

Digital Jabatan Agama Islam Selangor (JAIS): Transformation towards More Efficient Services for the Citizens with Greater Productivity and Performance

Abdul Rahman Bin Ahmad Dahlan¹, Amirah Binti Amin²,
Nurul Farhana Binti Suleiman³, Ibrahim Mahamat Ali Moustapha⁴

^{1,2,3,4}Kulliyyah of Information and Communication Technology, Kulliyyah of Islamic Revealed Knowledge,
International Islamic University Malaysia, Gombak, Kuala Lumpur, Malaysia

Abstract: This paper introduces a framework for an Islamic Organization to transform one of its key element which is the mosque. We find out that in order to cope with the key trend today, the organization need to optimize the usage of technology in their organization. This involved different aspects, not only focusing on the tools, software and hardware. Islam teach it followers to ease others work, in this case is the customer of JAIS. By having this platform, it will ease both parties. This paper will give the analysis and observation of current trends in order to transform the mosque using technology for the mosque supervised by Jabatan Agama Islam Selangor (JAIS).

Keywords: JAIS, Mosque, IT Strategic Plan, transformation, BMC.

I. INTRODUCTION

Transformation is a process of changing the old form of something into a new form with help of a technology, people and processes. To transform is to create something that never existed before and never expected to be exist. It also involve the changing process in mind set based on the experience and knowledge.[11] [13] The same case happen to the Islamic Department of the state of Selangor or known as Jabatan Agama Islam Selangor (JAIS). This study will propose JAIS with the collaboration of three elements; technology, people and process to transform the existing JAIS to be the future JAIS which will operate digitally. The transformation is important for JAIS as it will help the organization to serve their customer well and give a better experience on dealing with JAIS.

Jabatan Agama Islam is an organization under the government to monitor and execute the Islamic teaching in every state in Malaysia. For Selangor, it is monitored by Jabatan Agama Islam Selagor (JAIS) which its territory is only within the state of Selangor. It consists of ten departments; Department of Management and Services, Department of Islamic Family Law, Department of Islamic Study, Department of Da'wah (preaching), Department of Research and Development (R&D), Department of Impeachment, Department of Enforcement, Department of Masjid/Musolla Management, Preaching and Training Institute of Selangor and Department of Office of Islamic Institution of Selangor.

The main purpose of this organization is to develop a great ummah (people) by providing the good and effective services for Islamic Institutional, giving the education for the Muslims in Selangor, to plan, execute and observe the preaching program for everyone, to plan, execute the Muslim's family development, to enforce the current Islamic law and to enhance the greatness of masjid towards the unity and development of ummah. [1]

II. PROBLEM STATEMENT

Nowadays the use of technology brings costumers and organizations closer to each other. As for JAIS, they need to enhance the use of IT resources so they can benefit the ummah and people of Selangor by applying the Digital JAIS concept and the idea of Smart Masjid. As it is mentioned in JAIS's websites, there are about ten departments available. This report will focus on the mosque management. The mosque have their own websites: e-masjid.jais.gov.my.

In this case, JAIS should take MAMPU (Modernisation and Management Planning Unit) ICT strategic plan for Malaysian Public Sector into consideration to develop the Digital JAIS and applying MAMPU ICT strategic plan for Malaysian Public Sector could be the solution to bring great opportunity for JAIS to become the Digital JAIS and have Smart Masjid. It is time for JAIS to consider MAMPU Strategic Plan to enhance the delivery of service to the citizen. The transformation is important for JAIS especially for the masjid because with this transformation, it can attract the community from other religion not only Islam to come and visit masjid virtually. If they want to come physically, the transformation will help them to navigate the location of nearest masjid.

III. METHODOLOGY

In order to achieve the objectives of the study digital JAIS and Smart Masjid, the methodology used is literature review and surveys/interview which are an action where the researcher get the data from published papers, books, journal and mega trend related to digital organizational transformation. Based on the literature reviews and surveys, an initial Business Model Canvas (BMC) will be formed and an interview will be conducted in order to get more information on the current business and future of JAIS.

IV. LITERATURE REVIEW

A. The mega trends:

A megatrend is a large, social, economic, political, environmental or technological change that is slow to form. Once in place, megatrends influence a wide range of activities, processes and perceptions, both in government and in society, possibly for decades. [15]

1) The Big Data:

Big data can be defined as a collection of data in a digital source from the company itself and other company that represents an updated and continuous discovery and analysis. It is a transformation of the traditional collection of data which involve the database. From the statement, it is clear that big data is a form of traditional data that ongoing process of transformation where it can be placed outside the company; no physical database needed where big data are mostly stored in the cloud computing. [2]

2) Cloud computing:

Cloud computing can be defined as a one-stop-center of on-demand resources over the internet with a pay-per-use basis. There are three benefits of cloud computing; elastic resources where it is easily and quickly scale up or down to meet demand, metered service so that the user will pay for anything that they use and self-service where all the IT resources can be access by the user without any assistance. [3]

3) Internet of Things (IOT):

The internet of things (IOT) can be defined as a connection of devices other than smartphones and computers such as cars, kitchen appliances, heart monitors and so on which is basically operate using electric without connected to the internet. This will change because it will connect through the IOT. [4]

4) Mobility:

Mobility can be defined as meeting the need of the society to move freely, gain access, communicate, trade and establish relationships without sacrificing other essential human or ecological requirements today or in the future. [5]

5) Information Technology Infrastructure Library (ITIL):

ITIL is a framework which is designed to standardize the selection, planning, delivery and support of IT services to a business. This is to improve the efficiency and to achieve predictable service levels. It enable IT to be a part of business service, rather than just a back end support. ITIL guidelines and best practices will align IT actions and expenses to cope with business needs and change them as the business grows or shifts direction. [6]

B. Traditional Masjid vs digital JAIS:

The Arabic term “masjid” came from the root (the Arabic letters), which means to prostrate oneself. In its most rudimentary sense, a masjid or mosque refers to a place of worship. When the Muslims first established themselves in Mecca, they had no special place of worship. Prophet Muhammad s.a.w often performed his salat (prayers) secretly in the narrow alleys of Mecca, together with his first male Companions. In its earliest sense, a religious sanctuary, such as a masjid, is not considered a fundamental necessity. As exemplified by the hadith, “Wherever the hour of prayer overtakes, you shall perform the salat and that is in the masjid.” (Narrated by Muslim), the Muslims in Mecca considered the earth as a masjid in which the act of humbling oneself before God was expressed through prostration in ritual prayer. Perhaps the only masjid specially recognised in the early period was the Meccan sanctuary (al-masjid a-haram) where the Ka’bah is located.

After much persecution, the Prophet and his followers decided to migrate permanently to Medina in 622 CE. It was thus natural that when in Medina, among the first institutions that the Prophet s.a.w founded was the communal space where congregational worship can take place. Thus, was founded the first mosque in Islam. The Prophet’s mosque was established when the camel on which the Prophet s.a.w rode stopped by a place as they entered the Medinan town. The place was covered with graves, ruins and palm trees and the Prophet ordered for the site to be cleared and bricks laid to form a courtyard that marked the space for a mosque. There were also little houses connected to the mosque, which served as homes for the Prophet and his wives. In a way, the mosque was also a courtyard of the Prophet’s house and aside from being a prayer space, it also served as a meeting place for the believers. In this mosque, the Prophet delivered his sermons, which not only consisted of appeals for obedience to God, but also on general social injunctions and regulations for the new community of believers.

The mosque served as a platform for the Prophet to lead the social and political life of the Muslims. This mosque is now known as Masjid al-Nabawi (Prophet’s Mosque) and from this, subsequent mosques were established and its function modelled after. [7] As the time change, the traditional masjid transform into a modern masjid like what existing today. This modern masjid need to transform again to be a smart masjid which can be operated digitally with the help of technology. A Smart Masjid can be defined as a fully optimized masjid with the help of ICT technology. There is no set definition that can define a Smart Masjid but if the masjid is fully equipped with the modern ICT technologies where people can interact in an effective way which may improves understanding towards the religion, and can be stated that the mosque is a digital mosque and a Smart Masjid.

The objective of a digital government is to increase the contribution of digital economy to Malaysia’s GNI, enhance the productivity of Malaysian economic sectors and improve the standard of living for Malaysian. [13] A digital JAIS is a transformation of masjid that applies smart technologies to resolve masjid’s problems. Some mosque used an automatic light to minimize the wastage of electricity in the mosque. Before the worshipers even start leaving the building, the system will switch off the air-conditioner in anticipation of their departure, resulting in lower energy consumption. [12] This ability to forecast the future occupancy is what makes the mosques “smart”. [8] There are few example of smart mosques around the world such as Sheikh Mohammed bin Rashid Mosque in Jumeirah where they use the QR codes to serve their customer. [9] [10] [18]

C. MAMPU ICT Strategic Plan 2016-2020:

The Malaysia government have set the guideline for all government agencies by introducing the ICT Strategic Plan by Malaysian Administrative Modernisation and Management Planning Unit (MAMPU). This strategic plan will be updated and revised again after 5 years duration. It is an outlines of the strategic direction of ICT implementations in Malaysian Public Sector for the next 5 years. This strategic plan will support the achievement of Vision 2020, aligns the use of technology with the business direction of the Public sector, aligns the ICT implementation with ICT agenda of the Public Sector, ensures return of investment through exploitation of technology and a structured and well planned ICT

implementation and focuses on productivity and innovation. This implementation of strategic plan will lead to a better services served by the government agencies towards the citizens by optimizing the resources especially the ICT resources. [13]

V. INITIAL CONCEPTUAL BUSINESS MODEL

The Digital JAIS will help the organization to modernise one of the most important place for all Muslims which is the masjid to be Smart Masjid by applying the method of the following proposed BMC. BMC is developed by Alexander Osterwalder. It is a visual representation of current or new business models, generally used by strategic managers. The Canvas provides a holistic view of the business as a whole and is especially useful in running a comparative analysis on the impact of an increase in investment may have on any of the contributing factors. It gives people a common language through which they can evaluate traditional processes and bring innovation into their business models. Below are the BMC which represent the current business of JAIS. [19]

Table 1: Initial Business Model Canvas for JAIS

Key Partners 1. Community 2. Other government agencies 3. Real estate agencies 4. Syariah Court	Key Activities 1. Monitoring the activity of Muslims in Selangor 2. Providing consultation regarding the Islamic issues (marriage, divorce, hajj, umrah) 3. Providing estate rental services 4. Investigating report regarding the Islamic ethical issue 5. Manage the masjid under its territory 6. Proving the tools and training for preaching	Value Propositions 1. Strategy Transformation 2. Enhancing outreach 3. Information sharing 4. E-participation and co-creation	Customer Relationship 1. Big Data 2. Cloud computing 3. Internet of Things (IOT) 4. Mobility	Customer Segments 1. Community 2. Real Estate Agency 3. Other government agency 6. Syariah Court 7. Da'wah Institution and Training Selangor 8. The muallaf
	Key Resources 1. Funding by the government 2. Other business – estate rental		Channels 1. Portal 2. Live consultation 3. Social media 4. Mobile Application	
Cost Structure 1. Staff salary 2. Equipment cost 3. Implementation cost		Revenue Streams 1. Advertising 2. Estate tender		

VI. INTERVIEW AND SURVEY

Interview is one of the most flexible and widely used methods for gaining qualitative information about people's experiences, views and feelings is the interview. Researcher conducts an interview with JAIS and also with some of the masjid's user (people who recently going to masjid). Interviews were conducted with the aim of probing what users and JAIS workers perceived to be the objectives towards the transforming the masjid. In the interviews users and JAIS's masjid department were asked to comment on how they understood on the transformation of masjid and also how they would like to transformed towards the Islamic digital masjid.

Interviews are time-consuming, and so careful attention needs to be given to selecting informants who will have the knowledge or experiences necessary to answer the research question. The same set of questions was used for each interview (Appendix 1). The result of the interview will be interpreted into the conceptual BMC for JAIS in a later section.

VII. ANALYSIS AND KEY FINDINGS

A. The key findings:

J AIS still implements the traditional system management of masjid and less use of technology. To ensure JAIS do the best for masjids in Selangor by implementing the Digital JAIS .For the transformation to be succeeds, it needs to do collaborations between organizations, costumers, and all states in Malaysia. The main purpose of the organization JAIS is to develop a great ummah (people) by providing good and effective services for Islamic Institutions and Muslims in Selangor, to enforce the current Islamic law and to enhance the greatness of masjid towards the unity and development of Ummah.

B. Opportunities for JAIS:

Digital JAIS will be more efficient with greater productivity. Moreover, JAIS should take the opportunity by optimizing the number of resources they have such as people, processes and technology itself towards the ambient computing, taking advantage of the power of network, pervasive sensors/controllers in nearly everything, and digital transformation to change how people do business and achieve sustainability. [13] People and technology are two main elements that will derived the transformation by using the existing current technology. People will help to discover the users need. But by having people only will not help the transformation to happen. People will need to be more competency and expertise of ICT Personnel and Efficiency in management of ICT Personnel. The processes refer to the business goals of the organization which must be aligned with the people and the technology itself. The technology will help to make the transformation processes to be even faster, effective and efficient. [20]

Table 2: The opportunity for JAIS

People	Process	Technology
<ul style="list-style-type: none"> - Enhance the service delivery for the people by using centric database - Building an efficient ICT management 	<ul style="list-style-type: none"> - Efficient and effectives ICT plan - Good relationship with the key partners - Performance measurement and evaluation - Effective collaborative system for mosques. - Change management 	<ul style="list-style-type: none"> - One stop access to the mosque services - Using technology to optimizes the engagement between the organization and the customer - Sharing resources and data and leveraging big data analytics

VIII. ENHANCED CONCEPTUAL FRAMEWORK

Based on the literature review, study on current business of JAIS and an interview session with the JAIS representatives, the researchers has proposed an enhanced conceptual solution that may help JAIS to transform its mosque into a digital mosque. Below are the proposed Business Model Canvas (BMC) for JAIS.

Table 3: Proposed enhanced Business Model Canvas for JAIS

Key Partners 1. Jabatan Agama Islam Negeri (JAIN) 2. Government 3. Jabatan Kebajikan Masyarakat (JKM) 4. SME Corp Malaysia 5. Internet Service Provider (ISP) 6. Community 7. Organisation of Islamic Cooperation (OIC)	Key Activities 1. Providing the online channels for Islamic teaching/tools 2. Live streaming Islamic talks 3. Advertising and awareness 4. Mosque tagging 5. Mosque management 6. Digital suggestion box 7. Community networking	Value Propositions 1. Strategy 2. Transformation 3. Enhancing outreach 4. Information sharing 5. E-participation and co-creation	Customer Relationship 1. Digital workspace 2. Multi-national citizen engagement 3. Digital government platform 4. Internet of Things (IOT) - Network of Mosque (NOM)	Customer Segments 1. Local and global Muslim community 2. Real Estate Agency 3. Other government agency 4. Syariah Court 5. Public 6. The muallaf, the poor and needy people
	Key Resources 1. Funding by the government 2. Donations 3. Sponsorships		Channels 1. Social media 2. Mobile 3. NOM 4. Future Collaborative System	

<p>Cost Structure</p> <ol style="list-style-type: none"> 1. Staff salary 2. Equipment cost 3. Implementation cost 	<p>Revenue Streams</p> <ol style="list-style-type: none"> 1. Advertising 2. E-commerce 3. Estate tender 4. Talks and training/camp
---	---

1. Value proposition:

In order to ensure that the transformation succeed, JAIS need to have the value proposition. The lists of the value propositions are:

a) Integrated Digital Services:

JAIS can be a one-stop-center for the government services. All information and services can be served digitally by only browsing through one single website. Previously, people need to go to the place physically or they can browse through a specific website of the organization. But now, by having a fully transformed JAIS that contains of the integrated digital services platform, people can only browse JAIS website to get the information of other government agencies.

b) Transformation:

Develop core mosque leadership that will create transformational change through mosques and guide the community in an ever challenging world.

c) Enhancing outreach:

Make mosques touch points that change lives by enhancing outreach, establishing a support base, increasing participation in programmes and alleviating the social challenges of the community.

d) Information sharing:

The new transformed mosque will a core source of Islamic information for the nation. The Muslims are able to come to the mosque physically or just browse through their websites to get more information on Islamic related issues. Not only that, other information that not related to Islam will also being provided by the mosque to show that the Islam in not only concern on the Islamic issues, but it covers all issues throughout the world.

e) E-participation and co-creation:

People are able to participate to give a better mosque of the future for the Muslims. The mosque should be able to be a center for transformation and co-creation where people are able to express their creativity and ideas to develop a better mosque.

2. Customer segments:

In order to ensure that the transformation succeed, JAIS need to ensure that their customer segments is increasing. The lists of the customer segments are:

a) Local and global Muslim community:

JAIS is the organization that directly in contact or deal with the community. JAIS provide the services for the Muslims around Selangor such as consultation regarding the Islamic issues, marriage, divorce, Islamic law and so on.

b) Real Estate Agency:

The real estate agency are one of the customer of JAIS. JAIS will rent their estate to the estate agency for educational purposes or anything related to delivering or providing the services for the Muslims community.

c) Other government agency:

Other government agency such as the Ministry of Education and Ministry of Youth and Sports can collaborate with JAIS and the masjid under its territory to form or organize a camp or training for the Muslims. This will help the students to know more about the religion and make masjid as a center for the Islamic education.

d) Syariah Court:

The Syariah Court is one of the core customer of JAIS. Any issues regarding divorce, nusyuz or anything related to the act of the Muslims will be referred or judge by the court. JAIS will only give the consultation but the final decision will be from the judges.

e) Public:

JAIS can be a place for open discussion with people from other religion. People can ask about Islam, share their thoughts and concern on Islam and help each other to be a better human being not discriminating them by religion. People from other religion can come to the mosque if they need something. People in the mosque will help them. That kind of relation will create an openness towards Islam and change the perspectives of the bad thig about Islam.

f) The Muallaf, poor and needy people:

The muallaf is one of the core customer for JAIS. In order to revert to Islam, the person will need to go to JAIS to say the syahadah and learn more about the do's and don't's in Islam. In order to transform into the future JAIS, the muallaf can help by contributing on sharing their knowledge about their past religion and compared to what they have after revert to Islam.

3. Channels:

In order to ensure that the transformation succeed, JAIS need to choose the best channels to deliver its content. The lists of the channels available are:

a) Social media:

Social media is one of the trendy channels that can be used to deliver the services. For example, Facebook and Instagram. In Facebook, JAIS can promote the masjid in Selangor by postings the information and news about what happening in the mosque. People will be more alert because statistics show that 70% of Facebook users are Malaysian. [14]

b) Mobile:

Mobile also can be used as a platform for delivering through mobile application. An application can be develop for masjid around JAIS. It can be in both platform; Android and iOS. By having this application, it can help the community and JAIS customer to get know about the masjid and its activity.

c) Network of Mosque:

Network of Mosque (NOM) we can help the people to save time without having to go to a government or industry building. Mosque committee will provide many kind of government services. [18]

d) Future Organization Collaborative System:

Collaborative system is an online website that consist all information about mosques activities and services. so people can get and update any information directly through their.

4. Customer relationships:

In order to ensure that the transformation succeed, JAIS need to ensure that their customer will remain. JAIS need to have a good customer relationship with its customer. The lists of the customer relationship are:

a) Digital workspace:

JAIS can build or prepare a platform such as portal or a section in a portal for their customer to communicate or sharing anything related to Islam that they might know. This can be view by everyone who have access to that workspace.

b) Multi-national citizen engagement:

By having an online platform that are accessible by everyone, anyone from throughout the world can use the same platform to gain knowledge. Everyone from outside Selangor are able to visit or use the masjid facilities online at anywhere they want. This relationships is the type of relationship that used to provide the efficiency of different aspect of activities, including marriage, umroh, hajj, learning, waqaf, zakat and other related activities for the Muslim community.

For example, there is an application created by International Islamic University Malaysia called i-Masjid. The user will be able to get the notification of live activities immediately from the masjid, able to search nearby masjid with navigation, able to follow the favourite masjid and the ustaz, able to know the prayer time and the qiblah direction and the user will also be able to keep updated with the ustaz or the masjid. [21]

c) Digital government platform:

By having a digital government platform as what been suggested in MAMPU strategic plan, it will enhance the experience of the user especially the community. [13] By having a transform JAIS especially the masjid, it will create a new user experience. If the user do not have time to go to the masjid for Islamic lecture, they can only browse the website and watch or download it from the website.

d) Internet of Things (IOT):

JAIS and the masjid itself can be connected and transform through IOT. For example, the lamps. The lamps can be set to be automatically switch on or off and can be control online or it will be automatically set. It will have a sensor that will detect the existence of human being and automatically switch off if the person leave the masjid.

5. Key activities:

a) Providing the online channels for Islamic teaching/tools:

The main activities of JAIS will be providing the Islamic teaching or tools for the Muslims around Selangor. Previously, it is done through the old channel; banner, news, talk in the masjid or musollah and so on. But with the help of technology to help JAIS and masjid transform, it can be done online. The Islamic teaching tools can be uploaded on the website and it is accessible by anyone. Everyone can listen to the Islamic talks, get the khutbah text as their references and so on so forth.

b) Live streaming Islamic talks:

The mosque portal can provide a live-streaming talks from different mosque around Selangor. People will be able to join or listen to the talk even they are not attending it physically but in the virtual world, they can have the same feeling as attending the talk. People will be able to choose which talk they want to attend, or if they can download it and watch whenever they want.

c) Advertising and awareness:

The mosque also should have a digital board that will display the advertisement (products, talks, information and so on) that may build the awareness in people. They can also display the prayer time so that people who pass by the board will be alert of the time and did not miss their solat.

d) Mosque tagging:

This can be done with the support of the application like foursquare, swamp, check in function in Facebook and Instagram or even the location stated in Whatsapp. By using this application, some people who view the post will be able to know the location of the mosque. For example, if someone attend a religious talk in a mosque, he posted it in Facebook and tag the location of the mosque, people who view the post will know where is the location of the talk and if they want to attend it, they will know the exact location based on the location tagged.

e) Mosque management:

The mosque management team can communicate online wherever and whenever they want. If there is any improvement on their management especially websites, they will be able to update it immediately and discuss immediately without waiting for a meeting to be held.

f) Digital suggestion box:

The customer able to drop their suggestion in the section provided in the mosque website which previously they need to talk to the management team of the masjid or drop the suggestion form in the physical box provided in the masjid. By having a digital or transformed masjid, people can only give their comment or suggestion wherever they want, not to require them to come to the masjid just to give their feedback or comment.

g) Community Networking:

The community surrounds the masjid operated by JAIS can contribute to the transformation of the masjid. The community can contribute by sharing the information about the masjid and the events held in the masjid with their relatives, friends and so on so that people are able to know what currently happen in one of the masjid around them.

6. Key resources:**a) Funding by the government:**

Providing the budget and facilitate the transformation of the traditional physical masjid to be a digital smart masjid derived by the technology.

b) Donations:

The mosque management can collaborate with the community to organize an event to collect some fund for the masjid.

c) Sponsorships:

JAIS also can collaborate or build some networking with the non-government agencies to get some sponsorship for some event or project organize by JAIS and the mosque.

7. Key partners:

In order to ensure that the transformation succeed, it need the key partners and the collaborators to work together. The lists of the key partners are:

a) Jabatan Agama Islam Negeri (JAIN):

Jabatan Agama Islam Negeri (JAIN) of other states in Malaysia and JAKIM can contribute to the success of this transformation by upgrading the systems for e-masjid in Selangor and providing consultation services for the organization. The updated system will help to enhance the quality of services provided by JAIN and the masjid itself. Moreover, JAIS and Islamic department of Malaysia (JAKIM) collaboration in Islamic related activities, sharing of information and collaborative process will help for better digital JAIS.

b) Government:

Government can contribute to the success of this transformation by providing the facilities and funding for the mosque that participate in becoming a smart digital mosque. For Ministry of Education, they can organize a program for Muslims student in the mosque that are focusing on the Islamic teaching itself while for the Ministry of Youth and Sports, this department can encourage the youth to come to the mosque by organizing a collaborative program with the mosque management that related to sports that may enhance their leadership skills and so on so forth.

c) Jabatan Kebajikan Masyarakat (JKM):

JKM is a key partner in this program according to its important activities within the community. Government agencies such as JKM, to support the home and eating place for the needy. [17]

d) SME Corp Malaysia:

SME Corp can provide an advisory services for JAIS if they need some advice especially on the financial problem. SME also can help JAIS to get a loan for the transformation needs of JAIS especially for the mosque transformation. [16]

e) Internet Service Provider (ISP):

Internet service provider like Telekom Malaysia, Celcom, Digi, Maxis and others can contribute to the success of this transformation by providing a high-speed internet connection in the mosque with a reasonable charges.

f) Community:

The community can contribute to the success of this transformation by attending the program organized by the Masjid management around their residential area. They can also giving feedback through the mosque online services.

8. Cost structure:**a) Staff salary:**

JAIS need to pay monthly salary for the staff.

b) Equipment cost:

JAIS need to maintain all the equipment it have in order to serve their customer in a better way.

c) Implementation cost:

In order to have a digital mosque, the main problem will be the implementation cost. JAIS need to find a way to get the revenue to cover the cost that they need to pay in order to transform the mosque and JAIS itself.

9. Revenue streams:**a) Advertising:**

Providing a list of Muslim business in local mosques and online on the mosque portal.

b) E-commerce:

Providing the products and services offered by listed Muslim businesses that related to Islam.

c) Estate tender:

Providing the estate rental services for the community and real estate agency to support Muslim businesses that are related to Islam.

d) Talks, training and camp:

Providing a talk, training or camp that involves religiosity element for any organization or institution that need some help on increasing the productivity of their worker and to motivate them more in the workplace.

IX. SUMMARY AND CONCLUSION

In conclusion, it's our obligations as a Muslim to be updated and use the new methods, technology and information system to facilitate the societies of all Muslim and make Islamic education easy to found. Since Muslims sees masjid as a place where all Muslim society should relate to. This paper has introduced a framework for an Islamic Organization JAIS to transform one of its key element which is the masjid to be a Smart Masjid. We find out that to be updated with the key trend today, the organization need to optimize the usage of technology in their organization. This involved different aspects, not only focusing on the tools, software and hardware. With the rapid growth of technology in JAIS, the organization will be competence enough in the workforce, enough communication with JAIS's costumers and Masjids around Selangor. The trend now is JAIS should focusing on enhancing Digital JAIS staff and Digital JAIS activities and businesses together with technology so that will drive their organization further.

X. FUTURE WORKS

The future work will be the implementation of digital JAIS transformation of JAIS together with the training need to the Masjid management team so that JAIS will able to manage and facilitate all Muslims society and bring usability to the Smart Masjid. JAIS also need to be more alert and align with the objectives of MAMPU strategic plan in order to be more competence and greater in terms of performance and quality of services for the citizens.

REFERENCES

- [1] Jabatan Agama Islam Selangor, April 2017.
- [2] Lisa Arthur, "What is Big Data?", 2013.
- [3] IBM, "What is cloud computing?", <https://www.ibm.com/cloud-computing/learn-more/what-is-cloud-computing/>
- [4] Jacob Morgan, "A simple explanation of the "Internet of Things", May 2014.

- [5] Christine Rosen, "The New Meaning of Mobility," *The New Atlantis*, Number 31, Spring 2011, pp. 40-46.
- [6] Stephen J. Bigelow, "Guide to building a better IT team structure", 2017.
- [7] Spahic Omer, "The form and function of the prophet's mosque during the time of the prophet", International Islamic University Malaysia, Sept 2016.
- [8] Deloitte and Touche, "The Digital Islamic Services Landscape", 2015.
- [9] Christopher D. Cantwell and Hussein Rashid, "Religion, Media, and the Digital Turn - A Report for the Religion and the Public Sphere Program Social Science Research Council", December 2015
- [10] Construction Week Online, "Dubai launches smart mosques initiative", Feb 2014.
- [11] Marcia Daszko and Sheila Sheinberg, "Intro SURVIVAL IS OPTIONAL: Only Leaders with New Knowledge Can Lead the Transformation", 2005
- [12] Rahwan and Chau, "Masdar Institute developing smart mosque system to reduce energy consumption", June 2016.
- [13] Malaysian Administrative Modernisation and Management Planning Unit (MAMPU), "The Malaysian Public Sector IT Strategic Plan 2016-2020", Feb 2016.
- [14] Sinar Harian, "Statistik FB: Malaysia Tangga ke-18", 2013.
- [15] The Council of State Government, "Megatrend definition and categories", 2017.
- [16] SME Corp Malaysia, May 2017.
- [17] Jabatan Kebajikan Masyarakat, May 2017.
- [18] Ahmad Dahlan, Abdul Rahman and Mat Hu, Mohamad Amir and Mohd Ali, Muhammad Hazim and Mohd Bashir, Amirah Hafizah and Norhani, Ain Najla (2016) *The Mosquers: A network of mosques as education centre*. International Journal of Engineering Research and Management, 3 (5). pp. 206-211. ISSN 2349-2058
- [19] Martin, "What is a business model canvas?", March 2017.
- [20] Halo Business Intelligence, "People Process Technology: The Golden Triangle Explained", August 2014.
- [21] Alias Abdullah, Mansor Ibrahim, Murni Mahmud, Puteri Shireen Jahn Kassim and Syed Huzaifah bin Syed Omer, "i-Masjid", October 2016.