

Do Roles Of Mosque Matter? An Exploratory Study Of Roles Of Mosque And Donation In Nigeria

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Abstract: Evidence suggests that religious giving is growing slower than secular giving in industrially developed countries. American policies on trans-border donation, after the September 11 incidence, have placed unprecedented financial pressure on Mosques and Islamic organisations in developing countries. Calls have also been made to balance research in religious giving as studies in this area deal only on one of the major world religions. Accordingly, this study was designed to examine the relationship between roles of Mosques and donation in Nigeria. Questionnaire was developed to collect data regarding features, roles of Mosques and donation. Descriptive analysis was used to examine the link between the variables. The result provides evidence that the relationship between running of Islamic School, catering for the needs of converts and management of Zakah collection and disbursement by a mosque and propensity to donate to mosque is statistically significant. It further suggests that Nigerian Muslim donors will be attracted to mosques that have facilities for conveniences. Although the study is exploratory, the findings should provide the needed guide for future research and policy makers.

Keywords: Secular giving, Financial Pressure, Donation, Mosque, Zakah

I. INTRODUCTION

Numerous studies have examined religious giving from diverse perspectives. The studies cover academic fields such as sociology, economics, marketing, political science and psychology. In addition, it has drawn global appeal from countries, such as , the United States, Canada, Australia and Western Europe (Reed and Selbee, 2001; Berger,2006; Reitsma, Scheepers, and Grotenhuis,2006).

Beginning in the 1990s, there has been steady increase in research on individual religious giving (Finke, Bahr, and Scheitle, 2006). Significant number of studies has been carried out on donation to churches and other religiously affiliated institutions. For instance, Chaves and Miller (1999) explore the link between religious service attendance and religious giving while Hoge (1994) finds connection between pledging to give and actual religious giving. Religious beliefs have also been found to be a predictor of voluntary donation to religious institution (Iannaccone, 1997; Chaves,2004). Impacts of demographic factors of age, income, education, marital status,

on religious giving have also been explored (Donahue, 1994; Hoge, 1994; Reitsma, et al.2006; Andreoni, 2001; Finke et.al, 2006).

Despite its diversity in terms of discipline and countries, research on religious giving has been criticized to have tended towards a particular religion. Indeed vast majority of work on voluntary donation deals with only Christianity (Lincoln, Morrissey, and Munday, 2008). Though numerous finding from prior studies exist, it is not clear if they can be to apply predict religious giving pattern of Muslims in less developed context due to socio –economic and cultural differences.

Furthermore, the passage of Patriot Act by the USA Congress and the ratification of the United Nations Convention on financing terrorism which significantly weaken financing sources of Islamic organisations in developing countries have greatly created an urgent need to understand monetary donation to mosque and other Islamic institutions. Lack of this important knowledge is expected to affect the effectiveness and efficiency of fund raising by management of Islamic institutions. The current study attempted to bridge the

gap in knowledge by exploring mosque and donation to mosque. Understanding giving in non-Western religious tradition will enrich existing literature in this area.

II. LITERATURE REVIEW

A. FEATURES OF MOSQUE

The best example of what a mosque should have is the example of what the Prophet laid down. It is true that advancement in building technology should positively influence the aesthetics status of modern mosques. The Prophet mosque in Medina has a hall for prayers and other activities. The residence of the Prophet was attached to the mosque. Attached to the mosque is the arbour called *Suffah*. The *Suffah* served as residential seminary for the homeless companions of the Prophet and centre of learning for other companions. Provisions for urinal and lavatory were not documented. The reaction of the companion to filth to the desert Arab who urinated in the mosque was enough evidence importance they attached to the cleanliness of the mosque. (Doi Abdul Rahman I, 1992; Jawondo, 2015).

The position of an imam requires him to be highly knowledgeable. Indeed, Umar, the second Caliph, appointed Imams and Muadhins (caller of prayers) in every city and town and fixed their stipends which were paid from the Public treasury. The payment of salary will prevent distractions to ensure regular update of knowledge and creation of time to attend to the needs of Muslims. Although sound knowledge of Quran and Hadith (sayings of the Prophet) was a condition in the past, modern Imams require contemporary knowledge of science and philosophy in addition to the tradition theological knowledge.

B. ROLE OF MOSQUE

A number of roles of mosque have been identified in the literature. The primary function is a place for remembrance of Allah. The prophet was reported to have said that the congregational prayer has twenty five times more merits than prayer offered individually. In another report, Abu Hurairah (May Allah be Pleased with him) reported that the Prophet (PBOH) said: "He who purifies himself in his house and then walks to one of the houses of Allah (Mosque) for performing an obligatory Salat, one step of his will wipe out his sins and another step will elevate his rank in Paradise. These two reports confirm the superiority of congregation prayers which are done in the mosque. It was also narrated that those who give up visiting the mosque are guilty of violating the practice of the Prophet.

Mosque is equally a centre of learning and teaching of morals. According to historians, the mosque of the Prophet was used for regular training in Islamic sciences of the Quran and Hadith. It was reported that the prophet said whoever entered a mosque to learn good or to teach was like a warrior in the way of Allah. This is an evidence that mosque is a place of acquiring knowledge.

Deputations from outside Medina were received in the Prophet's mosque. It was reported that members of the

delegation sent by Christians of Najran were made to stay in the Prophet's mosque. It was also reported that early judges like Shurayh and Marwan presided over court held by the side of the pulpit of the mosque (Niazi, 1991). Important decisions were discussed and decided upon in the mosque in Medina. During the reign of the second Caliph, he ordered that prayer call be made. When people gathered in the mosque, he offered prayers and thereafter presented the issue to the Muslims ((Niazi, 1991). Mosque was also used as clinic for treatment of ailments. A nurse named Rufaydah was appointed to take care of patients in the tent built within the mosque of the Prophet (Niazi, 1991). When there was no public treasury, Mosque of the Prophet served as treasury. Mosque was also used for spiritual retreat especially in the last ten days of the holy month of Ramadan.

C. ADMINISTRATION OF ISLAMIC AFFAIRS IN NIGERIA

The constitution of Nigeria does not allow any state religion. However, government recognizes the Nigerian Supreme Council for Islamic Affairs (NSCIA) as the link between Nigerian Muslims and the government. NSCIA focuses on the promotion of Islamic solidarity, promotion of continued application of Shari'ah, observation of Islamic morality, serves as a channel of contact with the government authorities on Islamic affairs, ensures uniform observance of Islamic rites including Festivals throughout the Federation, establishes and encourages the establishment of institutions of learning that promote Islamic civilization, encourages da'awah in its various forms, builds, manages and supports mosques in Nigeria, and caters for socio welfare of Muslims.

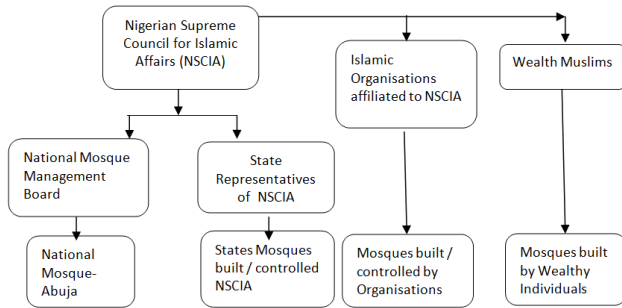
To achieve its objectives, NSCIA sets up a general purpose committee and important standing committees on Fatawa/dawah, Media, Moon sighting, Hajj and Mosque management. In addition, the council has state representatives across the country. Furthermore, NSCIA extends its membership to a significant number of notable Islamic organisations and personalities to ensure unity of purpose. The council relies heavily on donation from members in carrying out its activities.

D. MODELS OF MOSQUE IN NIGERIA

Three models of mosque management can be discerned. Figure 1 represents the national model, figure 2 displays the northern region model while figure 3 depicts south-western region model.

a. NATIONAL MODEL

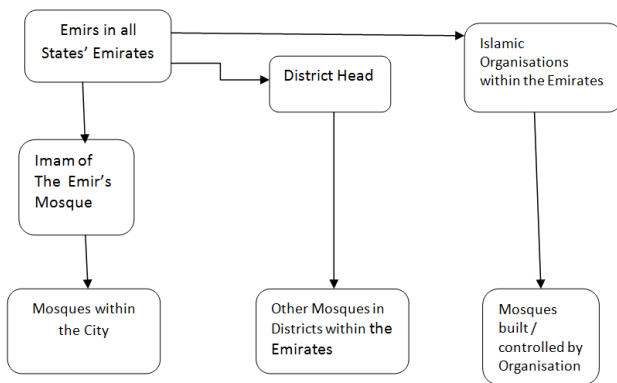
Nigerian Supreme Council for Islamic Affairs (NSCIA) controls the national mosque in Abuja through the National Mosque Management Board. (NSCIA) exercises indirect control on central mosques and other mosques built and managed by Islamic organisations that are affiliated to it. In this model, it is possible for NSCIA to control all mosques except those attached to individual residential buildings.



Source: NSCIA Web Site

Figure 1: National Model of Mosque in Nigeria

b. NORTHERN REGIONAL MODEL OF MOSQUES



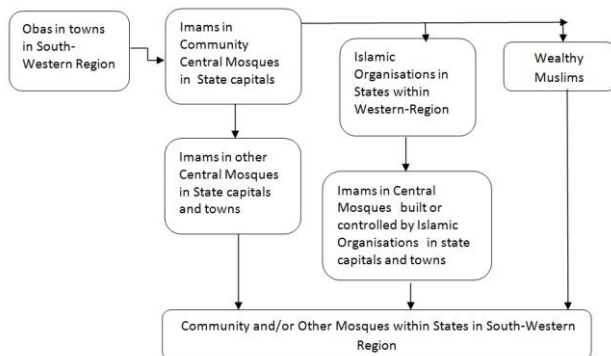
Source: Literature Review

Figure 2: Northern Regional Level

As depicted in figure 2, in this model, Emirs in emirates of the northern Nigeria are the highest policy making authorities. They have direct influence over selected mosques in the emirates and indirect influence through district heads and board of trustees of Islamic organizations within the emirates on other mosques.

c. SOUTH WESTERN REGIONAL MODEL OF MOSQUES

As shown in figure 3, the Obas in towns in the western Nigeria are regarded as father of all. They have direct influence over selected mosques in towns under their control (Direct control if the Oba is a Muslim) and indirect influence through central mosques' imams and board of trustees of Islamic organizations within towns in the region.



Source: Literature Review

Figure 3: Western Regional Level

E. FUNDING OF MOSQUES IN NIGERIA

Funding of mosques in Nigeria can be grouped into five categories including funding of national mosque in Abuja, funding of central mosques in state capitals and big cities, funding of community or quarters mosques in state capitals or big cities or towns, funding of mosques built or controlled by Islamic organisations and funding of mosques built by wealthy individuals (Within and Outside).

National mosque was built and furnished through the contribution of Saudi government, government of Islamic Republic of Iran and Libya government. The maintenance of the mosques was solely from private sources before it was declared a national monument. The private sources include contributions during weekly Jumah Prayers and the two eid prayers in the Mosques and donation by wealth Muslims and organizations. As a national monument, the mosque has become a public property and government is expected to take over the maintenance of the entire building and its staff.

Central mosques in state capitals and big cities are mostly linked to either an Emir or an Oba (king). These categories of mosques receive support from the Emir or Oba (Especially if the Oba is a Muslim). Apart from this; such Mosques collect donation during weekly Friday congregation prayers, the two eid prayers, social programmes organized by the mosques and donations from wealthy Muslims. Money collected from all these sources is hardly sufficient to meet the needs of these mosques.

Funding of community mosques in state capitals cities and towns as well as those built by wealthy individuals (within and outside) is not too different. They rely on contributions after Jumah prayers or every five daily prayers, support from builders of the mosques (where applicable), monthly pledges by mosques members, donation during social gatherings or ceremonies and occasional gift from wealthy members in the communities.

Islamic organisations in Nigeria are diverse in size and activities. There are very big ones that do not have a single mosque because it is not their focus where as there are smaller ones with a number of mosques. Members of each of these organizations pay monthly dues which are used for the running of the organisations. A number of these organizations including Ansar- Ud- Deen Nwair –ud deen and Ahmadiyya established schools from which they may derive revenue. Social ceremonies such as children naming, marriages, departure to and arrival from Mecca and house dedication are other sources of fund for these organisations. The organisations appoint and pay staff for their mosques and also pay for the maintenance of the mosques

F. THEORETICAL FRAMEWORK AND RESEARCH QUESTIONS DEVELOPMENT

a. THEORETICAL FRAMEWORK

The theoretical perspective for the study is religious economics perspective that is built on rational choice assumptions. In particular these approaches assume that there are potential benefits to religious participation that people may seek. Religious giving is framed as "rational behaviour" in

which there is a reciprocal relationship between donors and the recipients. The premise of this approach is that purely altruistic motivations are subsumed by the possibility of reciprocal benefits in the minds of rational religious actors. Stark and Finke (2000) assert that humans attempt to make rational choices given the limits of their information, understanding, available options, their preferences and tastes.

In addition, Iannaccone (1997), there is general assumption that individuals allocate their time and monetary resources so as to maximize their utility from the production of abstract commodities such as religious satisfaction. In this context, it can be assumed that religious satisfaction (return on religious investment) will predict the extent of one's religious giving. In other word, the religious economies approach suggests that individual religious giving increases in proportion to the value of goods and services rendered by the congregation.

b. RESEARCH QUESTIONS DEVELOPMENT

The aim of this exploratory study is to understand mosque role and donation to mosque which have been distorted as a result of colonisation of Muslim lands and impacts of globalisation. This distortion in perception of features of a mosque has far reaching implications on its role. A mosque that is just a prayer hall evidently will not be able to provide other activities that will give religious satisfaction of modern conscious Muslim. Companions of the Prophet milled around his mosque in Medina because there was an extra ordinary personality seen as reservoir of knowledge and wisdom. They visited the mosque for their diverse needs. In the absence of the Prophet, how can modern conscious Muslims find satisfaction in the mosque? This leads to research question one.

Q1: What Is The Perception Of Nigerian Muslims Regarding Feature Of Mosque?

As indicated above, the feature of mosque will affect the level of activities that can be carried out in it. From religious economies perspectives, giving to mosque is likely to be influence by the functions carried out by the mosque because what a mosque does is viewed as signal. A rational Muslim will be willing to give more to a mosque that carry-out activities that benefit the society than the one that restricts it activity to only daily or Friday prayers. As a rational consumer of abstract commodities, he needs to get religious satisfaction from the "commodities" produced by the mosque. He is likely to derive higher abstract commodities in term of functions carried out by a mosque with diversified roles.

It is also argued, in this context, that the level of dissatisfaction is influenced by the individual expectation of the abstract commodities. A Muslim that is aware of all activities a mosque is expected to carry out will feel more dissatisfied than a Muslim whose perception of mosque roles does not go beyond the religious ritual of prayer. It is expected that the level of dissatisfaction will also affect the level of contribution to mosque. This leads us to research questions two and three. Viz:

Q: 2. What Is The Perception Of Nigerian Muslims Regarding The Roles Of Mosque?

Q: 3. What Is The Perception Of Nigerian Muslims Regarding The Relationship Between Roles Of Mosque And Donation?

III. DATA COLLECTION AND ANALYSIS

A. INSTRUMENT DEVELOPMENT

Typically, when little is known about a phenomenon of interest, it calls for an exploratory study to unearth more information that can be used for developing a viable theoretical framework (Sekaran and Bougie, 2010). Accordingly, intensive literature search and experience survey (which involves series of interviews with donors to mosques) recommended by Churchill (1979) were adapted. From the interview and literature review, a number of items was generated for the initial questionnaire.

Based on reduced items, a questionnaire was developed by the researchers to capture information in respect of the respondents' demographic data. Six questions were included asking participants to report their perceptions (using a 6-point Likert Scale) regarding the feature of mosque. Five questions were also included asking participants to report their perception (using a 6-point Likert Scale) in respect of role of mosque. Five questions were also included asking participants to report their perception (using a 6-point Likert Scale) regarding the relationship between role of mosque and donation to mosque.

The instrument was reviewed by three colleagues for face validity. Reviewed instrument was corrected and piloted using 20 Muslim post graduate students. The instrument was further refined before administration.

B. DATA COLLECTION

500 copies of the questionnaire were produced. These were administered in 10 mosques with the help of 10 volunteers from the selected mosques using purposive sampling method. 411 completed questionnaires were returned. 15 questionnaires were rejected as unusable. Data from 396 questionnaires were entered directly into Statistical Package for Social Sciences (SPSS) version 18.

IV. RESULTS

Considering the exploratory nature of this study, the analysis of data and result presentation used by Hyndman (1990) were adopted.

A. DEMOGRAPHIC DATA

Table 1 gives summary of the descriptive statistics of participants. It shows the age distribution of participants was 4% for those between 20 – 30 years old, 25% for those between 31– 40 years old, 41% for those between 41 – 50

years old and 30% for those above 50 years old. The regional breakdown indicates that 59% were from northern part of Nigeria while 41% were from south -western part. The educational status of participants revealed that 30% had certificate below degree level; 61% were holder of degree certificate and 9% were holder of Master degree and above. Of the study participants, 67% were public sector staff and 33% were private sector staff. The researchers used regularity at mosque to measure religiosity. The breakdown showed that 14% were very regular at mosque while 64% were moderately regular in the Mosque; 20% were slightly regular and about 2% were slightly irregular

	Description of Characteristics	Number of Participants	Percentage of Total Participants
Age	20-30yrs	16	4%
	31-40yrs	98	24.7%
	41-50yrs	161	40.7%
	Above50yrs	121	30.6%
	Total	396	100%
Region	Northern Region	235	59.3%
	Western Region	161	40.7%
	Total	396	100%
Educational Level	Below Degree	119	30.1%
	HND or Degree	241	60.9%
	Master and Above	36	9.1%
	Total	396	100%
Sector	Public Sector	265	66.9%
	Private Sector	131	33.15%
	Total	369	100%
Religiosity	very regular	56	14%
	moderately regular	254	64%
	regular	79	20%
	slightly regular	7	2%
	slightly irregular	396	100%

Table 1: Demographic Data

Statement in the Questionnaire	N	Minimum	Maximum	Mean	Std. Deviation	Rank
A Place where paid Imam prays five daily congregational prayers	396	4	5	4.49	.501	5 th
A centre for coordination of Muslims 'Affairs	396	3	6	4.57	.638	4 th
A place where a paid staff calls prayers	396	3	5	4.00	.778	6 th
A Place with standard toilet	396	3	6	4.59	.628	2 nd
A place with reliable power supply	396	3	6	4.59	.623	2 nd
A place with adequate water for ritual cleansing.	396	3	6	4.60	.623	1 st

Table 2: Features of Mosque

A total number of three hundred and ninety-six questionnaires were administered. The first research question attempted to establish the awareness of participants regarding the feature of Mosque. The result is given in table 2. Although the features were ranked differently, there is unanimity in the perception of participants that mosque should have facilities and staff that will make it functional and appealing to worshipers. More specifically, the result indicates that donors ranked availability of water as the most important. Availability of power supply and standard toilet were ranked as next in importance. They rank status of Mosque as centre for coordination of affairs of Muslims as 4th. Availability of paid Imam was ranked 5th while paid staff for calling prayers was ranked 6th in importance.

Statement in the Questionnaire	N	Minimum	Maximum	Mean	Std. Deviation	Rank
Mosque may run an Islamic school for Muslim children	396	1	6	3.46	1.307	5 th
Mosque may involve in handling welfare of converts	396	3	6	4.30	.779	3 rd
Mosque may involve in promoting Islamic brotherhood among Muslims	396	4	6	4.93	.683	1 st
Mosque may involve in organizing lectures on general welfare of Muslim.	396	3	6	4.48	.630	2 nd
Mosque may involve in managing Zakat collection and distribution.	396	1	6	3.64	1.078	4 th

Table 4: Role of Mosque

The second research question was to assess what donors consider as the role of the Mosque. The result is given in table 4. This result shows that participants are unanimous on the role of promotion of Islamic brotherhood, organizing lectures on general welfare of Muslims and handling welfare of converts, which were respectively ranked first, second and third, as very important roles. Managing of Zakat collection and distribution and Islamic school were not unanimously agreed on as important role of Mosque. The two were respectively ranked as 4th and 5th as important role.

	1	2	3	4	5	6	7	8	9	10
Mosque may run an Islamic school for Muslim children	1	.202**	.108*	-.001	.041	.833***	.020	.018	.008	.070

Mosque may involve in handling welfare of converts	.202**	1	-.022	.025	.072	.220**	.353**	.149**	.048	.008
Mosque may involve in promoting Islamic brotherhood among Muslims	.108*	-.022	1	.033	.034	.014	.012	-.050	-.053	.050
Mosque may involve in organizing lectures on general welfare of Muslim.	-.001	.025	.033	1	-.012	.016	.034	.042	.012	-.008
Mosque may involve in managing Zakat collection and distribution.	.041	.072	.034	-.012	1	.048	.080	-.017	-.229**	.768**
I may donate to fund for Islamic School in my mosque	.833**	.220**	.014	.016	.048	1	.031	.004	.106*	.094
I may donate to fund for caring for convert in my mosque	.020	.353**	.012	.034	.080	.031	1	.024	.310**	.001
I may donate to fund for promotion of Islamic brotherhood	.018	.149**	-.050	.042	-.017	.004	.024	1	.109*	-.045
I may donate to fund for organising lecture on welfare of the Muslims	.008	.048	-.053	.012	-.229**	.106*	.310**	.109*	1	-.274**
I may donate to fund for managing zakah collection and distribution	.070	.008	.050	-.008	.768**	.094	.001	-.045	-.274**	1
N	396	396	396	396	396	396	396	396	396	396

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

Table 5: Relationship between Roles of Mosque and Donation

The third research question was to examine the perception of donors regarding the link between role of Mosque and propensity to donate to Mosque. The use of Pearson correlation was adopted for this study. The results are shown in table 5. Correlations were computed among five roles of mosques against propensity to donate to mosque on data of 396 participants. Three out of five were statistically significant and were greater or equal to $r(394) = +.35$, $p < .01$, two tailed. The correlations of promotion of Islamic brotherhood and organising of lecture for welfare of Muslims were significant. In all, the results suggest that Muslim donors will, in addition, to donating to Mosque where Islamic School is

run and where needs of converts are addressed, will be willing to pay their Zakah to management of functional mosque.

V. SUMMARY, CONCLUSION AND IMPLICATIONS

In this paper efforts were made to give brief account of features and roles mosque in early stage of Islam. It furthered x-rayed the models and funding of mosques in Nigeria. Although the physical state of most mosques in Nigeria is disturbing, it is not clear if this situation is due to poor funding, or internal controls weakness or inefficient financial management. These are good areas for future research.

The study suggests that perception of mosque by donors is a building dedicated for worship with facilities for conveniences under the management of paid Imam and his staff. Findings from the study provide evidence that donors will be attracted and willing to donate to mosques that have facilities for running Islamic schools, managing zakah collection and disbursement, catering for the needs of the converts. Findings also suggest separation of Zakah and school management from functions of mosque.

The findings of this study are far-reaching. First, design of mosque should be regulated regardless of the size and location. Nigerian Supreme Council for Islamic Affairs has role to play in this. With appropriate fiscal policies, government can provide incentives to Muslim donors to increase their donation and Zakah to mosques. This may lead to enhanced access of poor Muslim children to education and also create a means to improve Islamic strategy for poverty alleviation.

VI. LIMITATIONS AND RECOMMENDATION

Poor record keeping in mosque was a source of constraint. Proper record of donations to mosque will aid identification of actual donors for research purpose. It will provide opportunity for relating actual donation with income or impacts of other demographic factors on donation. Financial Reporting Council of Nigeria should live up to its responsibility in this regards. From the findings, it is evident that if government is serious about war against terrorism and poverty, it should block their sources. Children should be removed from the street and be given life changing education. The poor Muslims can be helped if Zakah management system is effective. Government should partner with NSCIA to ensure functional state of mosques and establishment of functional Zakah institutions.

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