



**6th UNDERGRADUATE  
SEMINAR ON BUILT  
ENVIRONMENT  
AND TECHNOLOGY  
(USBET) 2023**

**SUSTAINABLE BUILT  
ENVIRONMENT**

**25 - 27 SEPTEMBER 2023**

**E-PROCEEDING**



**USBET 2023**



# e-Proceeding

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**Published by,**

Department Of Built Environment Studies And Technology  
Faculty Of Architecture, Planning & Surveying  
Universiti Teknologi MARA Perak Branch, Seri Iskandar Campus  
*usbet.fspuperak@gmail.com*

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eISSN 2821-3076



02 October 2023 | Perak, Malaysia  
Universiti Teknologi MARA, Perak Branch, Seri Iskandar Campus

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# THE EFFECTIVENESS USAGE OF ABLUTION POOL IN MOSQUE DURING THE TRANSITION PHASE TO ENDEMIC IN KEPALA BATAS, PENANG

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## ABSTRACT

*Mosque is one of the places and great buildings where Muslims can gather and perform prayers together. Before performing a prayer, a Muslim have to take ablution. However, due to pandemic Covid 19 outbreak, the mosque was closed during Movement Control Order (MCO). Ablution pools were also closed to prevent the formation of a new cluster among the society's users, which would reduce the number of congregants. Even though the mosque is beginning to reopen during CMCO, the ablution pool remains closed. In fact, congregants were encouraged to do ablution at home before attending the mosque. However, ablution pools nowadays are reopened for users since Malaysia has entered a transition to an endemic phase. Therefore, the issue was the relevancy usage of ablution pool among congregants as whether there were congregations that still take precautionary measures and do not use ablution pool. Therefore, this study was conducted to analyse the preferences usage of the ablution pool and to analyse the effectiveness usage of the ablution pool in the mosque during the transition of endemic phases. Thus, several mosques in Kepala Batas, Penang were chosen to carry out this study and this research was applying both quantitative and qualitative methods. The finding of this research is that the use of ablution pools is no longer relevant today as congregants preferred to use a water tap as to take an ablution as it is more hygienic.*

**Keywords:** *endemic, ablution pool, effectiveness*

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## **INTRODUCTION**

The mosque is the Muslim's place of worship for religious affairs, including religious lectures, as well as a location where Muslims can assemble and pray to the Almighty Allah. As a result, each mosque is required to have a separate ablution room for each gender. Thus, having an ablution place in every praying facility is likewise required. The ablution pool is a practical solution for maintaining ritual purity, especially when mosques were relatively simple structures. Ablution facilities were also improving throughout time, in contrast to the Prophet Muhammad SAW's time, when ablution was performed in a pool, or kolah. The ablution pool should be clean, safe, and comfortable for the congregation to use. However, during the pandemic, the ablution pool was fully closed to avoid spreading diseases. As a result, during the transition to the endemic phase, the ablution pool reopened, but there is still a majority of people who are more conscious and cautious about utilising ablution facilities, particularly ablution pools.

Therefore, the objective of the study is to analyze the preferences usage of the ablution pool in the mosque as well as the effectiveness usage of the ablution pool in the mosque during the transition of endemic phases. This research used both quantitative and qualitative methods, and it was carried out at several mosques located in the district of Kepala Batas, Penang.

## **LITERATURE REVIEW**

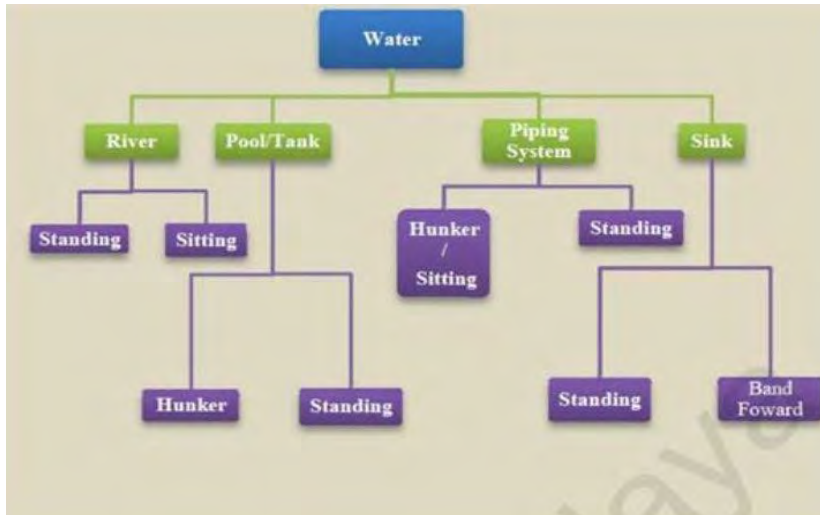
Novel Coronavirus or Covid-19 was initially identified on December 31, 2019, in Wuhan, China and rapidly spread to other nations (Well et al., 2020). Thus, on March 11, 2020, the World Health Organization (WHO) declared the Covid-19 outbreak as a pandemic based on evaluations and the rising number of cases globally (118,000), with 144 nations impacted at the time (Menhat et al., 2021). Malaysia is one of the countries that have been affected by covid 19. Therefore, the movement control order (MCO) was declared by the Malaysian prime minister on March 16, 2020, in response to an upsurge in the number of Covid-19-positive patients (Elengoe, 2020). According to Salim et.al. (2021), the restriction of any mass meetings, even at mosques, was one of the primary directives imposed under MCO. As the Covid-19 outbreak struck the nation in early 2020, mosques were closed. Thus, ablution pools were also closed to prevent the formation of a new cluster among the society's users, which would diminish the number of congregants. Even though the mosque is beginning to

reopen during CMCO, the ablution pool remains closed. Thus, congregants were encouraged to do ablution at home before attending the mosque.

After nearly two years of fighting the pandemic COVID 19, the government is making this transition as part of an exit plan to rebuild normalcy. Endemic is the occurrence of a disease or disease-carrying agent that always exists in a certain place. This disease is expected to always be present and at a stable and low rate. As a result, the Malaysian Ministry of Health (MOH) and the Malaysian National Security Council (*Majlis Keselamatan Negara*, or MKN) have jointly issued the whole set of standard operating procedures (SOPs) such as the ablution pool beginning to reopened and it is permissible to perform prayers and religious activities in mosques without requiring physical distance.

Ablution or also known as wudu', is obligated for Muslim before performing prayers, circling the Ka'ba, or reciting the Holy Quran. This is an element of Islamic practice. It is compulsory unless in some situations where there is no fresh water supply. Ablution is a purification ritual that plays an important part in the teachings of Islam. It is a prerequisite for a person to be able to get closer to Allah SWT via the process of consecration. According to Dogan (2013), the term wudu in Arabic language is related to the words 'wadaa,' which mean light, and 'wadu,' which imply water used for ablution. Therefore, the term wudu' (ablution) refers to spiritually brightening oneself through the ritual act of washing certain parts of the body.

In days gone by, the majority of mosques were built with ablution areas since it used to be a religious need to cleanse oneself before worshipping. There are many different layout options for ablution stations, all of which make use of a wide variety of design principles that have emerged in recent years. The standard design of the ablution pool is often established in tandem with the production of sanitaryware items. In addition, it also encompasses the fundamentals of human behaviour and the mannerisms of humans.



**Figure 1:** The concept of ablation station (Johari,2012)

Figure 1 illustrates the fundamental idea behind the ablation station, which is used on a regular basis for the ablation ritual, as well as the framework for describing the human motions involved in the ablation process. "The variances of human behaviour when conducting ablation were dependent on the sociology, geography, and ethnography of the region." (N. H. Johari, R. Anwar, & O. H. Hassan, 2012). During this process, people have a propensity to wastewater readily, while others make efficient use of water by managing the flow of water out of the system.

## METHODOLOGY

Both quantitative and qualitative methods were used for this study. The data will be obtained through a physical survey by going to the ablation pool area, supplemented by an interview, while the quantitative method will be quantified using the questionnaires. Both methods will take place in two selected mosques around Kepala Batas, Penang which are Masjid Abdullah Fahim and Masjid At-Taqwa.

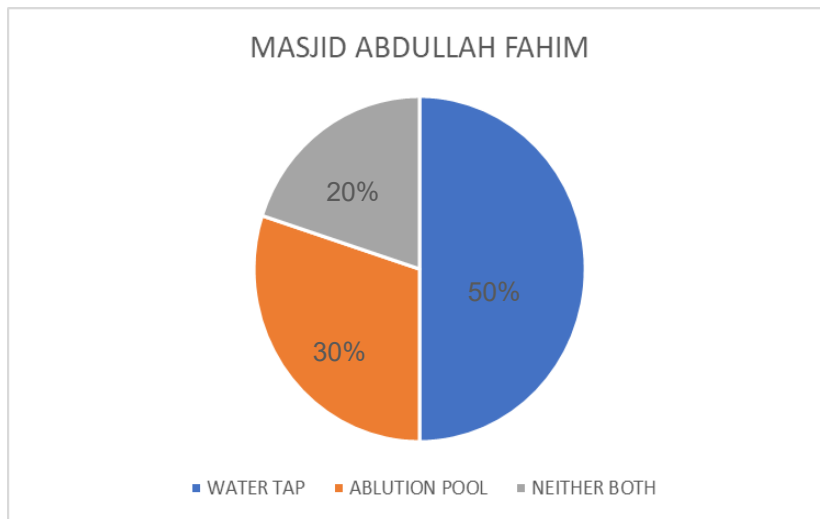
The data collection will consist of direct observation of existing mosques' ablation pools. This will be supplemented by information acquired via an interview with a committee member of the mosque that will be chosen. Next, gathering of data will be carried out in the form of online feedback surveys. Several social media sites, including WhatsApp and Telegram, will be used to deliver a Google Form online link of a questionnaire. On the questionnaire, there were some brief



instructions, as well as sections that detailed the rights of the participants and the personal details of the researcher. It was requested of the respondents that they complete the form online and then submit it immediately after the conclusion of the inquiry. Section A of the questionnaire focuses on the respondents' demographic information, while Section B examines the factors that influence ablution pool use and the respondents' level of comfort with it. This study's dependent variables will be represented graphically in the form of pie charts and bar charts based on the responses from the participants.

## RESULTS AND DISCUSSION

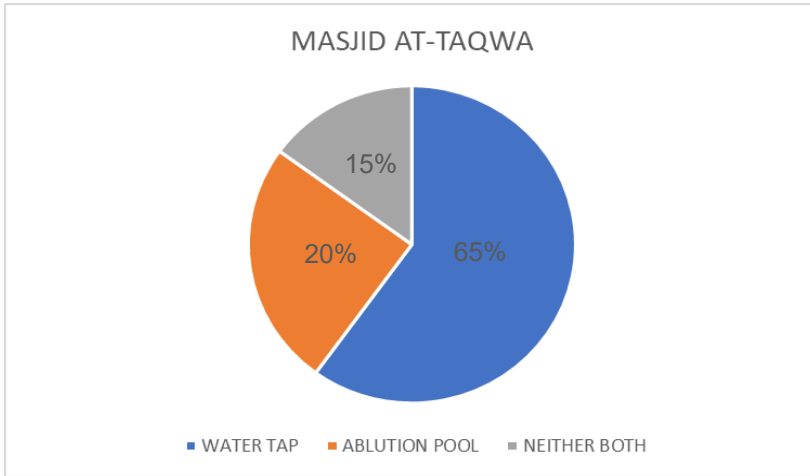
The observation was performed at both mosques to determine the preferences usage of the ablution pool among the users that came to the mosque, including the area and the design itself.



**Figure 2: Preferences Usage of Ablution Station at Masjid Abdullah Fahim**

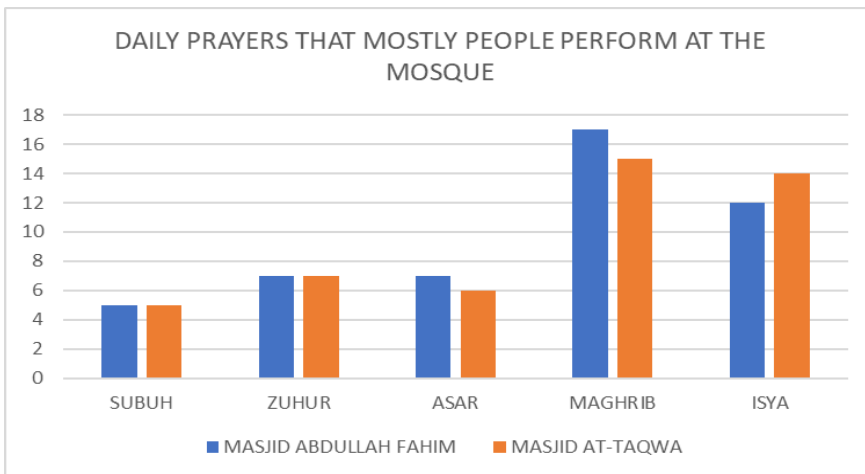
Figure 2 shows that 6 out of the 20 users of Masjid Abdullah Fahim preferred to use the ablution pool, while 10 of the users preferred to use the water tap, and the remaining 4 of the users did not complete their ablution at the mosque, indicating that these 4 persons previously performed their ablution at home before visiting the mosque. Following the completion of interviews with the users, all 4 users provided the same response, which was that they are continuing to adhere to the SOP procedure that was developed during the MCO even though nowadays we are in the transition of endemic phase. This is because during the

MCO, users of the mosque were encouraged to perform the ablution outside of the mosque rather than within. Due to that, these 4 users choose to take precautions by taking ablution from their home before attending the mosque.



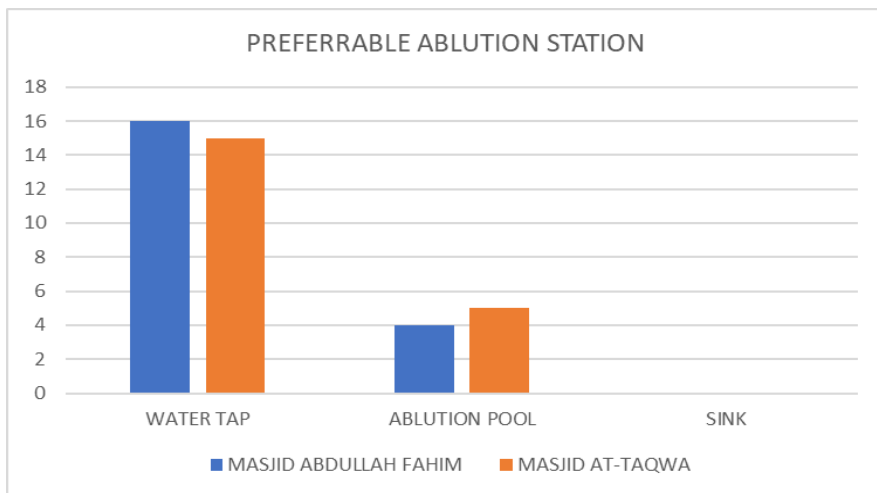
**Figure 3: Preferences Usage of Ablution Station at Masjid At-Taqwa**

The results for the preferences usage were quite equal as can be seen in figure 3, majority users from Masjid At-Taqwa prefer to use water tap rather than other ablution station. From the 20 respondents, there were 3 users that used to take ablution at home before attending the mosque.



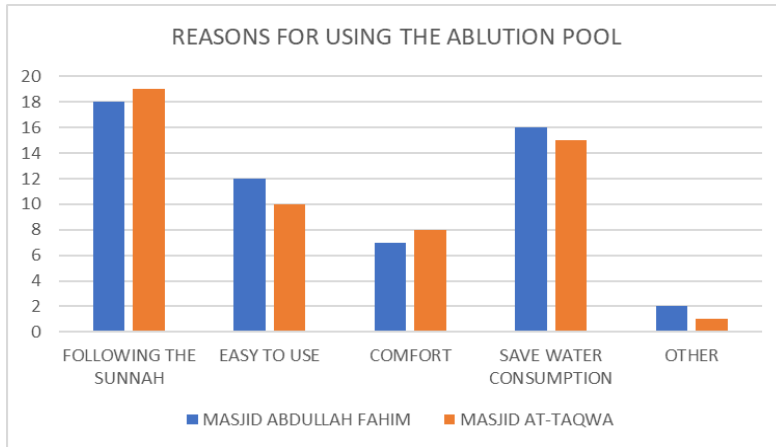
**Figure 4: Daily Prayer That Mostly People Perform at The Mosque**

Figure 4 shows that Maghrib is the most prayer performed at the mosque with 17 out of 20 respondents for Masjid Abdullah Fahim and 15 respondents for Masjid At-Taqwa. This figure also shows that Subuh are the least that were being performed at the mosque which is a total of 5 respondents for both mosques. Besides, the data for Zuhur and Asar were quite balanced with a total of 7 and 6 respectively. Isya recorded for the second highest data as people usually who come during the Maghrib will wait for the isya prayer time and continue performing the prayer.



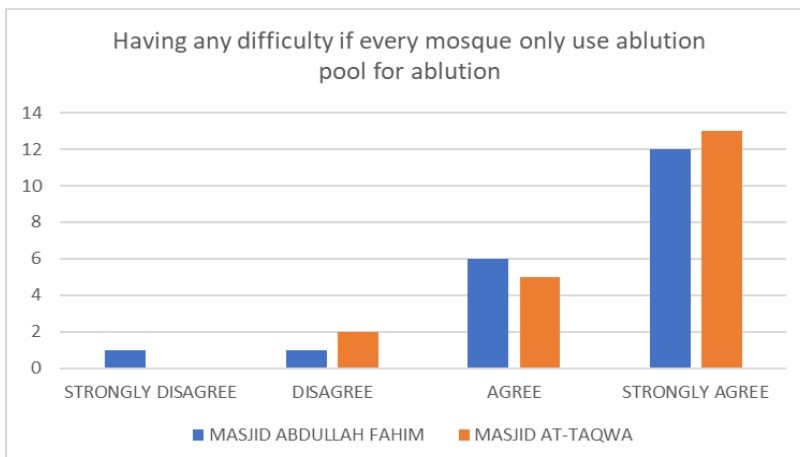
**Figure 5: Preferable Ablution Station**

As can be seen in Figure 5, the results for this section were quite equal with the result of the interview, as the question was quite the same and also asked about the preferable ablutment station. The facility that was most preferable for performing the ablutment was the water tap, which can be seen in both of the mosques. Besides, there were just a quarter of the respondents choose to do the ablutment through the ablutment pool, while none prefers to perform ablutment by using the sink.



**Figure 6: Reasons For Using The Ablution Pool**

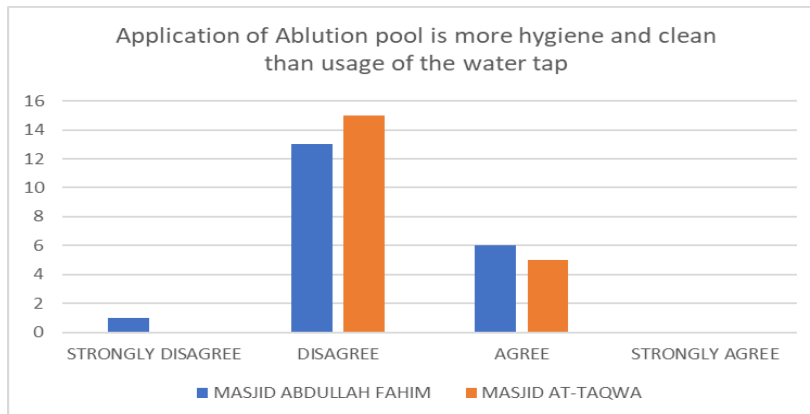
Figure 6 shows the reasons why people are using the ablution pool to perform the ablution based on their own experience and opinions. The highest data shows that respondents in both mosques choose to follow the sunnah by performing ablution using ablution pool. Save water consumption recorded the second highest of the data by 16 respondents for Masjid Abdullah Fahim and 15 respondents for Masjid At-Taqwa. The respondents also chose the option of easy to use with 12 and 10 for both mosques, while 'Comfort' responded with a total of 8 and 7. Besides, 3 out of the 40 respondents responded and stated in the 'Other' option, given that they don't usually use the ablution and never had any experience of using it.



**Figure 7: Difficulty**



Meanwhile, Figure 7 shows that most of the respondents strongly agree that they will have a bit of difficulty if every mosque only uses the ablution pool for ablution. However, there are still 3 respondents that disagree and 1 respondent who strongly disagree with the statement and have no difficulty with each mosque using the pool to perform an ablution. This is probably because they only use the ablution pool and not the other ablution facilities. Due to that, they have no difficulty with it.



**Figure 8: Cleanliness**

As can be seen in the figure 8, most users were not satisfied with the level of cleanliness of the ablution pool. Furthermore, these users were still taking precautions based on the last pandemic as they were more aware that the practice of ablution by dipping in the tub or a pool can spread the disease. However, there were still a minority that agreed with the questionnaire questions. This probably may be because the users preferred and usually use the ablution pool.

## CONCLUSION

As a conclusion, the purpose of this study is to evaluate the efficacy of the ablution pool at the mosque in Kepala Batas, Penang, during the transition of endemic phase. The results of a substantial number of respondents throughout the questionnaire are essential in order to provide a sufficient quantity of data that can be analysed.

The effectiveness usage aspect that has been focused in this research was determined by factors influenced and the comfortable usage of the ablution pool in the mosque. Based on the analysis of the data collected, it shows that

most users who have experience in using ablution pool have similarities that they want to practice the sunnah of the Prophet Muhammad SAW. On the other hand, the majority of users who choose not to use the ablution pool responded that the level of cleanliness and maintenance of the pool in some mosques is not very satisfactory, resulting in less rate of ablution pool usage nowadays. Based on the analytical data, today's users are very concerned about their time in the day for work and so on. It also affects the effective rate of ablution pool use in the mosque. Respondents also responded that almost all of them prefer to use a water tap rather than an ablution pool.

Therefore, it can be concluded that the use of ablution pools is no longer relevant today. However, this study can still be continued by collecting more data on the needs of today's users.

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Tarikh : 20 Januari 2023

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Timbalan Ketua Pustakawan

*nar*

*Setuju.*

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