IEAP contained seventeen items which includes with four constructs model comprised (dimensions) which are: 1, competition, 2, effort, 3, morally responsible conduct, and 4, transparency. Likewise, the *Masjid* performance is measured by using nine items, with include three dimensions which are: 1, Attendance of *Masjid*, 2, Activities of *Masjid*, and 3, Funds of *Masjid.* Also, the data on performance of *Masjid* demonstrates that the *Jama'ah* (congregation of *Masjid)* would emulate their *Imams* and consequently increase the performance of the *Masjid*. The Novelty of this method considers useful implementation of the idea of domains of IEAP sources in order to carry the *Jama'ah* along in the decision-making process of the *Masjid* in Lagos State particularly, and Nigeria in general.

Keywords: Islamic, Ethical, Administrative Practice, *Masjid*, Performance, Lagos, Nigeria.

1. INTRODUTION

Nigeria is located in West Africa. Several Islamic Scholars (e,g. Al-Ilori, 1991; Bala, 2015; Zuglool, 1999), stated that Islam was reported to have spread to Africa during the era of *Seyyidinaa 'umar bin al-khaṭṭab* (a second rightful guided *Khalifah*, and Leader of *Muslims Ummah - Ameeru-l-Muhmineena, RTA*), who appointed *'amr bin al-'aasy* as commander to lead Muslim Army, also, '*uqbah bin Naafi'u* and his Father among the militaries of *'amr bin al-'aasy* (RTA); According to Ruthven, Nanji, and Filali-Ansary, (2004), stated (lamented) that:

> *"The rapid spread of Islam acted as a formidable force of change in the Old World. By the end of the reign of Umar Ibn al-khaṭṭab (d.644), the whole of the Arabian Peninsula was conquered, together with most of the Sasanian Empire, as well as the Syrian and Egyptian provinces of Byzantium"* (Cited from, Aziz, 2018, p338).

After some years *'uqbah bin Naafi'u* (RTA), became the commander to lead the Muslim Army during the reign of *'uthman bin 'affan* (RTA), in the 49 AH. Moreovere, *'uqbah bin Naafi'u* (RTA), was very successful with the efforts of his army (*Mujahidin*) to bring Islam to these countries (North and West Africa); Also *Ibn Khaldun* was quoted that the Berber tribes who embraced Islam in the hand of *'uqbah bin Naafi'u* (RTA), have also played a vital role in the spread and propagation of Islam in Africa (Muhammad, 2014).

According to Islamic Scholars (Al-Ilori, 1991; Bala, 2015; Ogunbado, 2016; Oloyede, 2015, Zuglool, 1999), stated that the slamic Religion is spread gradualy in Nigeria as a religion practice by Fulani/Hausa (Northern States of Nigeria) and Southwest (Yoruba land) as far back as the 15th CE (fifteen century). Moreover, , Rufai, (2012), stated that "Igboland, which is geographically located in the Southeastern part of Nigeria, was the last part of the country to witness the advent of Islam" (p1). Therefore, in these above previous studies reviewed that the *Masaajid* (Mosques) were constructed to spread the propagation of Islam in Nigeria. Among the first and oldest *Masaajid* that were built in Nigeria were: the great *Masjid* in Kano State in the beginning of 15th CE; the great *Masjid* in Ibadan town at Oyo State (Oyo-ile) in 1550; Because, Ibadan [town] is one of the most important and biggest cities in Nigeria. It has been a significant town in the spreading of Islam in Yorubaland (Ogunbado, 2016, p14). Also, the great *Masjid* in Iwo 1655, also, the great *Masjid* in Ilorin Kwara State in 17th CE, the great *Masjid* in Ketu-Iseyin in 1760; and the great *Masjid* in Lagos 1774 (Oloyede, 2015; Ogunbado, 2016; Zuglool, 1987). While the first great *Masjid* in Southeast of Nigeria was built in 18th CE, according to what Uchendu said below:

> *"Islam came to Nsukka area around the eighteenth century. That was before the arrival of the Europeans or Christian missionaries. The people they came into contact with belonged to the Igbo religion. Those who came with this noble message of Allah came for trade or Sufism. Certainly, that was not primarily aimed at propagation. It was by coincidence that people who had dealings with them embraced Islam and because they were not so eager to propagate Islam, the spirit of religious propagation was lost within them"* (Cited from: Rufai, 2012, p144-145):

Consequently, there is no State in Nigeria without *Masaajid* for the performance of basic worship in Islam. Hence, throughout the history of Islam in the country, every *Masjid* had an *Imam*, who led the

International Journal of Business and Technopreneurship
In Press, Accepted Manuscript – Note to users

UNIVERSITI
MALAYSIA
PERLIS
UniMAP

obligatory congregational prayers (***Salawat al-fardhiyyah***) for *Muslim Ummaah* (Muslim Socity), and performed other duties (Adeleke, 2018). Moreover, Kitause, and Achunike, (2013, p7), stated that "The Nigerians are multi-ethnic groups and rarely influenced by religions Islam and Christianity appears to be very bright in Nigeria", at least 50% of the population are Muslims; 40% of them are Christians while only 10% practice the indigenous religions (Faluyi, Khan, & Akinola, 2019; Fumbo, Adimekwe & Ziebertz, 2019; Tajudeen, 2019). Nigerians are very religious people. This was also confirmed by the British Broadcasting Corporation (BBC) survey in 2004, which revealed that an average Nigerian attends *Masjid* than other religious adherents. Thousands of Qur'anic Schools (*Madrasah*), in Northern, and Southern, Nigeria, are found or located in *Masaajid* built for the purpose of worshiping (*Ta'abbud*), the Almighty Allah (SWT) (Adeyemi, 2016; Yusuf & AbdurRaheem, 2013; Rufai, 2012).

Masjid is an Islamic institution that cannot meet up with the societal demands in term of religious values and moral upbringing of the *Jama'ah* unless there is effective MP. Drawing upon the precepts of the Holy *Qur'an* and *Sunnah* of the prophet Muhammad (PBUH), IEAP during the era of the prophet Muhammad (PBUH), and the era of his succeeding's four of Caliphs who were rightly guided (Khulafahir – Rāshideen- RT), they were entrenched with religious and moral spirit (Alade, Hussain, & Aziz, 2016), which lead to a better MP. Moreover, in Madinah city (Madinah State, Saudi Arabia) the prophet Muhammad (PBUH), guided and controlled the Islamic religious, social and political community affairs of citizens through *Masjid al-Nabawiy* (the prophet 's *Masjid*) (Abd Rahman, et al. 2015; Alade, et al. 2016; Omer, 2018; Siddiqui, Khan, & Aftab, 2018). *Masjid al-Nabawiy* as the seat of the Prophet's government, was where he (PBUH), led his successors (RT) in particular, and others general, and from where he (PBUH), determined both religious and non-religious matters in a peaceful way (Nasor, 2018; Omer, 2018). Moreover, this practice was nurtured, nourished, and maintained by the four of Caliphs (RT). Also, the Caliphs (RT), lead the *Ummah* nations after his demise (PBUH), and their leadership administration does not deviate from what Prophet Muhammad (PBUH) left, but they followed his footstep with stringent regulations (Alade, et al., 2016; Nasor, 2018; Sani,.2016; Samier, 2017).

Masaajid in Nigeria, Nigeria is a large Muslim population nation with large numbers of *Masaajid* built across the country (Alade, et al. 2016; Farrag, 2017; Oloyede, 2015; Yusuf & AbdurRaheem, 2013; Rufai, 2012). However, despite the growing number of *Masaajid* in Nigeria with more *Muslims' Ummah*, recently, *Masaajid* are facing many challenges which have negative effects on its better

performance. Among the challenges facing *Masaajid* are poor MP in terms of ineffective management of *Masjid* lmamship (Abbas, 2016; Alade, et al. 2016; Yusuf & AbdurRaheem, 2013), Due to the above issue, this article attempts to examine the effects of IEAP on *MP* among Muslim community in Lagos state of Nigeria. Islamic ethical administrative practice (IEAP) is derived from the Holy *Qur'an* and *Sunnah* of the prophet Muhammad (PBUH), and also it involves religious, human, and moral values that are connected with leadership's role (Al-Bar, & Chamsi-Pasha, 2015; Alade, et al. 2016; Mahazan & Abdullah 2013). It is introduced as an Independent Variable (IV) in this study deals with the rules that define moral conduct according to the ideology of a specific group. Moreover, it likewise seeks to give the administration guidelines for integrity in their operations. This integrity, in turn, leads to the fostering of justice, total honesty, and trust etc, in the *Masjid* community. By building this atmosphere of trust, the administration helps the *Muslim Ummah* to understand that they are working with their best interests in mind (Kamri, 2014).

The justification for choosing Lagos State as a case study for this article was because Lagos is a centre of co-existence of all ethnic and cultural groups in Nigeria. Likewise, it has the first settlement of British colonial master which makes the state a habitat for all citizens of Nigeria. Raifu, (2016), stated this as follows:

> *"The first Muslim School was established and officially opened on 15th June, 1896 by Government in 1920, Pa August established Islamiyyah Grammar School at 62, Bamgbose Street, Lagos. Also, the Qur'anic Central Mosque in Lagos established a primary school in 1922. One fundamental achievement of Imam Ankuri was the constitution and inauguration of the first Executive Committee of the Lagos Central Mosque"* (p41)

In view of the significant role of the *Masjid* for the *Muslim Ummah* of today, it has become imperative to revive the idea of the *Masjid* as a community canter of spiritual uplift and locus of activities for the *Muslim Ummah*.

2. Literature Review

This section reviews literature on the state of *Masaajid* in western Nigeria, particularly Lagos State and areas of contextual background of the Dependent Variable (DV) which is *Masjid* Performance, and Independent Variables (IV) which is Islamic Ethical Administrative Practice (IEAP).

. 2.1 Lagos State South Western Nigeria, and Its *Masaajid*

Lagos State is among the thirty-six states in Nigeria. It is one of the six states in South-Western part of Nigeria, which are: Ekiti, Lagos, Ogun, Ondo, Osun and Oyo (Alade, et al 2016; Ogunbado, 2016). The region (South-Western part of Nigeria) are majorly populated with Yoruba speaking people. Although there are different languages and dialects, even within the same state. According to Akinsola, (2019, p41), stated that "Lagos State is located in the South-Western geopolitical zone. Although it is the state with the smallest land area in Nigeria, it is the most populous city in Africa with a population of over 21 million people many Nigerians relocate to the city from other regions and there is also many international visitors". The table below shows the states in the south-western region of Nigeria, their population and local governments.

Table 2.1: List of States in South West Region of Nigeria

S/No	States	Population	Local Governments
1	Lagos	9,013,534	57
2	Oyo	5,591,589	33
3	Ogun	3,728,098	16
4	Ondo	3,441,024	19
5	Osun	3,423,535	30
6	Ekiti	2,384,212	16

In previous studies (e.g. Alade, et al. 2016; Owolabi, Odugbemi, Odeyemi, and Onigbogi, 2018), found that Lagos State was created on May 27th, 1967. It was sub-divided into five major sub-ethnic/cultural groups, each having its peculiar Yoruba dialect. These are its five administrative divisions of Ikeja, Badagry, Ikorodu, Lagos Island, and Epe, which were traditionally referred to as IBILE. Likewise, Oteri, and Ayeni, (2016) stated that Lagos State is subdivided into 20 Local Government Areas (LGAs) during the creation of States and LGAs in Nigeria in 1999. Presently, there has been a further creation of 37 Local Council Development Areas (LCDA) in addition to the 20 LGAs making a total of 57 Local government administrative units. Territorially, Lagos State encompasses an area of 358,862 hectares or 3,577 sq.km which is about 0.4 percent of the total land area of Nigeria. Several Muslims Scholars (e.g. Oloyede, 2015; Zuglool, 1987), viewed that the first **Masjid** for the *Muslim Ummah* in Lagos State Nigeria, was built in 1774CE, during the reign of King Adele Ajosun

(who ruled Lagos State till -1780CE) at the time of the British colonial rulers. Because the Islamic religion had been in practice among Lagos indigenes even earlier than their northern neighbors in the Southwest such as: Ibadan - Oyo State, Ijebuland - Ogun State, and Ilorin - Kwara State. Clarke stated concerning this:

> *"By the beginning of the 19th century there were only a few relatively small Muslim Communities in Yoruba land in places like Old Oyo, Ilorin, Badagry, Epe and Lagos. These communities consisted in the main of Muslim merchants, missionaries and slaves from Hausa land, Borno and further north"* **(**cited from Balogun, 2011, p27).

2.2 *Masjid* **Performance (MP)**

Masjid is a place of holiness with special value in the sight of Almighty Allah (SWT), and the most beloveth place to Him (SWT) on the earth (Gwadabe, & Kyari, 2019). Islamically, *Masjid* is a place to perform the five daily congregational prayers, and it is a place of information dissemination as well as *Da'wah* towards a complete Islamic way of life for the *Ummah*. It is likewise a place of delivering lectures and learning of the Holy *Qur'an*, traditional of the Prophet Muhammad (PBUH), Islamic jurisprudence (*Shari'ah al-Islamiyyah*), and 'ibadah of Almighty Allah (SWT). All these activities are related to performance of *Masjid* (Alhassan, 2015; Hakam, 2017; Mazlan, Che-Ani, & Sarman, 2018; Mohamed, Aziz, Masrek, & Dau. 2014). The Almighty Allah (SWT) states in Holy *Qur'an* (*Surah al-Taobah):*

> *"The Masaajid of Allah are only to be maintained by those who believe in Allah and the Last Day (Day of Judgment), perform the Solah (conduct of daily obligatory prayers), and give Zakat (alms giving to the poor), and fear none but Allah. It is they who are on true guidance".* *(Qur'an9, Verse18).*

Muhammad al-Dawudi, has stated on the above noble verse that "those who are constantly engaged in the activities in the mosques are true believers of Islam" (*See,* Mahazan, & Abdullah, 2014, p5). This means that one of the signifiers of true believers are their regular attendances to perform daily congregational prayers (**Solawat)** and other Islamic activities in the *Masaajid*. It is also a sign of those who receive guidance from Almighty Allah (SWT) in Islamic Religion. Moreover, *Masjid* is a place for the conduct of learning activity, teaching, and a place of worship (*'ibadah***)** since life time of the Prophet Muhammad (PBUH), as narrated from *Abu Hurayrah* (RT) this noble Hadith following:

> *"Whoever comes to my Masjid (Masjid al-Nabawiy), with the good intention to conduct learning or teaching activities, and to promote beneficial knowledge will have his reward equivalent to the person who fights (Jihad) in the path of Allah (SWT);"* *(Sunnan Ibn Majah: Vol; 1, Chapter: 17, Hadith: 227; Musnad Ahmad: 23/270)*

This above noble Hadith indicates that the *Masjid al-Nabawiy* was not only a place of *'ibadah* but it was an important place for administration, management, and highly revered institution among the early *Muslim Ummah*. According to Siddiqui et al. (2018):

> *"The Holy Prophet [PBUH} founded first Islamic University called Suffah inside Masjid e Nabwi to quench the thirst of knowledge. He trained his companions about [the Holy] Qur'an and Hadith and deputed them to other areas to practice and preach Islam. He diligently worked day and night for education" (p.1).*

Moreover, the oldest Muslim *Masaajid* were the first Universities today, like the *Masjid* that was established in the 8th Century by the *Muslim Ummah* at Spain (University of Cordoba - 785AD). Also, it will be recalled that even the three oldest Universities in the world today: Al-Azhar University in Cairo (Egypt), Qarawiyyin University in Fās (Morocco) and Zaytuniyyah University in Tunis (Tunisia), each of which is well over 1000 years old started as *Masaajid* (Abbas, 2016; Adeyemi, 2016). For this, most of the Islamic researches have confirmed that *Masaajid* is the University for delivering lectures and learning of the complete way of life of the people in Islam (Akanni, 2013; Alhassan, 2017).

Relatively, thousands of Qur'anic schools (*Madrasah*) in Northern and Southern of Nigeria, are, likewise, founded in *Masaajid* built to worship (**Ta'abbud)** the Almighty Allah (SWT) (Adeyemi, 2016; Atotileto, & Abdussalam, 2019; Rufai, 2012; Yusuf & AbdurRaheem, 2013). According to Ali while all other religious temples and buildings are used weekly, the *Masjid* is different because it is used daily by the faithful for the remembrance of their Lord (Akanni, 2013). The performance of *Masjid* was measured by previous studies include two dimensions. Which were the determined the number of attendances the *Jama'ah* that come to offer congregational daily prayers (*Fajr*, *Suhr*, '*asr*, *Magrib,* and '*Ishai*), and how frequent the *Masjid* organizes religious classes/programs also determine the level of performance of such *Masjid* (Alade, et al. 2016; Mahazan & Abdullah 2013). Also, several Muslim Scholars (e.g. Abd Rahman, Mastuki, and Yusof, 2015; Mutalib, Hashim, Ahmad, Zakaria, Rahman & Ghani, 2017; Razak, Yahya, Hussin, and Muhammad, 2014), have found that amount of funds raised by *Masaajid* have a significant positive of measured MP. Therefore, this present study divides MP into three dimensions aspects namely: attendance of *Masjid*, Islamic Religious Activities Programs or activities of *Masjid, and* funds of *Masjid*.

2.2.1 Attendance of *Masjid*
Attendance of *Masjid* is performing always being associate with congregation *Salawat* (five times daily prayers) in *Masjid*. Also, the best essential religious activity is congregational *Salawat in the*

Masjid (Abd Rahman, et al. 2015; Mutalib, et al. 2017). Therefore, the importance of attendance to the *Masjid* can be appreciated from the following verse in *Surah al-Taobah:*

> "**The Masaajid of Allah are only to be maintained by those who believe in Allah and the Last Day (Day of Judgment), perform the prayer (conduct of daily obligatory prayers), and give Zakat (alms giving to the poor), and fear none but Allah. It is they who are on true guidance**" (Qur'an9, Verse18).

The performing of worship cannot just be observed at anywhere. Moreover, the *Masjid* is the certain, designate and sacre places by Allah to observe for the offering of worship Him (See, Qur'an:72, Verse: 18). Also, one of *Hadith* the Prophet Muhammad (PBUH), said as following:

> "**The prayer in congregation is twenty-seven times superior to the prayer offered by person alone.**" (Sahih Bukhari – Book 11; Hadith 618).

Based on above verses in the Holy *Qur'an*, and the *Hadith* of Prophet Muhammad (PBUH), frequent attendance in the *Masjid* is an indicator of one's piety and attachment to the religion of Islam (Mahazan & Abdullah, 2013, p3). The purpose of congregation is to unite the *Muslim Ummah* in a cohesive community locally and a well-structured society at large. Alade, et al. (2016); Mahazan, and Abdullah, (2013), Oskooii, and Dana (2018), were stated in their studies that MP can be determined through examining the attendance of the *Muslim Ummah* that come to offer for congregational daily *Solawat*, which are (*Subh, Zuhoor, 'asr, Magrib* and *'Ishai*); However, Alade, et al. (2016) emphasized that the number of attendance the *Muslim Ummah* to offer congregational daily *Solawat* is the most important factor that determine the performance of the *Masjid*. Based on these above previous studies this study examines to measure attendance of *Masjid* with three items which are:

1- We have a good number of worshipers in attendance in the *Masjid.*
2- We are making progress compared to other *Masaajid*
3- I am satisfied with development of our *Masjid.*

2.2.2 Islamic Religion Activities Programs, (IRAP), or Activities of *Masjid*
Islamic Religion Activities Program (IRAP) or Activities of *Masjid* is what Almighty Allah (SWT). says in *Surah An-Nur,* Verse36)

> "**In houses (Mosques) Allah has permitted to be raised up and His Name to be mentioned therein- in them people glorify Him in the early mornings and in the evening (hours before sunset)**" (Qur'an24, Verse36).

Based the noble verse above, IRAP in *Masjid* such as glorify Name of Almighty Allah (SWT) after performing *Salah* in the mornings, afternoons, and the evenings (i.e., *Tasbihat, Tahmidat, Tahlilat, Salawaat Nabiyy,* invocations, recitation of the Holy *Qur'an*, *Tazkira*h etc), For example, *Masjid al-Nabawiy* as a great in performing IRAP such as teach religious knowledge and moral standards of

lives, and strengthen their relationships with the Almighty Allah (SWT), the families, and the community in general (Arshad, & Zain, 2017; Awan, Mujahid, Gulzar & Zafar, 2014; Ebrahimi, Yusoff, & Salamon, 2015). Also, *Masjid al-Nabawiy* is a place for conduct of teaching, learning activity and a place of superior worship since life time of the Prophet Muhammad (PBUH), as narrated from *Abu Hurayrah* (RT) that Prophet Muhammad (PBUH), said:

> *"Whoever comes to my Masjid (Masjid al-Nabawiy), with the good intention to conduct learning or teaching activities, and to promote beneficial knowledge will have his reward equivalent to the person who fights (Jihad) in the path of Allah* **(SWT);"** (*Sunnan Ibn Majah*: Vol; 1, Chapter: 17, Hadith: 227; *Musnad Ahmad*: 23/270).

According to Alhassan, (2015), stated that the Prophet Muhammad (PBUH), controlled the religious activities, social and political community of Islam in Prophet's *Masjid.* Also, in the *Masjid al-Nabawiy* a raised platform was erected for the companions called the companions of the *Suffah* platform (**Ashab Suffah**), one of whom was *Abu Hurayrah* (the famous reporter of the Prophet's Traditions - *Hadith*), they were devoted themselves to the spiritual-moral life in the *Masjid* study of religious sciences during their days taught the Holy *Qur'an,* reading, writing, traditions and religious knowledge. Also, they were among the leaders of the Islamic community in terms of memorizing of the Holy Qur'anic revelation and the traditions of the Prophet. Muslims (Ebrahimi, Yusoff, & Salamon, 2015).

Alade, et al. (2016), Mahazah and Abdullah, (2013) Mutalib, et al. (2017) have found aactivities of *Masjid*, or IRAP are significants with organised through the *Masjid*, and *Masjid* activity is the symbol of those who receive guidance from Almighty Allah (SWT). Additionally, in IRAP is included of these levels, which are: preaching (**Tazkirah**), moral training (**Tarbiyyah or Halqoh**) for the *Muslims Ummah* adjudication etc (Alade, et al. 2016; Aliyu, 2017; Koesel, 2017; Oloyede, 2015; Underabi, 2018). According to Prawirasasra, and Mubarok, (2017), stated that "There are various worship activities held at *Masjid*, such as reciting, prayers and Friday sermon and acoustically;" (p1). Also, they measured activities of *Masjid* by three items, which were: audibility of prayer order, listening & understanding speech during sermon and listening and/or reciting verses from Holy Qur'an (Prawirasasra, & Mubarok, 2017, p1). This study examines to measure IRAP, or Activities of Activities of *Masjid* with three items below:

1- The activities of *Masjid* improve congregant's' knowledge about the Islam.
2- The planning of the *Masjid* 's programs meet the *Masjid* affairs better.
3- Activities of *Masaajid* are conducted to benefit the members of the *Masjid*.

2.2.3 Funds of *Masjid*

In the performance of *Masjid*, funds of *Masjid* are "essential in promoting better socio-economic development, as well as contributing to new knowledge pertaining to the Islamic finance principles" (Razak, et al. 2014, p1). Moreover, "A strong financial performance enables *Masjid* cooperative to provide benefits and supports towards members or community in a sustainable manner" (Sallehhuddin, Abu Said, Hasmanto, Mustafa, Jais, Samsudin, Masuod, and Ismail, 2017, p2). Also, *Masjid* receives contributions from individuals, agencies, and private companies (Abd Rahman, et al. 2015). Riwajanti, (2019), viewed that funds of Masjid are utilized usually for building physical assets/facilities, and other goods.

> "*Actually… funds can be utilized for empowerment activities/programs, useful for the ummah… however is not easy because the takmir might have different backgrounds, have different understandings…these differences sometimes could also raise conflicts of thinking;*". (Riwajanti, 2019, p6).

Moreover, Mutalib, et al. (2017); Sallehhuddin, et al (2017) have found that amount of funds raised by *Masaajid* have a significant positive association with attendance of *Masjid*. In talking about those factors that relate to MP, reviewed literatures have indicated the existence of limited studies which examined the influence Islamic leadership and funds of *Masjid* on MP. According to Rahman, et al. (2015, p30), stated that "Mosques which do not have sufficient financial resources will not be able to conduct activities and programs which are critical to the religious development of the community". Therefore, this study aims to analyse the income and expenditure of the *Masjid* institutions, and the perceptions of the *Imamship* towards the funds of *Masjid* to be generated activities and management on MP in the Lagos State, Nigeria. Mean why, this study examines to measure IRAP or funds of *Masjid* with three items below:

1- This fund of *Masjid* is mainly used for religion activities.
2- Management performs various activities to raise funds for this *Masjid*.
3- Most of the *Masjid* funds are used to cover costs of administration only.

2.3. Islamic Ethical Administrative Practice (IEAP)

Several Muslim Scholars stated that Islamic Ethics Administrative Practices (IEAP) refer to Islamic ethics that formed by the teachings of the Holy *Qur'an* as explained and practiced by the Prophet Muhammad (PBUH) through his actions, silent permissions of the Prophet, and his words, (Hashi, 2011). Moreover, Al-Aidaros, Shamsudin, and Idris, (2013), defined that Islamic Ethics as good actions (*'amal al-Salihat*) and bad actions (*'amal al-Seyyi'at*). Islamimically, the reward and punishment are recognised in this life and the Hereafter. According to *Surah al-Kahf*:

> *"Whoever doth wrong, him shall We punish; then shall be sent back to his Lord, and He will punish him with a punishment unheard o [before]. But whoever believes, and work righteousness, he shall have a goodly reward, and easy will be his task as We order it by Our command".* *(Qur'an*18, Verse87-88).

These verses mean what is right and wrong based on Islamic sources above, and these two verses of the Holy *Qur'an* reveal that there will be rewards and punishment on judgment Day. Such punishment or reward will depend on the conduct of every individual in this world. As most pressing issue is how one knows the right from the wrong. The Holy *Qur'an* is representative of the word of Allah and held in the highest esteem by all within the Islamic faith regarding leadership. IAEP is intensely in consonant with initial Islamic leadership. Apart from being human-oriented, it is founded on the religious and moral spirit embedded in the system of government throughout the era of the Prophet Muhammad (PBUH), and his succeeding four *Khulafahi al– Rāshideen (*RTA) who were rightly guided. The antecedents of Islamic leadership ethics have been a focal point since time of the Prophet Muhammad (PBUH), as the sole leader and administrator in *Madinah* city (the first Islamic State), who guided and controlled the religious, social and political community affairs of the citizens through Prophet Muhammad's *Masjid al-Nabawiy* in Madinah city (Abd Rahman, et al. 2015; Alade, et al. 2016; Omer, 2018; Siddiqui, Khan, & Aftab, 2018).

Additionally, and Islamically, ethic divided into three categories which are beliefs ('aqidah), ethics (Akhlaq), and worship (`ibadah). Also, all these categories of ethics were the principles, and practices of IEAP set by the Prophet Muhammad (PBUH), with the establishment of *Madinah* City, where he (PBUH) laid the good foundation of value ethics, and a civilization for many years later. Because, *Islam* as a source of ethical values and good moral (Haque, & Ahmad, 2016). The Prophet Muhammad (PBUH), had an official consultative council comprising pious, knowledgeable and wise followers for making decisions that would affect the *Muslim Ummah* (Arafa, 2017; Ripin, Yusoff, & Haron, 2017). While, several researchers (e.g: Haider, and Nadeem. 2014; Haque, and Ahmad, 2016; Wahab, 2017; Widana, Wiryono, Purwanegara, and Toha, 2014), stated that there are many terms of ethics that found in the Holy *Qur'an,* such as consultation (*Shura*) , equity (**qist**), justice (**'adl**), goodness (**khayr**), truth and right (**haqq**), public interest (**maslaha**), known, approved (**ma'roof**), Forbidden wrong (**Nahyu 'anil munkar**), righteousness (**birru**), and piety (**taqwaa**). The leadership in Islam is poised to augment Islamic values and ethical standards as it also identifies the divine and psychological sources of human derivations and deeds (Wahab, 2017). Included among the teachings of the prophet

Muhammad (PBUH), is the principle of leadership laden with service and guardianship. This reflects in his saying which was narrated by *Ma'qil*, that the Prophet Mohammad (PBUH), said that:

> "***A leader who has been saddled with the Muslims' matters but did not make efforts to enhance them materially and morally and did not see to their welfare would not be admitted in paradise alongside with them***" (Al-Bukhari, 1997).

Importantly, IEAP is an injunction or extraction from the Holy Qur'an and Sunnah, as previously proposed by scholars. Therefore, the IEAP which is introduced as an Independent Variable (IV) in this study deals with the rules that define moral conduct according to the ideology of a specific group. It seeks to be a predictor of MP by ensuring that there is an adherence to the rules of IEAP in other words, that the people receive what they need fairly. It likewise seeks to give the administration guidelines for integrity in their operations. This integrity, in turn, leads to the fostering of trust in the *Masjid* community. By building this atmosphere of trust, the administration helps the people to understand that they are working with their best interests in mind (Kamri, 2014). Also, leadership in Islam is rooted in belief and willing submission to Allah Almighty (SWT). It emphasizes serving Allah. Therefore, the important reason why, IEAP derives from the Holy *Qur'an*, and the tradition of Prophet Muhammad (PBUH), which is also connected with leadership's role. *Masjid* as an Islamic institution cannot meet up with the demands of society in term of religious values and moral upbringing if there is no quality leadership. In this regard, several Islamic researchers (e.g: Haider, and Nadeem. 2014; Haque, and Ahmad, 2016; Wahab, 2017; Widana, et al., 2014), stated that there are many terms of ethics that found in the Holy *Qur'an,* that we can lead a good way of life, such this following verse in *Surah al-'imran*

> "***So, by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].***" (*Qur'an*3, Verse159).

On this basis, some researchers argued that *Masjid* leadership and management positions(*Imam*) should be assigned only to those chief Imams with notable IEAP that are well known for both good moral and Islamic religious values (Addeh, Fuad, & Hulsman, 2011). Moreover, IEAP emphasizes good morals or ethically towards all *Muslim Ummah*, and non-Muslims alike. Firmly grounded by his faith in Allah, and mindful of his role as a trustee, a Muslim leader (*Imam*) is expected to be just,

behave righteously, strive towards self- improvement, and never break his word. In this regards Islamic ethics that is excavated from the Holy *Qur'an* and *Sunnah*, being proposed by recent previous studies include competition, 2, effort, 3, morally responsible conduct, and 4, transparency (Haider, & Nadeem. 2014; Wahab, 2017) as used in this paper.

2.3.1   Competition

Competition is hardworking and striving for sustenance in life, according to Allah says in *Surah Hujrat*

> "...***Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed;"*** (*Quran*49, Verse13),

Therefore, the competition as advocated by Islam is not rooted in outperforming others, but must be executed in a manner that would not inflict any deliberate damages to others (Wahab, 2017). The difference of Islamic ethics in other religions is that they encourage and promote just and reasonable competition (Wahab, 2017), the competition would be regarded as *Shura* (Consultation) which Imams are encouraged to preach to their *Jama'ah* (followers) in line with the concepts of IEAP. The Prophet Muhammad (PBUH), as a great example, who laid the good foundation of a civilization, an ethical value also conceived as a set of major leadership trait of the Prophet was *Shura.* The *Shura* (Consultation) was held to be very important and he of Prophet Muhammad (PBUH) consulted and followed his companions' advice in several matters, as Almighty Allah (SWT) revealed in the Holy *Qur'an* (...***and consult them in the matter;***) (*Qur'an*3, Verse159). The Prophet Muhammad (PBUH), had an official consultative council comprising pious, knowledgeable and wise followers for making decisions that would affect the Muslim community (Arafa, 2017; Ripin, Yusoff, & Haron, 2017). Pointing to the process involved in the decision making, *Surah al- 'imran*, says:

> ***"So, by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."*** (*Qur'an*3, Verse159).

This above verse indicates the results, and a source of high IEAP that perceive in items of competition ethics, such as consultation, happiness and success (Khan et al., 2013, Wahab, 2017). Therefore, some *Imams* may implement the code of IEAP while some others may be indifferent. *Imam* who is highly connected with IEAP is expected to demonstrate high relationship with types of *Masjid* Performance,

which included attendance of *Masjid*, activities of *Masjid*, and fund of *Masjid* through his performance towards *Jama'ah* in the *Masjid*.

2.3.2   Effort

Effort: is an important concept of IEAP that emphasizes hard-work by asserting more efforts. It is a natural rule that success can only be attained through hard-work and high commitment to one's job (Wahab, 2017) The IEAP likewise is firmly grounded in faith in the Almighty Allah (SWT), and mindful of His role as a trustee, a Muslim Leader (*Imam*) is expected to be just, behave righteously, strive towards self- improvement, and never break his promise and word. (Alade, et al. 2016), also, it is important for chief *Imam* of the *Masjid* to invest his efforts in professionalism to *Jama'ah* of the *Masjid*. In this regards Islamic ethics that is excavated from the Holy *Qur'an and Sunnah, was proposed by previous studiesWork is considered* is to be perform *'ibādah* (worship) in Islam and will be rewarded, as the Prophet Muhammad (PBUH) said, "***Worshipping has seventy avenues, the best of them is the involvement in an honestly and earned living***." Also, Seyyidinaa 'umar bin *al-Khattab* (RTA) stated that "***I would prefer dying while struggling for my sustenance and the sustenance of my children, to dying while fighting in the defence of faith.***" *In another occasion Umar used to say,* "***The strength of any deed is not to postpone today's work to tomorrow***." *Also,* it emphasizes of good morals among all Imamship candidates in *Muslim Ummah,* and non-Muslims*.* The IEAP likewise is firmly grounded in faith in the Almighty Allah (SWT), and mindful of His role as a trustee, a Muslim Leader (Imam) is expected to be just, behave righteously, strive towards self- improvement, and never break his promise and word. (Alade, et al. 2016) In this regards Islamic ethics that is excavated from the Holy *Qur'an* and *Sunnah,* was proposed by previous studies. Thus, some Imams may follow the code of IEAP while others may be indifferent. *Imams* who are highly connect with IEAP are expected to show high relationship with types of *Masjid* Performance, which expected of them by their *Jama'ah* (followers) in included attendance of *Masjid*, activities of *Masjid*, and fund of *Masjid* through his performance towards *Jama'ah* in the *Masjid*.

2.3.3   Morally responsible conduct, or behaviour

Morally responsible conduct or behaviour is a prerequisite to a sustainable community and a prosperous economy (Wahab, 2017). A good morally conduct brings peace to the entire Muslim Ummah, and other establishments. Islam ethics cannot be separated from economy, religion, and work. It forms the bedrock for the attainment of religious prosperity as individual must maintain ethical orientations and values as detailed by Islam. There are two dimensions of ethics in Islam: ethics towards Almighty Allah (SWT), and ethics towards others. These indicate to believe in Almighty Allah by worshiping Him (SWT), deal ethically with others by maintaining good

relationship with them (Wahab, 2017). Islamic ethics also addresses the concept of *Shura* (consultation), equity, justice, goodness, truth, public interest, knowledge, forbidden wrong, righteousness, and piety (Haider, & Nadeem. 2014; Haque, & Ahmad, 2016; Wahab, 2017; Widana, et al. 2014). Therefore, some *Imams* may abide by the code of IEAP and some may show indifference. *Imam* who has high associations with IEAP are expected to show high relationship with types of *Masjid* Performance, which is desirable for the progress of their *Jama'ah* as well as the *Masjid* as a whole in attendance of *Masjid*, activities of *Masjid*, and fund of *Masjid* through his performance towards *Jama'ah* in the *Masjid.*

2.3.4   Transparency

Transparency is a good value and relates to good character and morals (Akhlaq al-Hasanah). Also, transparency is considered a pillar of IEAP that is built on good values such as honesty (*Sidqah*), integrity (*Istiqomah*), justice (*'adl*), sincerity (*Ikhlas*), and trustworthiness (*Thiqqoh*) (Wahab, 2017). Thus, any defective conducts and acts of deceptions are considered against the transparency pillar of IEAP. Transparency also relates to high credibility and good moral (e.g: honesty, integrity, justice, sincerity, and trustworthiness) involving MP. It important that the chief Imam of *Masjid* emphasizes and displays all of these good qualities above (good morals) in his duties. Likewise, the transparency of IEAP is deeply rooted in believe in the Almighty Allah (SWT), having trust in Him while an Imam is anticipated to be fair, and behave righteously towards the affairs of his followers in the *Masjid.* Also, he is to be relate responsibly and be accountable for what he is entrusted with. This is because justice is one of the transparent principles of Islam, and it is also associated with the qualifes of leaders in Islam as Allah says in *Surah Saad*:

> "***O David {Prophet Dahud}, We {Almighty Allah} have appointed you vicegerent on earth. Therefore, rule among people with justice {truth} and do not follow (your) desire lest it should lead you astray from Allah's Path;***"
> (*Qur'an38*, Verse26).

Meanwhile, the justice and righteousness are amongst the transparent principles of Imam that may be coherent with IEAP predisposition of transparency dimension, and tend to be trustworthy, less easily corrupted by others, and can maintain a high consideration for duties and responsibilities. Therefore, some *Imams* may abide by the code of IEAP and some may show indifference and thus exhibit low transparency. *Imams* who have high connections with IEAP are expected to show high relationship with types of *Masjid* Performance that is expected of them in the aspects of

attendance of *Masjid*, activities of *Masjid*, and fund of *Masjid* as well as high performance towards *Jama'ah* in the *Masjid*.

3. Methodology

This study used a quantitative leadership approach. A conceptual framework developed to show the identified elements of IEAP of Prophet Muhammad (PBUH), which is the most influential leadership styles of all. In other words, the study has investigated the correlation that effects of the IEAP has on MP. Hence, based on this, in line with Sekaran, and Bougie, (2016), cross sectional survey method is the approached for this study, and implied a procedure through which data has been collected and analyzed in order to test the proposed hypotheses. The survey instruments were of two parts: demographic information of the respondents, and the variables' instruments prepared to elicit information. Also, the questionnaires were specifically made for this study. The two variables in this study are, *Masjid* performance which is the dependent variable (DV), and Islamic Ethical Administrative Practice which is the independent variable (IV). This section explains the dimensions of Masjid performance that are three dimensions with nine items measurements. Namely: attendance of Masjid, Islamic Religious Activities Programs or activities of Masjid, and funds of Masjid. While the IEAP is recognized with four dimensions and seventeen items measurements of personal qualities as the qualities to be portrayed by an Imam (A Muslim leader). Thus, the theoretical framework of this study is presented in Figure below:

3.1 Framework

Independent Variable (IV)   **Dependent Variable (DV)**

Islamic Ethical Administrative Practices   *Masjid* **Performance**

Competition

Effort

Morally responsible conduct

Transparency

Attendance of *Masjid*, Activities of *Masjid*, and Funds of *Masjid*
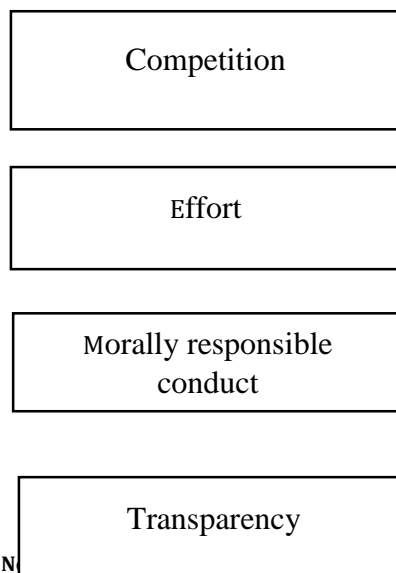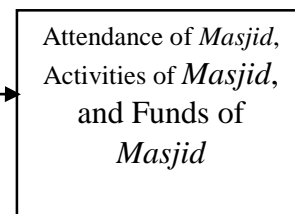
3.2 Hypothesis Development

Hypothesis of this study shows that there is a positive significant relationship between IEAP and MP.

H1: There is a relationship between competition and MP.

H2: There is a relationship between effort and MP.

H3: There is a relationship between morally responsible conduct and MP.

H4: There is a relationship between transparency and MP.

3.3 Population and Sampling

The population for this study involved the Imams of *Masaajid* in Lagos State, Nigeria. These individual imams were the unit of analysis in the study. However, since no one has carried out similar research in the country as a whole, identifying the possible constraints that might be associated with considering the entire population of Imams in the state may be difficult to be pre-determined. Therefore, the study only concentrated on investigating certain numbers of the Imams that are considered sufficient for the investigation. The simple random sampling is adopted as sampling technique in this study. This technique gives each respondent equal chance of being selected (Yates, Moore & Starnes, 2008). This technique requires getting the list of *Masjid* in Lagos State. The method based on the selection of Chief Imam for a particular *Masaajid* in the state. According to the information provided in the previous section, Lagos State has five cities (divisions); which are: Ikeja, Badagry, Ikorodu, Lagos Island and Epe which were traditionally referred to as IBILE (Alade, et al. 2016; FamilySearch.Org, 2015; Jamie Tubers, 2015) and they are the major sampling area of this research.

Presently, the total number of Central *Masaajid* in Lagos State are 1, 553 *Masaajid.* According to the information obtains from the Council of Chief Imams and 'ulamahu (Muslims Scholars) in Lagos State, by General Secretary (Dr Shittu Marufudeen). Also, it has published directory book by Shittu M A - General Secretary to the council of Lagos State, Nigeria). Means that the number of samples that should be considered for the research will be based on the number of *Masaajid* in the state, selected the table below indicates the population of all Central Masaajid in Lagos state, Nigeria.

Table 3.2 Population and Sampling Designs

S/N	Name and Location of Division in Lagos State	Population of CM	Sample
1	Ikeja Division	390	156
2	Badagry Division	175	70
3	Ikorodu Division	371	148
4	Lagos Island Division	444	178
5	Epe Division	173	68
	Grand Total	1,553	620

Source: Obtained from directory of council of chief imams and 'ulamahu in Lagos State, and it has published directory book by Shittu M A (General Secretary to the council of Lagos State, Nigeria). According above this all be 1,553. Sample from is 310 Morgan. Krejcie and Morgan (1970),

The table 3.2 indicates the total number of Chief Imams and Committee in Central *Masaajid* in each division and their representative sample size. This research ensures that the selection of samples for this research will be free from any biases or social desirability. Thus, based on this figure, the population of imams that are being involved in this study also 1,553 imams. Based on this, the study will standoff a sample of three hundred and ten (310) Chief Imams and Committee of central *Masaajid* across the Lagos state, Nigeria.

3.4 Outliers Results

The questionnaires were distributed in 400 selected *Masaajid* in Lagos State Nigeria. The total of questionnaires returned were 296 (11.7%) and analyzable. While the unreturned 76 (19%) questionnaires distributed and the remaining 28 (7%) from the returned questionnaire that were not properly completed were excluded from the data analysis. The Table 4.1 below shows the retained questionnaires and response rate which are acceptable (Robert & Morgan, 1970).

Table 3.1: Summary of Outliers Results

Item	Frequency	Percentage %
Number of questionnaires Distributed	400	100
Number of questionnaires Retained	296	11.7
Number of umber questionnaires Rejected	28	7
Number of Unreturned questionnaires	76	19

4. Result and Analysis:

We conducted an empirical study to examine the effects of relationship among the gap between the IEAP and MP

4.1. *Masjid* Performance (MP)

This variable (DV) is used to measure *Masjid* performance into three dimensions, with attendance of Masjid, activities of *Masjid*, and funds of Masjid.

1.   Attendance of Masjid, referred to regular of congregants (Jama'ah) of the *Masjid*, according to Alade, et al. (2016); Mahazan and Abdullah, (2013); Mutalib, et al. (2017)

2.   Islamic Religious Activities Programs are the various *Halqoh* that organized by the *Masjid* (Alade, et al. 2016; Mahazan & Abdullah, 2013)

3.   Funds of *Masjid* referred to the founds raises by the *Masjid* (Abd Rahman, et al. 2015, Mutalib, et al. 2017)

The respondents were given 1 to 5 options for each response using five-point Likert scale as following statement using the scale below:

(1) Strongly Agree, (2) Agree, (3) Neutral, (4) Disagree, and (5) Strongly Disagree.

S/No	Questions/Items
MP(A)	**Attendance of *Masjid***
MP 01	We have a good number of worshipers in attendance in the Masjid.
MP 02	We are making progress compared to other Masaajid.
MP 03	I am satisfied with development of our Masjid.
MP(B)	**Activities of *Masjid***
MP 04	The activities of *Masjid* improve congregant's' knowledge about the Islam.
MP 05	The planning of the *Masjid* 's programs meet the Masjid affairs better.
MP 06	Activities of *Masaajid* are conducted to benefit the members of the Masjid.
MP(C)	**Funds of *Masjid***
MP 07	This fund of *Masjid* is mainly used for religion activities.
MP 08	Management performs various activities to raise funds for this *Masjid*.
MP 09	Most of the *Masjid* funds are used to cover costs of administration only. .

4.2 Islamic Ethical Administrative Practice (IEAP)

Islamic Ethical Administrative Practice is the Islamic ethics formed by the teachings of the Holy Qur'an as explained and practiced by the Prophet Muhammad (PBHU) through his actions and words. Also, it's the emulation of the virtuous and exemplary characters of the Prophet in Islamic Ethics and Administrative Practices as prescribed by the Prophet Muhammad himself (PBUH) to whom the Almighty Allah (SWT) testifies as possessing all good exemplary characters (See Qur'an68, Verse4; and Qur'an33, Verse21).

S/No	Questions/Items
IEAP 01	Leads by good example to demonstrate what type of Islamic ethics are appropriates.
IEAP 02	Laziness is a vice in administering *Masjid*
IEAP 03	Dedication to *Masjid* related work is a virtue.
IEAP 04	Good administrative works in the mosque benefit all the members of the *Masjid*.
IEAP 05	Justice in the administration of mosque is necessary condition for the *Masjid*'s welfare.
IEAP 06	Administering *Masjid* related work is a means to foster personal growth.
IEAP 07	Administering *Masjid* related work is a means to foster social relation.
IEAP 08	Administering *Masjid* related work is a source of reward.
IEAP 09	*Masjid* related works must be done with total honesty (***Ikhlas***) to the course of Almighty Allah (SWT).
IEAP 10	Administering of *Masjid* is related work as a source of accomplishment, and happiness.
IEAP 11	*Masjid* administrative works give me the chance to be close to Almighty Allah (SWT).
IEAP 12	A *Masjid* administrator must be honest.
IEAP13	I believe a mosque administrator must always work hard to meet responsibilities.
IEAP 14	The value of *Masjid* related works is derived from the accompany intention rather than its results.
IEAP 15	I make an effort to internalize the Prophet Muhammad's (PBUH), ethical conduct in my daily life.
IEAP 16	More leisure time is essential for the wellbeing of the *Masjid Ummah*.
IEAP 17	A good *Masjid* administration will foster personal growth of *Masjid* members.

.

4.3 Descriptive Statistics

The researcher has met the sampled respondents to collect the required information, and descriptive analysis refers to the transformation of the raw data into a form that will make them easy to understand. However, in order to assist in collecting valid data as advised by Sekaran, and Bougie, (2016), the data collected from respondents was analyzed by calculating frequency distribution and percentage distribution.

In data collection, a total of 400 respondents participated in the survey. However, 296 questionnaires were analyzable. The remaining 86 questionnaires that were not properly completed were excluded from the data analysis. A self-administered questionnaire which consisted of six socio-demographic items and other twenty-nine items using five (5) point Likert scale items to measure the research constructs administered to the respondents who are Chief Imam at selected *Masaajid* in Lagos State. There are several sections which are divided into several subsections. The first section discusses the profile of the respondents and observation of the selected variables.

Table 4.3: Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
IEAP	296	3.67	5.00	4.6246	.33300

| MP | 296 | 4.00 | 5.00 | 4.5878 | .37829 |
| Valid N (listwise) | 296 | | | | |

4.4 The Correlation between IEAP and MP

The person correlation coefficient was used to test the multi-collinearity among the independent variable (IEAP). This test of multi-collinearity was carried to avoid bias of highly correlated independent variables on DV (MP). The use of person correlation is due to the interval scale the independent variable (IEAP) Pearson correlation coefficients among the IV

Table 4.4.1: Correlation between IV (IEAP) and DV (MP)

Variable	Correlation	Sig.
IEAP	0.738**	0.000

   **Correlation is significant at the 0.01 level (2-tailed)

Table 4.4.2: The correlation of coefficients indicates between the independent variable (IEAP) and dependent variable (MP). Besides the correlation between IEAP and MP also shows a positive correlation which is 0.738 and significant at 0.01 levels. However, the results of correlation analysis indicates that the data does not suffer from multicollinearity problem. Thus, they are reliable for test of the hypotheses proposed in the study.

4.5 Multiple Regressions

This study examined the relationship between IEAP and MP. The result was tested using multiple regression analysis. As shown in Table 4.5 below the result showed R2 0.626 and Adjusted R2 0.622 with F value of 162.859 at .000 significant value. The analysis indicated that the regression model was significant.

Table 4.5.1 Multiple Regressions Analysis of IEAP and MP

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.791a	.626	.622	.23256
a. Predictors of MP(Constant) IEAP.				

Also, ANOVA also indicate that the variables are significant to the model as shown in Table 4.6 below.

Table 4.5.2 ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	26.424	3	8.808	162.859	.000b
	Residual	15.792	292	.054		

Total	42.216	295			
	a. Dependent Variable: MP				
	b. Independent Variable: IEAP.				

5. Discussion and Conclusion

The conclusion of this study, is ongoing the new framework and new developed relationship between IEAP and MP has significantly made an impact on this research. If the framework is validated empirically, it will be a significant contribution to the existing literature and also enhance the Islamic ethical decision making of Chief Imams in Lagos State as well as policy makers and regulators in Nigeria and beyond which the researcher intend to do shortly. Also, the finding of this study reveals that the relationship between IEAP and MP are significant. Likewise, despite receiving much attention from researches, IEAP have been less researched with regard to MP. The present study aims to use the powerful tool of prediction of IEAP in constructing a link with the MP. The IEAP discussed here include: four dimensions which were: 1, competition, 2, effort, 3, morally responsible conduct, and 4, transparency with included 17 items. The objective of these items above is to determine the effect IEAP of Imamship on *Masjid* performance in Lagos State of Nigeria. Hoque, Mamun, and Kabir, (2010), stated that "If leader holds the necessary traits of IEAP he can achieve the goals controlling the situation. Since the *Jama'ah* (followers) imitate the leader it is easy for a good leader to create good membership. For instance, the Prophet Muhammad (PBUH), transformed the worst people of Arab into the best people of all times with the help of his leadership traits" (p87-88). Moreover, all these items are derives from the Holy *Qur'an* and the tradition of our beloved Prophet Muhammad (PBUH), it is necessary to possess these concepts of ethics in the Holy *Qur'an*, such as consultation (*Shura*) , equity (*qist*), justice (*'adl*), goodness (*khayr*), truth and right (*haqq*), public interest (*maslaha*), known, approved (*ma'roof*), forbidden wrong (*Nahyu 'anil munkar*), righteousness (*birru*), and piety (*taqwaa*). These are qualities regarding all the important affairs of *Masjid* performance in the Islamic community. Also, performance of *Masjid* demonstrates goodness and fairness. Likewise, the *Jama'ah* (congregation of *Masjid*) would emulate their Imams and consequently increase the performance of the *Masjid.* The Novelty of this method is that it considers useful implementation of the idea of the items of IEAP *in* order to carry the *Jama'ah* along with the decision-making process of the *Masjid* in Lagos State particularly and Nigeria in general. Furthermore, this study recommends that Imams should focus on strengthening the leadership quality and traits IEAP of Imams in order to enhance *Masjid* performance in Lagos State particularly and Nigeria in general.

International Journal of Business and Technopreneurship
In Press, Accepted Manuscript – Note to users

UNIVERSITI
MALAYSIA
PERLIS

UniMAP

References:

al-Quran, *al-Kareem*. '"The Holy *Qur'an*". The Holy Book of Allah, and Information revealed to the Prophet Muhammad (PBUH), through Malak Jibriel. Modern English Translation and Transliteration by Muhammad. Dr. Muhammad Taqi-ud-Din Al Hilali & Dr. Muhammad Khan. (Published by *Darussalam, Saudi Arabia*).

Al-Bar, M. A., & Chamsi-Pasha, H. (2015). The sources of common principles of morality and ethics in Islam. *In Contemporary Bioethics* (pp. 19-48). Springer, Cham.

Al-Ilorin, A. A., (1984), "*Nasīm aş -Sabāh fī Akhbār al-Islām wa 'Ulamā'Bilād Yorubā"*, Cairo: Maktabat Wahabat

Aabed, A. I, (2006). A study of Islamic leadership theory and practice in K-12 *Islamic schools in Michiga*n.

Abbas, F. (2016). 'Mosque Leadership and Management'. The Nation Newspaper, November 25, 2016, Available at *http://thenationonlineng.net/Mosque-leadership-management*/ Accesed: April 20, 2019.

Abd Rahman, M. F., Mastuki, N., & Syed Yusof, S. (2015). Performance Measurement Model of Mosque. *In International Accounting and Business Conference* (Vol. 31, pp. 26-35).

Adebayo, R. I. (2015). The historical development and challenges of Islam in Ila-Orangun, Nigeria. *Indonesian Journal of Islam and Muslim Societies*, 5(1), 1-28.

Adeleke, R.S. (2018). A Survey of the Institution of Imamship in Islamic Jurisprudence. Journal of Philosophy, Culture and Religion www.iiste.org. ISSN 2422-8443 *An International Peer-reviewed Journal.*

Adeyemi, K. A. (2016). The Trend of Arabic and Islamic Education in Nigeria: Progress and Prospects. *Open Journal of Modern Linguistics*, 6(03), 197.

Akanni, A. A. (2013). Location of mosques and town planning laws in Nigeria: Imperatives for integration. *Ilorin Journal of Religious Studies*, 3(1), 41-68.

Akinsola, O. O. (2019). Evaluation of antimalarial chemotherapeutic practices and outcomes in the southwest region of Nigeria (*Doctoral dissertation, University of Salford*).

Alade, T. E. A., Hussain, M., Nasri, M., & Aziz, A. B. (2016). Islamic leadership principles on mosque performance in Lagos State, Nigeria. *International Journal of Islamic Business* (IJIB), 1(2), 1-19.

Atotileto, A. A., & Abdussalam, U. (2019), TOWARDS THE ENHANCEMENT OF ARABIC LANGUAGE AND ISLAMIC STUDIES IN NIGERIAN SCHOOLS IN THE 21TH CENTURY: ROLES AND PROBLEMS.

Aziz, A. (2018). THE 3P'S SUCCESS IN PUBLIC SPEAKING (DA'WAH) ON ISLAMIC EDUCATION. *Jurnal Bahasa Lingua Scientia,* 10(2), 329-340.

Balogun, M. A. (2011). Syncretic beliefs and practices amongst Muslims in Lagos State Nigeria; with special reference to the Yoruba speaking people of Epe (*Doctoral dissertation, University of Birmingham*).

Ebrahimi, M., Yusoff, K., & Salamon, H. B. (2015). Teaching Moral Values Through the Film," Children of Heaven": A Review and Qualitative Analysis of Islam as a Way of Life. Mediterranean *Journal of Social Sciences,* 6(2 S1), 331.

Farrag, E. (2017). Architecture of Mosques and Islamic Centers in Non-Muslim Context. *Alexandria Engineering Journal*, 56(4), 613-620.

Hoque, N., Mamun, A., & Kabir, M. J. (2010). Leadership traits from Islamic perspectives. *Bangladesh Journal of Islamic Thought*, 6(8), 87-108.

Is-haq, O. O. (2015). Islam in Nigeria: A Century of National Islamic Societies*. Journal of Islam in Nigeria,* 1(1), 1.

Mahazan, A. M., & Abdullah, A. G. (2013). A Model of Imam's Leadership and Mosque Performance in Malaysia. *Global Journal Al-Thaqafah*, 3(2), 53-64.

Mahazan, A. M., & Abdullah, A. G, (2014). *Leadership Development Model for Religious Leaders*/ISBN 978-983-2636-90-8.

Mutalib, M. A., Hashim, M., Ahmad, N. M., Zakaria, Z., Rahman, A. A., & Ghani, A. A. (2017). LEADERSHIP AND MOSQUE PERFORMANCE IN RURAL AND URBAN AREAS OF PENINSULAR MALAYSIA. *International Journal of Arts & Sciences*, 9(4), 451.

Ogunbado, A. F. (2016). Historical development of Muslim education in Yoruba land, southwest Nigeria. Asian J. *Multidisci. Stud*, 4(8), 1-9.

Oteri, A., & Ayeni, R. A. (2016). The Lagos Megacity [online] http://*eaumega. Org/wp-content/uploads*/2016/05. EN-Lagos-Monograph. pdf (accessed 22 June 2017).

Owolabi, B. S., Odugbemi, T. O., Odeyemi, K. A., & Onigbogi, O. O. (2018). mHealth: knowledge and use among doctors and nurses in public secondary health-care facilities of Lagos, *Nigeria. Journal of Clinical Sciences*, 15(1), 27.

The Nation (2018). Our Mosques, our problem. Retrieved online on 21th February, 2018 from *http://thenationonlineng.net/our-Mosques-our-problem/*.

Razak, A. A., Yahya, M., Hussin, M., & Muhammad, F. (2014). *Economic Significance of Mosque Institution in Perak State, Malaysia. Kyoto Bulletin of Islamic Area Studies.*

Ripin, M. N., Yusoff, Z. M., & Haron, Z. (2017). Political Management of The Prophet: A Brief Study in the Light of Al-Quran. *QURANICA-International Journal of Quranic Research,* 9(2), 1-24.

Rufai, S. A. (2012). A Foreign Faith in a Christian Domain: Islam among the Igbos of Southeastern Nigeria. Journal of Muslim Minority Affairs, 32(3), 372-383.

Sekaran, U., & Bougie, R. (2016). *Research methods for business: A skill building approach*. John Wiley & Sons.

Yates, D. S., Starnes, D. S., & Moore, D. S. (2008). Research design: Qualitative, quantitative, and mixed method approaches. *The Practice of Statistics*.

Yusuf, T., & AbdurRaheem, L. (2013). The Mosque: Basics & Management, Second Edition (2013) District Global Concept, First Published and Printed in Nigeria Muharram, 1425 (March, 2004) by Salsabil Publishers, Copyright (C) District Global Concept, https://*www.researchgate.net/publication*/299600482_THE_MOSQUE_

Zuglool. M. S., (1987). "*Azahār ar-Rubāh fi Akhbār Bilād Yorubā",* Isolo: *Dār Da 'awat wal-Irshād*.