MORALISTIC DA'WAH VALUES IN RELIGIOUS INSTITUTIONS FOR SOCIETAL DEVELOPMENT: THE CASE OF TABLIGHI JAMAAT AND BENGALI MOSQUE IN MALAYSIA

Alice Sabrina Ismail [1*], Atiqah Baharudin[2], Mohd Nasrulamiazam Mohd Nasir[3]

[1*]Architecture Department, Faculty of Built Environment and Surveying, Universiti Teknologi Malaysia, Johor, Malaysia, b-alice@utm.my
[2] Architecture Department, Faculty of Built Environment and Surveying, Universiti Teknologi Malaysia, Johor, Malaysia, atiqahb@gmail.com
[3] Museum Perak, Department of Museum Malaysia, nasrulamiazam@jmm.gov.my

*Corresponding author: **Alice Sabrina Ismail**
Corresponding author's email: b-alice@utm.my

ABSTRACT

Islamic religious institutions like mosques are essential buildings for the Muslim community's needs. However, the usage and construction of current-day mosques are unlike those in the days of the Prophet Muhammad S.A.W. This is due to the influences of patrons who utilized these built forms as a symbol of politics and economic stature, the effect of designers who considered religious institution as an aesthetic symbol, and the misconceptions of the society who perceived the religious institution as a house of God. Based on these issues, this paper aims to elucidate how the architecture of heritage mosques by the Tablighi Jamaat group can translate the moral values of da'wah based on the meaning and method of their da'wah for the development of society. This is because each element of the mosque plays a role as a code to translate and convey a message to the community through its architectural features with its users and environment through its architectural elements. This study applies two research paradigms: Interpretivism (hermeneutics) to translate the patron's ideology and structuralism (semiotic) to understand the meaning behind the physical construction of a building. This study contributes to the study of communication in the architecture of buildings, which was devoted to the influences of Tablighi Jamaat da'wah movement ideology towards heritage Islamic religious architecture in Malaysia as a centre of da'wah for societal development in acclaiming the value of tolerance among the Muslim and non-muslim communal members alike. In addition, it portrays that heritage Islamic religious institutions can function as a sign and symbol for transnational dimensions of cultural da'wah towards unity, equality, and spiritual rejuvenation.

Keywords: Moralistic Da'wah Values, Tablighi Jamaat, Societal development, Bengali Mosque

1.0   INTRODUCTION

Islamic religious institutions like mosques are considered the most essential existence for Muslims. According to scholars, two factors drive this: its diverse roles and consumerism. This is because they can become the centre to strengthen the fraternal ties that build the spirit between Muslims as houses of worship to promote the spiritual values of the individual and the universal Muslim community (Baharudin & Ismail, 2014). As a result of the above, Islamic religious institutions can symbolize the identity and presence of the Muslim community and represent the unity of Muslims. Indirectly, Islamic religious institutions can also highlight the

glory of civilization and the achievements of Muslims in the eyes of the world. Based on the above scholar's opinion, it is clear that Islamic religious institutions have played an essential role as a centre of Islam for centuries. During the time of the Prophet PBUH in the 622-646th century AD, Islamic religious institutions were the first structure of Islamic administration and worship, later increasing in the role as a place of education, worship, business, political and administrative, protection, community activities, welfare and charity, detention, treatment and medical including as military centres (Masridin & Ismail, 2022).

Islamic religious institutions then developed in every place that Islam patronized during the spread of Islam. It carries the Islamic mandate through its building as a sacred building for Muslims and is comprehensive in the principles of Islam. Indirectly, the construction of Islamic religious institutions since the time of the Prophet PBUH can carry Islam's religious decree, values, and principles through its form. In summary, the role of Islamic religious institutions as the centre of the development of Islamic da'wah began due to a string of advances in the spread and movement of Islam since the time of the Prophet PBUH. However, the modern Muslim community no longer adopt the actual values and concepts of the role of Islamic religious institutions, such as in the time of the Prophet PBUH, especially in the Malaysian context. It changes in tandem with the development of culture and civilization of society and, at the same time, is influenced by Western thinking, thus forming an architecture that is not in line with Islamic principles (Shah et al., 2014).

Scholars state that modernism causes many to adapt and incorporate architectural elements that produce a new type of architecture without regard to the local cultural needs. This resulted in the Islamic religious architecture in Malaysia being formed based on three ideological specificities, namely the 'Middle East inferiority complex', the symbol of Islamic theology, and the religious formalities, in addition to the suppression of the current understanding of Islamic religion which led the Islamic religious institution to become a threat to the local multiethnic communities that restrict the proper development of da'wah. The emphasis on the mosque as a centre of da'wah is declining, and only a few Islamic religious institutions in Malaysia can present their role as the centre of da'wah, similar to the time of the Prophet PBUH.

Concerning this, the study will focus on the religious institution built by the Tabligh da'wah movement in Malaysia as a reference for restoring the value and role of Islam, like the leadership days of the Khulafa' Ar-Rashidin and the teachings of the Prophet PBUH. The Tabligh da'wah movement is viewed as a neutral drive, one of the longest-lasting movements in Malaysia. It is influential and actively adopts religious institutions as the primary medium. They are not involved in any political arena, are not confrontational, and strictly focus on tarbiyah (focus on education and training of themselves, families, and community) or Islah (improving oneself's quality). Besides, they propagate the da'wah peacefully and adhere to the traditional reformative Islamic thought stream based on the Sunnah and the Quran. However, so far, there is no comprehensive literature done by local scholars who highlight the issue of madrasa and mosques as a centre and symbol of da'wah by taking the example of the Tabligh da'wah movement as the main subject in Malaysia. Furthermore, not many detailed studies discuss the being of mosques in Malaysia as a new phenomenon for the cultural da'wah approach towards negotiating Muslim identities in Malaysia. Past studies on religious institutions in Malaysia primarily focused on seven aspects, which are

documentation on a) history and development, b) aesthetics and ornamentations in design, c) the technology and technical aspect in construction, d) the role of the institution from the quranic and hadith perspective, e) maintenance and restoration of heritage religious institutions, f) crises in contemporary religious architecture and g) study of social aspects and gender roleplay in religious design.

Hence, to restore the value and role of Islamic religious institutions as the centre of da'wah and society as in the days of the leadership of the Prophet PBUH and Khulafa' Ar-Rashidin, this study will focus on Islamic religious institutions built as a centre of da'wah patronized by the Tabligh movement in Malaysia as a reference which is the Bengali mosque. It is important to elucidate how and why the ideology of da'wah is translated into the mosque's architecture as the centre of da'wah. Therefore, this study's main objective is to identify and analyze the features, elements, and role of the mosque architecture, which was used as the centre of da'wah by the Tabligh movement in Malaysia. This is essential in understanding by what means the features, elements and architectural role of this mosque can help in the process of da'wah and how the moralistic da'wah values are reflected in the design of their mosque as the centre of da'wah. The outcome will be a framework for designing a religious institution that can universalize Islam to develop a local Muslim community that permits Muslims and non-Muslims from different ethnic groups to gather and interact, thus leading to inclusivity as a shared space for all.

The Bengali Mosque was chosen as a case study because this religious institution built by this community has become a social establishment that can benefit society in two aspects. First, displaying communal-friendly characters in terms of design can serve as a centre to strengthen the brotherhood ties in the Muslim community. Secondly, it serves as a place of worship that can foster efforts towards fortifying spiritual values for the Muslim and non-Muslim ummah and universally for the sake of overall social development.

For the benefit of the study and to fulfil the objectives, the literature review section is divided into three parts. The first part will define the characteristics of moralistic da'wah values through architectural interpretation. The second part will elucidate the role of the Jemaat Tabligh movement in Malaysia, focusing on their approaches and methods of promulgating Islam, followed by their Islamic ideologies to develop the Muslim community in Malaysia. The third part will review and establish relevant indicators of how the Tabligh Islamic doctrines influenced the shaping of religious institutions like mosques in Malaysia to showcase the da'wah moralistic values. This also includes documenting the characteristics of mosques in Malaysia to establish appropriate design guidelines as a symbol of religious inclusivity or, in other words, for the manifestation of cultural pluralism and religious tolerance. These three sections are explained in turn in the following.

2.0   LITERATURE REVIEW

2.1 Da'wah and the need for moral values

Da'wah is an Arabic term da'a, yad'u, da'watun, da'wan and du'aan and is defined as issuing a summon, a call or an invitation to embrace Islam. From the language point of view in the Quran, the da'wah has three primary meanings: worshipping Allah SWT, proselytizing and preaching to religion. In other words, da'wah relates to human actions relating to reform (islah) and tajdid (renewal), which involves human moral values based on the Quran and

Hadith (Ibrahim & Riyadi, 2023). However, da'wah requires a systematic process to ensure its effectiveness in delivering a more explicit mandate. Da'wah is not only meant as an effort to invite someone to be better (amar ma'ruf nahi munkar), but at a particular time, the da'wah also leads to Islamizing the state. In this context, Da'wah may be conducted individually and in groups to invite people (Muslims and non-muslims) to the teachings of Allah SWT, comprising two aspects relating to aqidah (belief) and Syariah (Islamic law). However, the Prophet PBUH advocates preaching peacefully by showing the moral values of a Muslim, and it is done with wisdom (bi al hal) using two main methods: inviting and adapting to the local situation. Through this moral value, da'wah can be implemented through three intermediaries: speech, writing and social actions.

In da'wah, moral values are human actions guided by the Quran focused on life. Scholars outline Islamic morality values through 4 aspects, namely equality (wisdom), fairness (execution of something beneficial), Iffah (self-control), and Syajaah (transparent and trustworthy)(Badriah & Norazmila, 2018). Scholars also highlighted that the basic principles of spirituality and Islamic values are peace, compassion, social justice and respect. This basic principle is the backbone of Islam to make it easier for Muslims to understand the responsibilities and way of life recommended by Islam despite the cultural differences. This method of da'wah through moral values can create human acceptance, integration and respect, tolerance, responsibility to society, happiness, and a good atmosphere in the process of self-improvement.

In summary, the da'wah in principle-based Islam requires these moral values. This is important for this study as it relates to the moralistic value of da'wah and how it is reflected in architecture. Before discussing the relevance of da'wah and translation in architecture, the following sections will explain the concept and moral values in general and from an Islamic perspective.

2.2 Moral values in the process of conveying Islamic ideology in a da'wah manner
Scholars define value as a theoretical structure of an organization's belief system and is a crucial component of the belief system. It can consolidate differences in importance concerning human behaviour. Each religion is formed based on a sound value system to guide every human being (Roccas, 2005). Scholars state that values are ideals, depictions, schemata and meanings that lead to norms, standards, expectations and rules. According to scholars, values consist of aesthetics (a measure of exquisiteness), instrumental (important in the achievement of goals), ethics and morals (principles and methods of a behaviour). Therefore, value is the main component of the religious belief system, and it is based on an essential guide that a human should follow. However, this study focuses on moral and ethical values as they parallel human actions in the built environment.

The term 'Moral' is quoted from mos or mores, Latin, which means custom or manners. In this sense, morality is associated with a good or bad character, a right or wrong thing and upholding something true. This moral treatment is widespread and different from the viewpoint of monotheistic, polytheistic and pagan religions. According to Al-Qardawi (1998), morality is not the same as ethics because moral values discuss human nature internally and comprehensively, consisting of principles, philosophies, and ethical methods. Maududi (1996) also stated that morality is divided into two parts: moral from belief in God (religion) and

moral from without religion (moral philosophy). Morality in religion states that the whole source of morality is from religious sources (books) (Bloom, 2012).

In contrast, morality without religion is based on moral philosophy under the ethics of the established moral code. Morality and religion are also inseparable as they lead to implications for an organization (Doetzel, 2001). This is evidenced by a previous study by Bloom (2012), which saw the association between religion and morality more emphasized by society than by those without faith. Thus, the association between morality and religion is significant because it involves the activities and joys of a person's daily life (Bloom, 2012). Past scholars have focused on the concept of values and morals in Islam and the Quran and Sunnah as a guide. These primary sources form Islamic ideology (Masitah, 2020). Moral values based on the Quran and Sunnah are essential in delivering the Islamic mandate during the da'wah process.

2.3 Jemat Tabligh Islamic ideology and moralistic dawah values

Da'wah is considered a social movement and categorized as a religious movement. According to scholars, the da'wah movement can be divided into 4 phases, namely the arrival phase (initial phase 609-632 AD), the development phase (632-661 AD), the stability phase (661-750 AD) and the fall phase or revival phase (750-1517 AD-emergence of the early 20th-century da'wah movement to date) (An-Nabhani, 2002). During the early 20th century, the method of da'wah was greatly influenced by movements such as traditionalism, fundamentalism, reformism, and radical Islamism. According to scholars, many factors contribute to the emergence of these Islamic movements, such as the influence of social organizations, reactions to the failure of state-led modernization projects, and general socioeconomic problems (An-Nabhani, 2002). Although there is a variety of methods in the da'wah movement, their main objective is the same, which is to expand the Islamic understanding to Muslims and non-Muslims as expressed in the Qur'an and the Sunnah.

The development of Islamic da'wah in Malaysia grew more dynamic from the time of the Malacca Malay Sultanate until the arrival of the colonial (British) to Malaya and, finally, the post-independence period (Aljunied, 2019). According to Mutalib and Kua (1993), the da'wah of the Islamic movement can be divided into three stages. First, the da'wah movement exists because local people want to defend Islamic traditions and values based on the Quran and Sunnah. Second, the da'wah activity brought by outsiders is then assimilated with the local context, and the third type of da'wah movement is based on sufi influence that solely focuses on spiritual practices and is not on economics and politics. This call towards Islamic da'wah is usually to restore society towards a proper Islamic way of life in a world of clashes with secular groups brought by Western imperialists (Mutalib & Kua,1993).

For the benefit of this study, the research will focus on the third type of da'wah movement, known as the Tabligh da'wah group, which originated in India. It is a neutral da'wah movement that is not involved in any political arena, does not adopt confrontational preaching, and converges towards tarbiyah or Islah diri. Besides, they carry out the da'wah peacefully, as outlined in the Quran and Sunnah. They adhere to the traditional reformative Islamic thought stream based on the Sunnah and the Quran and still maintain the teachings and way of life of the Prophet PBUH. This da'wah movement is one of Malaysia's long-lasting and most influential movements that utilizes mosques and madrasas as the primary medium. The terminology of the Tablighi Jamaat

movement derives from two words in Arabic: Jama'at, which means a group of people, and Tabligh, which means reaching out, making known, or letting people be informed, which is one of the attributes of the Prophet PBUH (Noor, 2012).

The Tablighi Jamaat preaching movement began in Malaysia in 1952 due to the vast arrival of pilgrims from Tamil Nadu to Penang under the leadership of Maulana Yusuf. Initially, this movement only focused on Indians who converted to Islam, but in 1969, social and economic issues drove locals' interest in being involved with this movement. Nevertheless, the expansion of the Tabligh movement spread throughout Malaysia due to influential figures who actively propagated Islamic beliefs in society, such as Mira Hussin, a trader who brought the glory of the Tabligh da'wah movement to Malaysia. In line with this, Hafiz Yaaqob Al-Ansari has also successfully expanded this movement in Penang by making the Bengali Mosque the state da'wah centre in Penang (Noor, 2012).

The second phase began in 1970, when ijtima' was implemented, thus attracting many influential figures among the middle and upper-class Malays. This Tablighi Jamaat Movement also spread to Malaysia's east coast due to the pilgrims led by Haydar Ali. Nevertheless, the arrival of the third amir, Maulana Ina'mul Hasan, in Malaysia in 1971 further accelerated the Tablighi Jamaat da'wah movement (Sharep, 2018). This phase showed significant growth and erection of da'wah centres in each state throughout the country. The locals readily and quickly accepted the da'wah method and approach propagated by the Tablighi Jamaat movement due to its moderate ideology that emphasizes inclusive moralistic values in line with the Sunnah life and principles practised by the Prophet PBUH (Sharep, 2018). For the benefit of this paper, the following will elucidate these moralistic values: Ihsan, Islah and Ikram, which will later be referred to as determinants to analyze the selected case studies (refer to Table 1).

2.4 Moralistic da'wah Values Through Architectural Interpretation

As highlighted above, all the moral values of the da'wah process are closely related to the built environment and can be translated into architecture to convey a specific meaning to society through its architectural elements. In detail, morality in the built environment is associated with how humans work on nature with good values because the built form needs to interact with the users. According to scholars (Chan, 2015), humans explore the universe within the framework rendered by revelation and try to make their existence as convenient, comfortable, and meaningful as possible. Hence, humans are responsible for taking care of the well-entrusted nature. Therefore, scholars stated that human beings with moralistic values are responsible for shaping nature's universality. It ensures that every development built by humankind respects the existing context. In fact, according to Islamic scholars like Kamali (2003), humans should take fair care of the built environment because, in Islamic belief, humans are posited as caliphates. The built environment is a powerful element that connects human civilization; therefore, moral values in the built environment are essential to safeguard the universality of nature (Chan, 2015). Thus, according to scholars, "architectural work should embody meaning that reflects the positive impact of its community's ethos".

The need for this aspect of moral value in architecture has long been raised by past thinkers such as Pugin and Violet-le-duc since the 17th century. The emergence of the need for moral values in architecture occurred when past designers in the era of eclecticism emphasized architecture in the form of imitation of mere style and aesthetics (Barker, 1992). By the 18th century, this had

created opposition and forced the birth of fitness for purpose. "The real form of things were covered over. In this period, the revolt against the falsification of forms and the past was moral revolt" (Giedion, 2009). Morris, Ruskin, Wright and Le Corbusier further expanded the idea. For example, Wright highlights architecture's moral value by displaying humble architecture to illustrate man's close relationship with God. This indirectly shows that Wright demonstrates a Christian religious ideology of sound ethical values through its organic architecture (Heney, 2020). This is where the concept of moral values in architecture begins. A study by scholar states that when a person adopts morality in shaping the built environment, the moral qualities that integrate with one religious belief may validate and decide how humans should act (Heney, 2020). Hence, this forms a direct relationship between man and the created world. Thus, the need for moral values in architecture has been the mainstay of the formation of modern architecture from the early 19th century until now (Zakharin et al., 2023).

2.4.1 Mosque Architecture as a Medium of Moral Values Representation in da'wah

Architecture forms the social context's physicality and influences human nature and behaviour (Rapoport, 1990). This happens because the embodiment of architectural aesthetics can drive human feelings. The physical appearance of the architecture not only unites the user with the built form but also, when the user uses their physical senses, the role of architecture becomes significant. Due to this interactive atmosphere, two-way communication between users and architectural elements exists. This is because architectural elements play a role in determining human behaviour (Matravers, 2001). In other words, architecture can be used to communicate and be understood. This is due to his ability to transfer a message to society when meaning is invested in architecture. Architecture can also be a tool and translation of moral values as it can demonstrate the belief in 'supernatural' power, which gives an idea of the beliefs and theology of a religion. Architecture can also shape experiences, human behaviour (community values), and feelings. Indirectly, the meaning of architecture may produce unification in society or a group that can benefit specific individuals, especially in religion and worship.

This process occurs because the architecture impacts the perception of human feelings, creating an experience. Architecture embodies unique qualities made of a 'sign' system, where architecture can communicate as a medium for translation. Architecture as a 'sign' system acts similarly to a language that can be read like text and translatable (Whyte, 2006). This is because the elements that make up the architecture include space (access, circulation, space arrangement, function and use of space), and the appearance (location and placement, scale and size, as well as façade and structure) can be understood as a language or code capable of communicating to the user (Whyte, 2006). All the elements of the design and space in the religious building, such as ornamentation, symbols (domes, stars, crosses), typology, roles, structures, and characters, can give the meaning of moral value to da'wah and the religious ideology in the form of codes that explicitly and implicitly may convey a specific message or meaning. In this regard, architecture becomes a medium to portray religious ideology and moral values in two phases, namely to individuals and society (masses) (Ismail, 2018).

Previous researchers have stated that mosque symbols such as prayer hall, minaret, dome, minbar (qibla direction), mihrab, sahn, dikka, wudhu' space, and the use of geometric elements are seen as tools to convey Islamic ideology and message to the community (Hoteit, 2015). Scholars like Ismail et al. (2010) explain that the architectural elements of the mosque can

indirectly reflect the nature of the Tauhid and Ihsan in Islam because they are symbolically connected with human principles and events. In this regard, the mosque's architecture demonstrates direct and indirect interaction with the Muslim community and the surrounding context through its physical symbolism and architectural role, which may be utilized as a tool for da'wah. In other words, the architecture of mosques translates Islamic principles and moralistic values to preach to the masses about real Islamic life. The following section explains the study method and analysis technique of the mosque owned by the Tabligh movement to reflect their Islamic ideology in promulgating moralistic da'wah values through the design of the architectural elements before elucidating the interrelationship between moralistic dawah values ideology and architectural elements in the findings section.

3.0   METHODOLOGY

This study utilizes case studies as the research strategy under qualitative methods and approaches. Since the study focuses on two branches of study, namely the study of mosques and studies on texts, books, documents, and records by Tablighi Jemaat, the appropriate type of paradigm is chosen- structuralism and Interpretivism. Structuralism involves an in-depth study of the structural logic of a cultural product, while Interpretivism consists of the study of reality that an individual shapes through an implicit meaning. The study will focus on the mosque and madrasa building structure that was built and used by the Tablighi Jamaat missionary movement. Interpretations will be conducted to find out why and how this movement shaped the construction of their mosque. Since this study requires an understanding of the hidden meaning behind an object, semiotics is applied to unveil the meaning behind the construction of two built forms by Malaysia's Tablighi Jamaat movement.

On the other hand, Interpretivism processes data subjectively adjusted to the selection of hermeneutic approaches. This approach makes it easier for researchers to understand and process data in a social phenomenon that can answer why, how, and what happens when reading speech texts, documents, books and others. Hermeneutics allows researchers to understand the purpose of a person or an organization for their actions. In this study, the Tablighi Jamaat moralistic values of da'wah were studied regarding their principles and actions. This is conducted to identify Tablighi Jamaat Islamic values, which influence their ideological thinking, and evaluate the relevance of the Tablighi Jamaat movement towards shaping the mosques and madrasa architecture as the centre of da'wah. This multiple case study will include an analysis of two types of buildings by the Tablighi Jamaat da'wah movement since their arrival to Malaysia in the 1950s until now based on the context of the ideological holdings of the founders of the Pilgrims as well as their involvement in their da'wah activities in mosques in Malaysia. The centre of the Tablighi Jamaat da'wah movement consists of mosques, surau, madrasahs, houses and halls. However, in the interest of the study, only the prominent mosques that disseminate da'wah and their activities were chosen as case studies. This is because Mosques are the central heart of their da'wah. In addition, the selection is also made based on history to see the changes that occurred after the arrival of the Tabligh da'wah movement in the mosque until now. As for the data collection method, direct observation is used to observe the selected case studies.

In contrast, interviews with specified officials and professionals are used to obtain knowledge of the history and background of the mosque and the purpose of the elements and architecture of the mosque. The analysis was based on an explanation built by Yin (2011). This analysis can explain the phenomenon based on specific causes and effects. Therefore, the study of the Mosque by Tablighi Jamaat is divided into two phases:

The first phase of the analysis is done separately, based on the observational study of the heritage Bengali Mosque, followed by documentation analysis and interviews related to mosques. The research also includes studying da'wah documents from the Tablighi Jamaat movement and its activities in Malaysia. The second phase of analysis identifies the similarities and differences between each mosque to underline the characteristics and elements of mosques and madrasas patronized by Tablighi Jamaat. Later, studies on the ideology of the Tablighi Jamaat missionary movement were linked to identify the factors that shaped their Islamic da'wah ideology. Finally, both analyses were combined to determine how the Islamic da'wah ideology brought about by the movement affected the mosque used as the centre for da'wah to showcase moralistic values (refer to Figure 1)
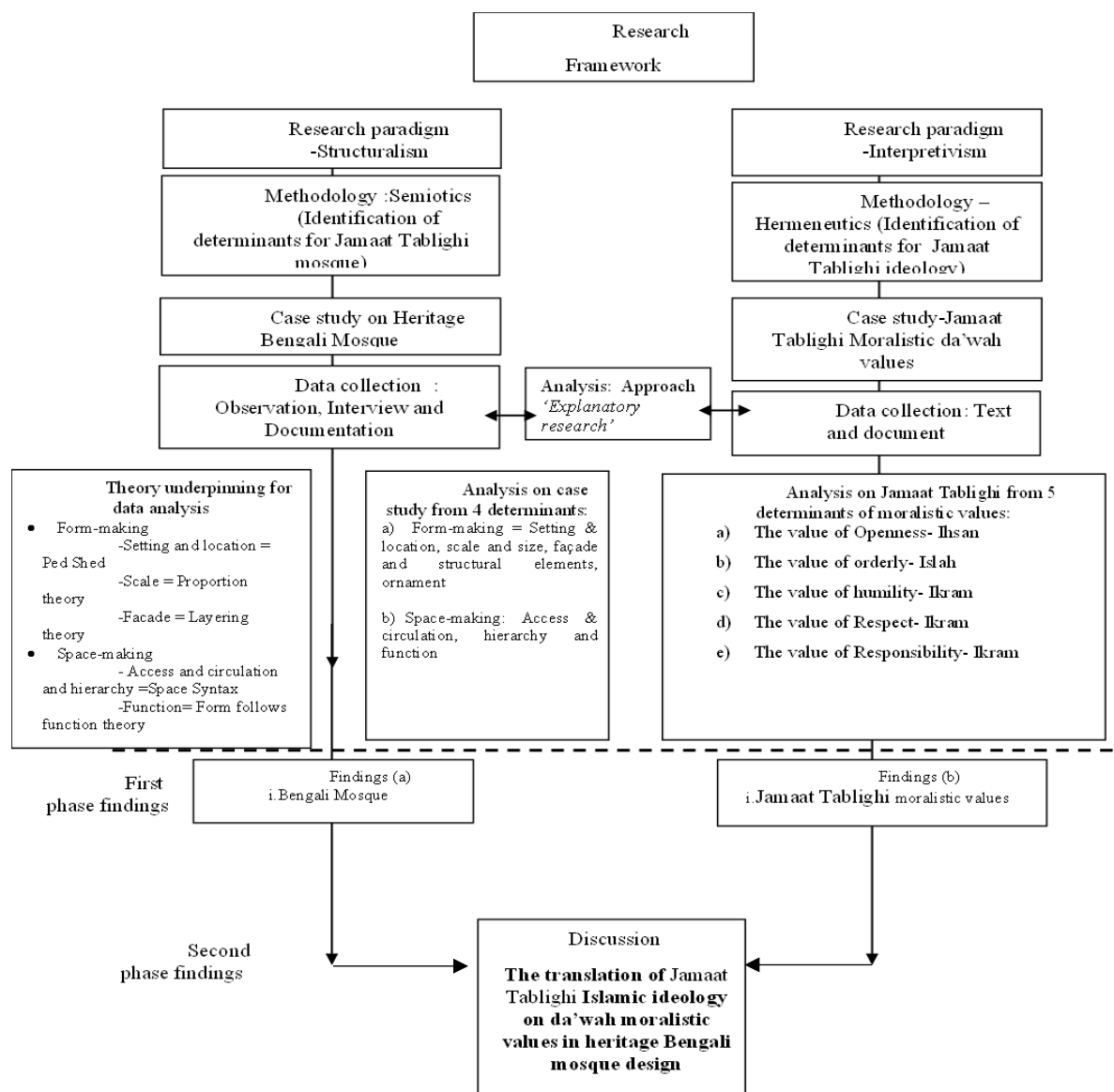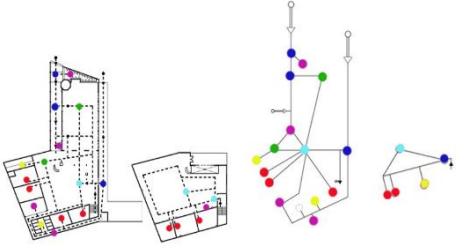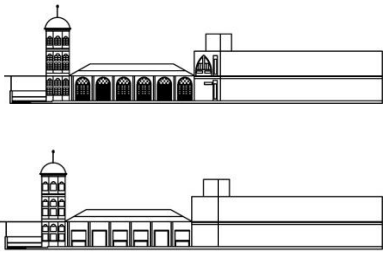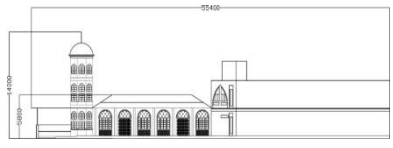

Fig. 1: Research framework
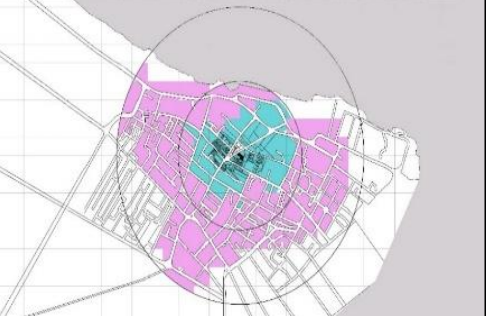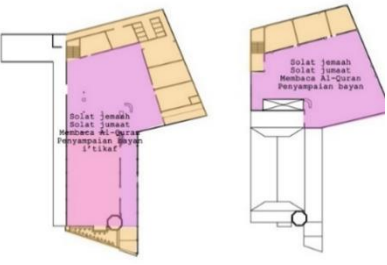
Fig. 2: Image of Bengali Mosque

4.0   RESULTS AND DISCUSSION

This section will elucidate findings from the heritage Bengali Mosque, which is one of the primary da'wah centres of the Tablighi Jamaat da'wah movement in Malaysia, whose selection is based on the criteria set to reflect the moral values of da'wah through architectural elements. Each of these buildings is explained individually in terms of its background, followed by an analysis of variables. The variables are divided into two phases: building form (location and placement, scale and size, façade and structure) and spatial organization (access and circulation, hierarchy of space arrangement and function). These architectural elements can be a translation for communicating with users and their environment. In this sense, the mosques' form-making and spatial arrangement can convey the da'wah message to the community (Refer to Table 1)

Table 2: Relationship between Tablighi Jamaat Islamic ideology with Bengali Mosque architecture

Jamaat Tablighi's moralistic da'wah values	Values influence on the heritage of Bengali Mosque architecture	Diagram of Bengali Mosque as a case study
Ihsan (performing good deeds and to others, doing something in the best way): Openness	**Location and Placement (Figure 3)** The mosque is located in the middle of the city's populated urban area. It is beside the main road and has no fencing. The strategic location makes it easier for the public to see the mosque from far away, thus increasing community involvement with the mosque. **Access (Figure 4 & 5)** The mosque has permeable access, but the main primary access faced the populated areas and the main road. Hence, the number of mosque accesses provides a welcoming nature for visitors to enter the mosque. The direct access is directed towards the main prayer hall, which can quickly be identified as free flow. Therefore, it can be seen that the entrance to the main prayer hall is directed and not limited (unrestricted).	 **Figure 3**: Site plan of the heritage Bengali mosque, surrounded by shophouses

	Facades & Structures (Figure 6) Due to its axial nature, the mosque has a straightforward façade arrangement and hierarchy. The façade of the Bengali mosque consists of a mixture of architectural styles based on local history, such as Art Deco, Moghul, and North Indian architecture. The mosque's transparent external access façade, with a rhythmic expression and a clear axial structure, makes it easier to identify. The façade's openness is essential not only to facilitate the public's view into the mosque to see the activities but also to facilitate the overflow of activities to be conducted externally and internally within the mosque compound. This provides interaction with the public, either Muslims or non-Muslims, to see the natural way of Muslim life.	 **Figures 4 & 5**: The site plan of the ground and first-floor mosque have various access that is directed to the main prayer hall (blue node) **Figure 6**: Facade of Bengali mosque with rhythmic expression
Islah: (To improve and to perform something better that benefits others) Order and functional	**Hierarchy and functions of space (Figure 7)** The mosque utility areas are segregated from the main prayer hall. The wudhu space acts as a secondary node and is connected to the men's and women's prayer spaces within a few steps in the distance. However, the mosque has properly separated pathways between spaces for women and men and particular pathways for the public and dawah (Jemaah) activities. This is evident for privacy purposes and to protect women's dignity (aurah). This mosque space arrangement follows the correct Islamic principles in providing an example of manners or adab to show good morals and practices. **Scale & Size (Figure 8)** The mosque is built modestly according to the human proportion that integrates with the context and is not monumental. The scale of the built form is well integrated with the overall building function, showing the practice of simplicity and humility in the Islamic religion.	 **Figure 7**: The Bengali Mosque prayer hall exclusive arrangement according to appropriate zoning **Figure 8**: The Bengali Mosque scale built form integrates with existing context

| Ikram : (Righteous manners) Responsible and responsive to context | **Spatial organization (Figure 9)**
The hierarchical space arrangement is according to worship and community facilities. The mosque spaces functioned well, following the user's requirements for ibadah. The evolvement of the mosque spaces is based on the needs of da'wah and the congregation.
The mosque's social interaction space is categorized as the primary node. Spaces are well arranged to cater to all levels of activities like worship, dawah, and social space. For the use of space, the mosques provide universally usable space. The percentage of multifunctional space is maximum.

Structure and construction (Figure 10)
The mosque shows an attempt to integrate with the local climate and culture in line with local building materials and technology. This mosque maximizes the placement of openings in the area that have maximum lighting in the mosque and interact with the local climate, showing how it reflects an architecture responsive to the context. | **Figure 9**: The Bengali Mosque spatial layout

Figure 10: The Bengali Mosque structural interior |

5.0   CONCLUSION

In sum, this study can explain the relationship between the da'wah movement and architecture, which is the ideological method of the Islamic movement by Tabligh whereby the message of da'wah is conveyed to the Muslim community through the design of mosques. This research demonstrates how the Tabligh patrons influence the mosque architecture as a sign. In this sense, it shows how architecture is an intermediary agent that communicates the builder's message in the form of architectural physical manifestations through systems of codes. This study has merit as it adds new knowledge to existing studies focused on the role of Bengali mosques not only significantly as a heritage religious building but also as a centre for the da'wah movement.

ACKNOWLEDGMENTS

REFERENCES

Al-Qardawi, Y. (1998). *Diversion And Art In Islam*. Egypt. Islamic Inc.

Aljunied, K. (2019). *Islam in Malaysia: An Entwined History*. Oxford University Press.

An-Nabhani, T. (2002). *The System Of Islam*. London: Al-Khilafah Publications.

Baharudin, N. A., & Ismail, A. S. (2014). Communal Mosques: Design Functionality Towards The Development Of Sustainability For The Community. *Procedia-Social and Behavioral Sciences*, 153, 106-120.

Badriah, N., & Norazmila, Y. (2018). Da'wah: Transformation Method In The New Millenium And Its Challenges In Forming An Islamic Community. *Asian People Journal (APJ),* 1(1), 125-137.

Barker, M. (1992). An Appraisal of Viollet-Le-Duc (1814-1879) and his Influence. *The Journal Of the Decorative Arts Society 1850-the Present*, (16), 3-13.

Bloom, P. (2012). Religion, Morality, Evolution. *Annual Review Of Psychology*, pp. 63, 179–199.

Chan, J. (2015). Moral Agency In Architecture? The Dialectics Of Spatializing Morality And Moralizing Space. *In Architecture, Materiality And Society: Connecting Sociology Of Architecture With Science And Technology Studies* (pp. 198–214). London: Palgrave Macmillan UK.

Doetzel, N. (2001). *Relationships Between Morals, Religion And Spirituality*. In a paper presented at the 'Linking Research to Practice' Research seminar at the University of Calgary.

Giedion, S. (2009). *Space, Time And Architecture: The Growth Of A New Tradition*. Harvard University Press.

Heney, D. (2020). *On Moral Architecture Explorations in Ethics*. Oxford University Press.

Hoteit, A. (2015). Contemporary Architectural Trends And Their Impact On The Symbolic And Spiritual Function Of The Mosque. *International Journal of Current Research*, 7(3), 13547–13558.

Ibrahim, M., & Riyadi, A. (2023). Concepts and Principles of Da'wah in The Frame of Islamic Community Development. Prosperity: *Journal of Society and Empowerment*, 3(1), 30-42.

Ismail, A. S. (2018). Representation of National Identity in Malaysian State Mosque Built Form as a Socio-cultural Product. *International Journal of Built Environment and Sustainability*, 5(1).

Ismail, A. S., & Rasdi, M. T. M. (2010). Mosque architecture and political agenda in twentieth-century Malaysia. *The Journal of Architecture*, 15(2), 137-152.

Ismail, A. I., & Budiningsih, I. (2021). Strengthening Ihsan Behavior (Always Do the Good Deeds). *Global Journal of Human-Social Science: G Linguistics & Education*, 21(5).

Kamali, M. H. (2018). Tajdid, Islah And Civilizational Renewal In Islam (Vol. 27). *International Institute of Islamic Thought* (IIIT).

Masridin, M. H., & Ismail, A. S. (2022). Critical Regionalism Approach for Djami Mosque Design Towards the Aesthetics of Sustainability. *Journal of Islamic Architecture*, 7(2), 220-232

Masitah, W. (2020). Morality In Islam. In Proceeding International Seminar of Islamic Studies (Vol. 1, No. 1, pp. 914–922).

Matravers, D. (2001). *Art And Emotion*. Oxford University Press.

Maududi, A. (1996). *Ethical Viewpoint Of Islam*. Lahore: Islamic Publication.

Mutalib, H., & Kua, E. H. (1993). *Islam In Malaysia: From Revivalism To Islamic State*. NUS Press.

Noor, F. A. (2012). *Islam On The Move: The Tablighi Jama'at In Southeast Asia*. Amsterdam University Press.

Roccas, S. (2005). Religion And Value Systems. *Journal of Social Issues*, 61(4), 747–759.

Rapoport, A. (1990). *The Meaning Of The Built Environment: A Nonverbal Communication Approach*. University of Arizona Press.

Shah, M. A., Arbi, E., & Inangda, N. (2014). Transformation Of Mosque Architecture In Malaysia: Critical Analysis Of Architectural History Approaches. In Proceeding of the International Conference on Arabic Studies and Islamic Civilization (4-5).

Sharp, K. (2018). Perkembangan Jamaah Tabligh di Malaysia, 1970-1990-an. *The Asian Journal of Humanities*, 25(1).

Whyte, W. (2006). How Do Buildings Mean? Some Issues Of Interpretation In The History Of Architecture. *History and Theory*, 45(2), 153-177

Yin, R. K. (2011). *Applications Of Case Study Research*. Sage.

Zakharin, M., Bates, T. C., Curry, O. S., & Lewis, G. (2023). *Modular Morals: The Genetic Architecture Of Morality As Cooperation,* Oxford University Press.