

The Impact of Integrated Management through the Mytakmir System on the Development of Takmir Education Management in Negeri Sembilan

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ABSTRACT

Since its inception in 1985, the Takmir education program has significantly contributed to enhancing knowledge and fostering the Muslim community's development in Malaysia. However, managing this program often faces challenges in terms of monitoring, coordination, and system efficiency. This study aims to analyze the impact of integrated management through the introduction of the Mytakmir system on the development of Takmir education management in Negeri Sembilan. The study employs a qualitative methodology involving document analysis, systematic data review, and interviews with Takmir Officers from the Negeri Sembilan Department of Islamic Religious Affairs (JHEAINS). The findings reveal that the implementation of the Mytakmir system has not only addressed traditional weaknesses in Takmir management, such as manual documentation and delayed claim processes, but also improved the transparency and efficiency of monitoring Takmir instructors. Key advantages of this system include centralized data management, streamlined teacher placements, and the ability to monitor attendance statistics and subject frequency in real time. Additionally, the system enables strategic analysis for controlling the dissemination of knowledge, thereby supporting efforts to combat deviant teachings. The study suggests that other states should adopt the Mytakmir system as a model for integrated management, enhancing it by integrating it with other religious departments and emphasizing the effectiveness of Takmir education pedagogy. It is hoped that this innovation will serve as a catalyst for creating a more dynamic and systematic Islamic education ecosystem to address contemporary challenges and elevate mosques and suraus as core knowledge centers within the Muslim community.

Keywords: Mytakmir System; Integrated Management; Takmir Education; Transparency and Efficiency; Islamic Knowledge Ecosystem

INTRODUCTION

Discussions on Takmir education in Malaysia often centre around traditional aspects such as the welfare of teachers, accreditation, allowances, and their role in enriching mosques and suraus. While these aspects are important, they address only a fraction of the broader and more complex Takmir ecosystem. Critical and comprehensive discussions on management efficiency, monitoring effectiveness, and the application of modern technology to empower Takmir management have received inadequate attention. This gap not only stifles innovation in the Takmir administration but also raises questions about whether the existing system can remain sustainable and relevant in addressing the challenges of the digital era and the changing demographics of the Muslim community.

Initiated in Negeri Sembilan in 1985, Takmir education has evolved into a crucial instrument for disseminating Islamic knowledge and values to the community, especially in rural areas (Abdul Hadi Borhan et al., 2018). However, unsystematic management structures often hinder this progress. For instance, the lack of an

organized digital database has made it challenging to monitor the performance of Takmir teachers and the effectiveness of their programs. This has resulted in several administrative challenges, including a lack of transparency in reporting, delays in processing allowance claims, and difficulties in coordinating activities across mosques and suraus statewide.

Furthermore, the traditional management approach, which relies on manual processes, has left Takmir programs lagging in leveraging technological advancements. In the era of the Fourth Industrial Revolution, reliance on manual systems not only slows down operations but also undermines the competitiveness of Takmir programs in meeting the needs of modern society. This imbalance necessitates a radical reform involving the integration of digital technology, big data analytics, and intelligent management systems to strengthen the foundation of Takmir management.

The Negeri Sembilan Department of Islamic Religious Affairs (JHEAINS) introduced the Mytakmir system in 2022, marking an innovative step forward that merits attention. This system functions not only as a monitoring and coordination tool but also as a catalyst for transforming Takmir management practices. Through real-time data tracking, activity mapping, and automated allowance processing, the system offers comprehensive solutions to longstanding issues in Takmir management.

This study aims not only to fill the existing literature gap but also to challenge the outdated manual-oriented management paradigm by proposing a new, integrated, and systematic approach. More importantly, it emphasizes that innovative management tools like Mytakmir can serve as a reference model for other states in Malaysia, empowering mosques and suraus as sustainable centers for disseminating Islamic knowledge. By highlighting the impact of this system on the effectiveness of Takmir management in Negeri Sembilan, this article aspires to spark broader dialogue on transforming religious institutions in the digital era.

RESEARCH METHODOLOGY

In the study titled *The Impact of Integrated Management through the Mytakmir System on the Development of Takmir Education Management in Negeri Sembilan*, a qualitative approach was employed, focusing on document analysis and content analysis as the primary methods for data collection. Document analysis involved examining written materials such as Takmir management manuals, annual reports, educational modules, and official documents issued by the Negeri Sembilan Department of Islamic Religious Affairs (JHEAINS). This approach aimed to understand the explicit and systematic messages within relevant documents, aligning with Sabitha's (2005) view that document analysis is a method for interpreting published communication messages.

Content analysis, on the other hand, focused on objectively analyzing information to assess the effectiveness of integrated management in the Takmir program. A deductive method was used to compare theories of integrated management to the way education is run in Takmir. An inductive method was used to find out what made the program work well by looking at reports and feedback on its implementation.

Narrative descriptive analysis explained the development of the Takmir program, while analytical descriptive analysis evaluated the effectiveness of integrated management strategies in enhancing the success of Takmir education in Negeri Sembilan. This approach ensured comprehensive analysis, considering the validity of facts and information, consistent with the objective of strengthening the Takmir management model as a reference for the future.

HISTORY OF TAKMIR EDUCATION DEVELOPMENT IN MALAYSIA

Malaysians who have followed Takmir's development from the start know its meaning, but others don't. According to Kamus Dewan (2017), Takmir means practices, efforts, or activities to make something prosperous, glorious, active, and fully utilized. The term Takmir pertains to efforts directed towards mosque activities, including religious programs held within mosques. Historically, Takmir education initially concentrated on mosques and suraus across Malaysia, particularly in states like Selangor, Negeri Sembilan, and Melaka, before expanding to other states (Muhammad Imran Ibrahim et al., 2022). The then Deputy Prime

Minister, Tun Musa Bin Hitam, proposed Takmir at the Malaysian Islamic Affairs Development Committee (JKI) meeting in 1984, which led to its introduction in 1985 (Abdul Hadi Borhan et al., 2018). Muhammad Imran Ibrahim et al. (2022) state that the Department of Islamic Development Malaysia (JAKIM) funds the Takmir programs, which are Islamic knowledge programs conducted in mosques, suraus, and specific venues approved by the State Islamic Council or Department. These programs are vastly different from formal education classes in schools and other educational institutions (Nurul Husna Mansor et al., 2011).

According to Abdul Hadi Borhan et al. (2018), the Department of Islamic Development Malaysia (JAKIM) established Takmir with the objective of disseminating Islamic knowledge and teachings to society, with the aim of cultivating pious community members who adhere to true Islamic teachings. Secondly, it aims to combat deviant and heretical teachings. Thirdly, it seeks to revitalize mosques and suraus as centers for disseminating Islamic knowledge and living its teachings. Fourthly, it highlights respected religious figures as pillars of unity and resilience for the community while following their struggles. Fifthly, it enriches mosques with educational content and congregational prayers and makes them centers for balanced community development.

Reflecting on the history of Takmir education, it began during the time of Prophet Muhammad (PBUH), where Islamic teachings and learning took place in the Al-Nabawi Mosque in Madinah Al-Munawwarah. During this period, the Prophet himself acted as the teacher, delivering most of the knowledge through lectures or halaqah (study circles). According to Kinany (1980), Prophet Muhammad taught his companions daily about Islamic knowledge, including matters of jurisprudence, theology, and others. The Prophet also instructed women once a week, on Fridays. According to Mahayudin (1993), the education system during the era of the Khulafa' Al-Rashidin saw remarkable growth, with numerous educational centers emerging in major cities such as Madinah, Makkah, Basrah, Kufah, Damascus, Palestine, and the Fustat Madrasa. Additionally, the Jami' Damascus Mosque during the reign of Caliph Al-Walid Bin Abdul Malik became a center of knowledge that housed a variety of books and manuscripts. Meanwhile, 'Uqbah Bin Nafi' built the Jami' Qairawan Mosque in Tunisia, which held lectures on engineering, astronomy, botany, and music (Shanaz Husain, 2004).

Early Islam began mosque-based education as early as five years old, teaching children fundamental knowledge such as writing the ninety-nine names of Allah and simple verses from the Quran. Upon mastering reading and writing in Arabic, they received instruction on the entire Quran. However, for students wishing to pursue higher education, they could attend larger mosques with more systematic education systems to study subjects such as Arabic grammar, Arabic poetry, logic (mantiq), algebra, biology, history, law, and theology (Alkhateeb, 2012).

Before expanding to other states, Takmir education initially concentrated on mosques and suraus in states like Selangor, Negeri Sembilan, and Melaka (Muhammad Imran Ibrahim et al., 2022). In 1984, the then Deputy Prime Minister, Tun Musa Bin Hitam, proposed Takmir at the Malaysian Islamic Affairs Development Committee (JKI) meeting, which officially introduced it in 1985 (Abdul Hadi Borhan et al., 2018).

On November 17, 2020, the Coordinating and Implementation Committee for Mosque and Surau Takmir Programs Meeting No. 1/2020 agreed to approve the proposal for shared use of Takmir teachers in the Malaysian Prisons Department. During the meeting, the Religious and Counseling Division of the Malaysian Prisons Headquarters hoped that Takmir teachers could assist in conducting and driving rehabilitation programs for prisoners in prison institutions, including community rehabilitation programs (Jabatan Penjara Malaysia, 2021). Former Finance Minister Datuk Seri Tengku Zafrul Bin Abdul Aziz announced that the Department of Islamic Development Malaysia (JAKIM) would expand the scope of Takmir education to include government agencies like the National Anti-Drug Agency (AADK), the Malaysian Prisons Department, and the Malaysian Welfare Department (JKM), which had previously primarily focused on mosques and suraus across Malaysia (Ministry of Finance Malaysia, 2021).

The guidelines for Takmir programs in mosques and suraus across Malaysia outline the management and coordination policies, detailing the program's implementation from the central level to the state level. All management and implementation of Takmir class programs in mosques and suraus are under the advice and

supervision of two committees: the Central Policy Committee and the State Level Coordination and Implementation Committee JAKIM 2012 (Muhammad Imran Ibrahim et al., 2022).

The Coordinating and Implementation Committee for Mosque and Surau Takmir Programs at the national level serves as the Central Policy Committee, which meets at least once a year. The functions of the committee are as follows: to determine policies related to the implementation of mosque or surau Takmir programs, to approve the curriculum and textbooks for Takmir education classes, to consider and approve staffing requirements, class needs, and annual budget estimates, to evaluate feedback on the performance of Takmir classes in states, and to report meeting outcomes to the Conference of Department Heads and Chairpersons of State Islamic Affairs Committees.

The committee members include the chairperson, who is the director-general of JAKIM; the deputy chairperson, who is the deputy director-general (policy); and the secretary, who is the director of the Islamic Development Division (BKI) JAKIM. Other members include representatives from the Prime Minister's Department, the Treasury, the Accountant General's Department, the Public Service Department, the Internal Audit Department of the Prime Minister's Department, the Legal Affairs Division, and the Financial Affairs Division of JAKIM, as well as directors or commissioners of State Islamic Departments or representatives of the Deputy Chairpersons of State Islamic Councils. At the national level, JAKIM's role focuses more on managing budget claims submitted by state Takmir units, coordinating national seminars and tafaquh, monitoring the progress of Takmir programs, and serving as an interview panel (Rosli, 2011).

INTEGRATED MANAGEMENT OF TAKMIR EDUCATION IN NEGERI SEMBILAN

The Mosque and Surau Management Division (BPMS), located at the Seremban headquarters, manages mosque and surau activities known as Takmir education in Negeri Sembilan. According to the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS 2024), there are 301 mosques and 572 suraus across Negeri Sembilan, with 95 percent of these mosques and suraus conducting Takmir education programs. Mosques and suraus, including those in indigenous villages, are the two main teaching locations for these activities. The latest data indicates that there are 288 registered Takmir teachers actively conducting Takmir education programs in Negeri Sembilan (mytakmir, 2024). What sets Negeri Sembilan apart from other states is the existence of the Mytakmir system, which supervises all Takmir teacher activities or teachings directly (online). The Mytakmir system offers real-time updates on teaching topics, teacher profiles, and attendance statistics, streamlining data accessibility and management (Abdul Hakim Abd Rashid, 2024).

Negeri Sembilan Takmir Management Unit

To ensure the smooth governance of Takmir education, every state typically assigns a state Takmir coordinator officer, who receives assistance from an administrative assistant and a district mosque administration coordinator officer (Muhammad Imran Ibrahim et al., 2022). Abdul Hakim Abd Rashid (2024) states that the Director of the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS) leads the Takmir committee in Negeri Sembilan. Under the JHEAINS Director, there is a State Takmir Officer who manages all matters involving Takmir teachers in Negeri Sembilan, assisted by an assistant responsible for preparing relevant documents related to Takmir. Four District Mosque Coordinators (PPMD) for Takmir in each district of Negeri Sembilan further support this State Takmir Officer. Ideally, each district in Negeri Sembilan should have seven (7) PPMDs to fulfill the quota.

The district level appoints district mosque coordinators (PPMDs) to facilitate and ensure the smooth execution of tasks. Among their duties are coordinating all matters related to Takmir mosque and surau programs within their district, managing the teaching allowance claims from Takmir teachers in their respective districts, supervising and monitoring the progress of Takmir education classes in mosques and suraus in the district, planning and organizing schedules for Takmir classes in mosques and suraus in the district, preparing annual Takmir reports at the district level, and acting as secretaries for the District Coordination and Implementation Committee (Abdul Hakim Abd Rashid, 2024).

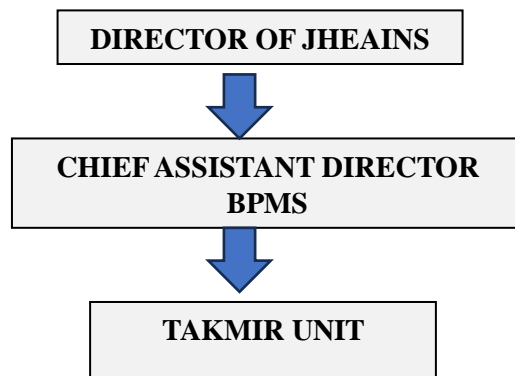


Figure 1: Organizational Structure of the Mosque and Surau Management Division, JHEAINS

Source: JHEAINS official website

Figure 1.1 above shows that the state Takmir coordinator officer serves as the head of the Takmir unit. At the same time, the officer must inform or report any issues or matters related to Takmir teachers to the Chief Assistant Director of BPMS or directly to the Director of JHEAINS in urgent cases. The primary responsibilities of the state Takmir coordinator officer includes planning and coordinating all Takmir programs in mosques and suraus at the state, district, and local levels; acting as the liaison officer between JAKIM and the state Islamic authorities concerning Takmir programs; managing and processing teaching allowances for all Takmir teachers; and managing the financial allocations provided by JAKIM for Takmir programs based on decisions by the Central Policy Committee. Additionally, the coordinator holds the position of secretary for the state-level Coordination and Implementation Committee. They are responsible for ensuring and managing matters related to accreditation and teaching authorization for Takmir teachers, preparing the annual comprehensive report on the progress of Takmir programs, organizing training and activities for Takmir teachers at the state level, serving as the secretary for the selection panel of Takmir teachers, and inspecting and monitoring the tasks of District Mosque Coordinators (PPMD), particularly regarding mosque empowerment programs, including payments for imams and Takmir teachers (Muhammad Imran Ibrahim et al., 2022).

District Mosque Coordinators (PPMD)

The role of PPMD officers is to monitor all teaching activities conducted by Takmir teachers. JAKIM directs the implementation of monitoring activities nine times a month (Muhammad Imran Ibrahim et al., 2022). JAKIM's Islamic Development Division (2018) states that they conduct monitoring activities using the Malaysian Takmir Teacher Standard Evaluation Form, which comprises three main components: teacher information, teaching practice cluster, and personality cluster. The focus is on the teaching practice cluster, which evaluates teaching delivery, teaching management, and congregation involvement.

Implementation and Monitoring Procedures for Takmir in Negeri Sembilan

Takmir teachers are key contributors to the educational development of the grassroots Muslim community. Their role in enriching mosques by providing self-development education is highly significant for the Muslim community in Malaysia generally and in Negeri Sembilan specifically. However, to ensure that the contributions of Takmir teachers in mosques and their teaching curriculum achieve their intended goals, we need a more organized and systematic management system (Kamarul Azmi Jasmi et al., 2004). According to Shuhadak Mahmud and Ibnor Azli Ibrahim (2014), the implementation of the Takmir Program has had a positive impact on the development of Islam and the empowerment of mosques and suraus over the past 25 years. The Negeri Sembilan government also supports this approach as a medium for disseminating Islamic knowledge to the community. The Takmir program is based on the principles of purity of faith, justice in Shariah, and the cultivation of noble character in family and community institutions. Additionally, this program serves as one of the most effective means of disseminating Islamic knowledge, particularly in fardu ain subjects, to the general community.

Empowerment Programs for Takmir Teachers

The state Takmir unit, under the supervision of the state Takmir officer, often organizes the Tafaquh Fiddin program, according to BPMSNS (2024). They conduct the program three times a year. The main objectives of the program are to enhance the knowledge and competence of Takmir teachers. At this stage, the Takmir unit has focused significantly on the subject of aqidah for Takmir teachers in Negeri Sembilan, inviting esteemed scholars such as Tuan Guru Hj. Baba Ghazali from Pondok Serkam in Pathani, Thailand.

Monitoring the Dissemination of Knowledge by Takmir Teachers

In Negeri Sembilan, teaching religion or delivering religious lectures is under the jurisdiction of the Negeri Sembilan Mufti Department. According to Muftins (2024), under Section 53(1) of the Syariah Criminal Enactment (Negeri Sembilan) of 1992, any individual intending to teach Islamic matters anywhere other than their residence to family members must obtain a teaching accreditation from the Mufti Department. Furthermore, teaching religion is defined as teaching any Islamic matter, including delivering speeches or lectures, as stipulated under Section 2(e) of the Syariah Criminal Enactment (Amendment) 2004 (Muftins, 2024).

Code of Ethics for Takmir Teachers

According to JAKIM (2024), this code of ethics serves as a reference and guideline for Takmir teachers under JAKIM and State Islamic Religious Councils/Departments (MAIN/JAIN) in conducting teaching and learning activities throughout Malaysia. The code aims to enhance the self-discipline of Takmir teachers, instill noble values, reinforce their commitment to their responsibilities, and uphold their professionalism. The Negeri Sembilan Islamic Religious Affairs Department (JHEAINS), specifically the Takmir unit, also applies this code of ethics to all Takmir teachers in Negeri Sembilan (Abdul Hakim Abd Rashid, 2024).

Takmir Syllabus

According to Abdul Hakim Abd Rashid (2024), JHEAINS has focused on four main core subjects: Aqidah, Fiqh, Tasawuf, and the Quran with Tajwid.

a) Aqidah

All mosques and suraus throughout Negeri Sembilan have designated Aqidah as the primary subject for Takmir teaching since July 2023. The Director of JHEAINS has specifically instructed all Takmir teachers in Negeri Sembilan to teach Aqidah using a basic textbook published by the Negeri Sembilan Takmir Unit titled "Asas Aqidah Takmir Negeri Sembilan" (The Fundamentals of Aqidah for Negeri Sembilan Takmir) (Abdul Hakim Abd Rashid, 2024).

b) Fiqh

According to Abdul Hakim Abd Rashid (2024), Fiqh is a subject that explains the rulings related to Islamic worship, especially in Negeri Sembilan. Before 2023, Takmir teachers used various Fiqh texts in their teaching, whether in Jawi or Romanized scripts. Some of these texts included Mautlaq al-Badrain wa Matan al-Barain, Fiqh al-Man Hajji, al-Mugni, and Munityatul Musolli. In 2024, the Negeri Sembilan Takmir Unit of JHEAINS successfully produced a second textbook, "Asas Feqah Takmir Negeri Sembilan" (The Fundamentals of Fiqh for Negeri Sembilan Takmir), to standardize the Fiqh texts used in Takmir lectures (Abdul Hakim Abd Rashid, 2024).

c) Tasawuf

Unlike the other subjects, the Negeri Sembilan Takmir Unit has not yet published a specific textbook on Tasawuf. Despite the inclusion of ideas for such a textbook in the initial planning, it remains unrealized. Among the texts previously taught by Takmir teachers in the field of Tasawuf are Minhajul Abidin, Penawar Bagi Hati, Ayyuhal Walad, and Bidayatul Hidayah. However, the general community in Negeri Sembilan has

temporarily postponed Tasawuf teaching to concentrate on more critical subjects like Aqidah (Abdul Hakim Abd Rashid, 2024).

d) Quran

Most Takmir teachers involved in teaching the Quran are religious teachers serving in primary and secondary schools under the Malaysian Ministry of Education (KPM). JHEAINS' goal of making Aqidah the primary subject in Takmir teaching has temporarily postponed Quran-related teachings (Abdul Hakim Abd Rashid, 2024).

Appointment of Takmir Teachers

Figure 2 shows the processes involved in the selection of Takmir teachers in Negeri Sembilan. Each Takmir teacher wishing to serve in the state must go through these processes before being allowed to teach. The State Islamic Religious Department oversees the appointment process for Takmir teachers. In Negeri Sembilan, the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS) is responsible for advertising job vacancies, conducting interview sessions, and ultimately appointing Takmir teachers. The Negeri Sembilan Mufti Department issues teaching accreditation to candidates for Takmir teachers, which they obtain after a panel of interviewers interview them (Abdul Hakim Abd Rashid, 2024).

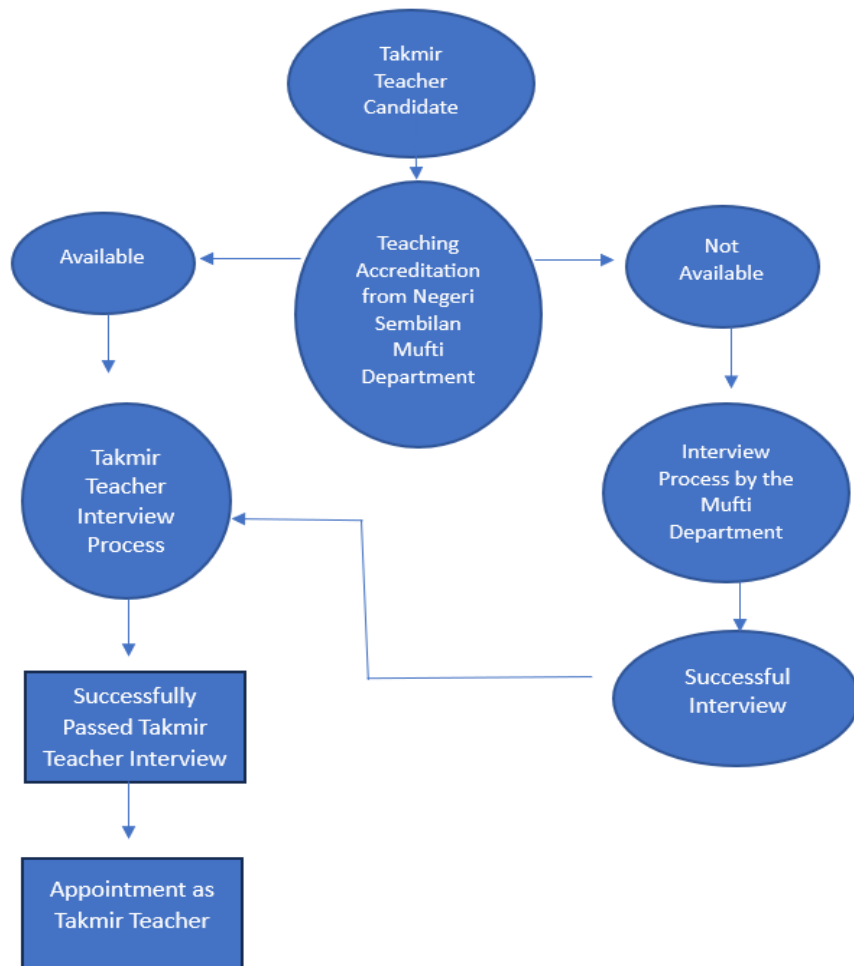


Figure 2: Flowchart of the Takmir Teacher Appointment Process

Source: Mosque and Surau Management Division, JHEAINS (2024)

With regard to the selection criteria for Takmir teachers, a candidate must possess a minimum qualification of the Malaysian Higher Certificate of Religion (STAM) or a bachelor’s degree in Islamic studies from a local or overseas university. Furthermore, according to Abdul Hakim Abd Rashid (2024), the candidate must possess expertise in the subject they are teaching.

Systematic Database System

The year 2022 marked a drastic shift from manual processes or form submissions to a more systematic and efficient

work system with the introduction of the Mytakmir system by the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS). However, the trial run for this system began in early 2023 (BPMSNS, 2024).

a) Mytakmir System

According to Abdul Hakim Abd Rashid (2024), JHEAINS introduced a system to supervise and manage all matters related to Takmir teachers in Negeri Sembilan. So far, Negeri Sembilan is the only state in Malaysia to use a system for managing its Takmir teachers, known as Mytakmir Negeri Sembilan Version 1.0. He further explained that the advantages of this system include the ability to easily monitor the activities of Takmir teachers, allowing the relevant authorities to know how many Takmir teachers are teaching at any given time across Negeri Sembilan. Secondly, the system furnishes details about the subjects taught during each teaching session, including Aqidah, Fiqh, Tasawuf, and the Quran. Thirdly, claims submitted by Takmir teachers no longer require manual forms, which previously necessitated teachers meeting mosque or surau representatives to confirm their attendance at classes.

All Takmir teachers need to do is enter details related to their Takmir teaching session, such as the date, time, location, topic, reference book, and the number of students present. After entering all the necessary information, the system allows the teachers to print the teaching details directly. The district mosque coordinator now verifies the online confirmation section, which mosque or surau representatives previously filled out (Abdul Hakim Abd Rashid, 2024).

b) Mytakmir Homepage

The main interface of this system contains seven (7) key items or features that need to be monitored and reviewed: the number of Takmir teachers, subjects taught by month and year, monthly attendance figures, popular Takmir teachers, popular teaching locations, Takmir teachers by district, teaching locations, and system configuration (Mytakmir, 2024).

c) Number of Takmir Teachers

According to this system, Negeri Sembilan currently has 286 Takmir teachers, consisting of 235 male teachers and 52 female teachers, as displayed on the Mytakmir homepage. Of these, 41 teachers specialize in teaching Tauhid, 93 teach Fiqh, 97 teach the Quran, and 40 teach Tasawuf.

Subjects Taught by Current Month

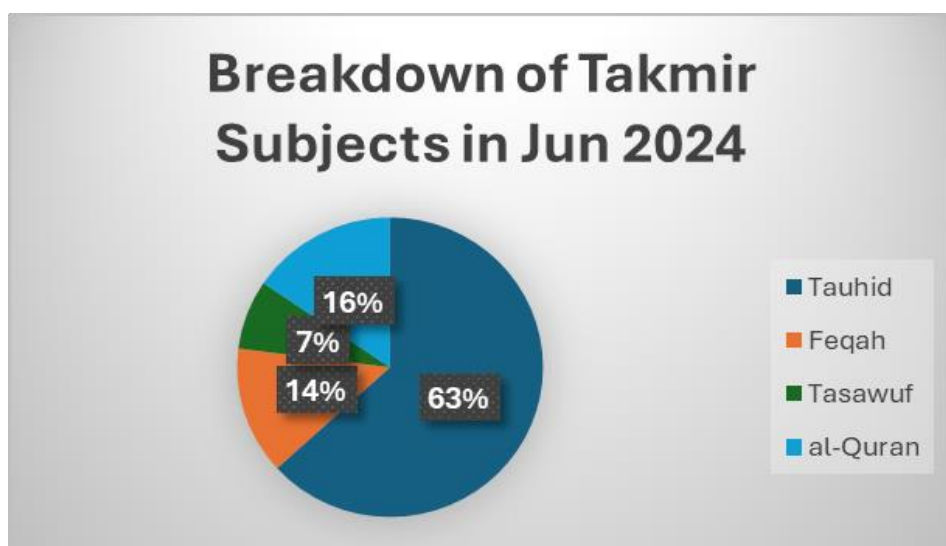


Figure 3: Monthly Attendance of Takmir Education

Sources: <http://mytakmir.ns.gov.my> (2024)

The breakdown of subjects taught by Takmir teachers is as follows: 63% or 473 sessions were in the field of Tauhid. The field of Fiqh accounted for 14% or 103 teaching sessions. The field of Tasawuf consisted of 56 teaching sessions or 7%, and lastly, the Quran was taught in 116 sessions or 16%. These figures vary every month throughout the current year.

Monthly Attendance

In the Mytakmir system, there is also a record of the monthly attendance of *Takmir* class attendees, as shown in the histogram below. Attendance status is recorded monthly for the current year, starting from January to June 2024.

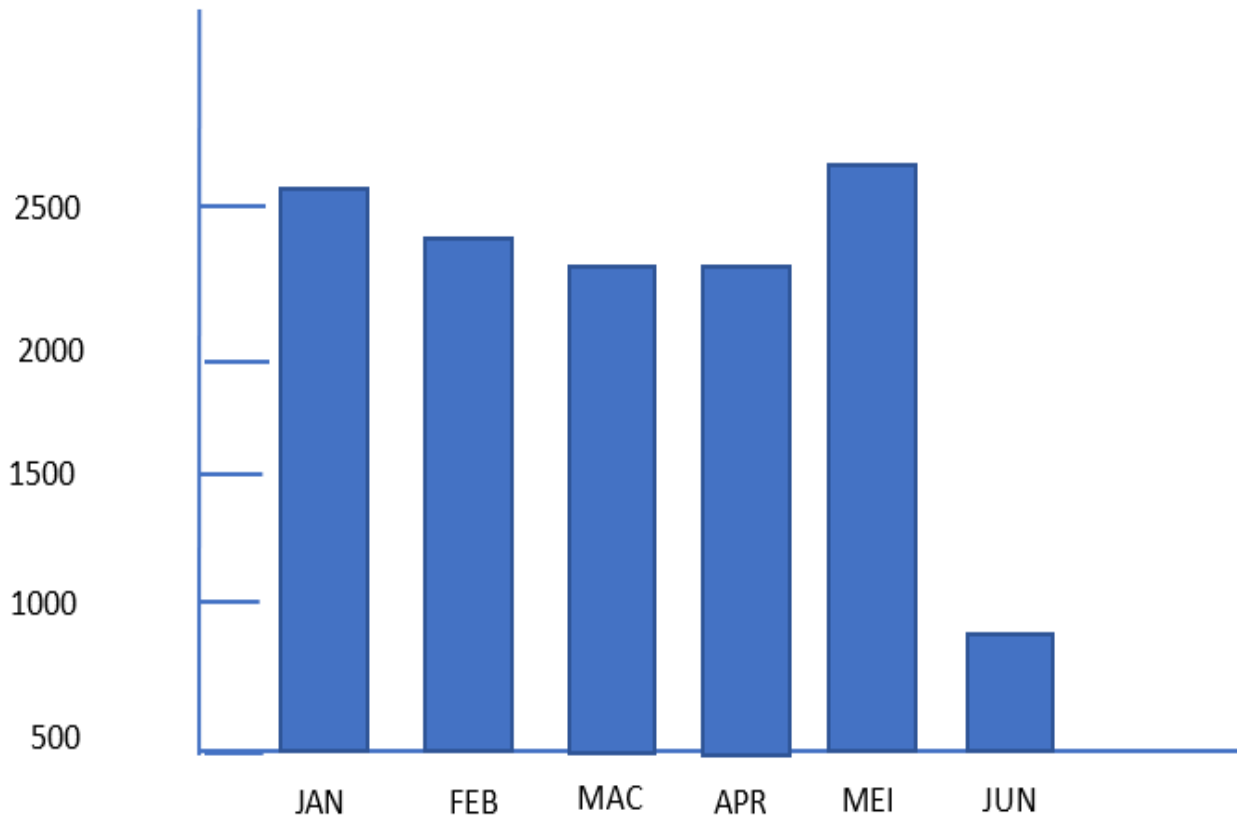


Figure 4: Monthly Attendance of Takmir Education

Sources: <http://mytakmir.ns.gov.my> (2024)

In Figure 4 above, it is shown that May recorded the highest number of attendees for Takmir lectures in suraus and mosques across Negeri Sembilan. Meanwhile, June had the lowest attendance for Takmir classes.

Popular Takmir Teachers

One of the other advantages of this system is its ability to display the top three most popular Takmir teachers for a given month. The popularity of Takmir teachers changes every month depending on the frequency of the classes they conduct. For the month of June, the most popular Takmir teacher is Ustaz Abdul Manas Bin Md Isa, who is ranked first. The second position is held by Ustaz Abu Huzaifa Bin Arifin, and the third position is held by Ustaz Dr. Yusri Bin Mohamad Yusak.

Popular Teaching Locations

This system also displays the five most active teaching locations among suraus or mosques in Negeri Sembilan. The first is Surau Tuan Hj. Ibrahim in Kg. Ulu Belangan. The second is Masjid Kariah Felda

Palong 1. The third is Masjid Pulapol Ayer Hitam. The fourth is the Islamic Center of Port Dickson Polytechnic, and the fifth is Surau CCRC.

Mytakmir Sub-system

This Mytakmir sub-system is displayed on the left-hand side of the website, specifically on the dashboard or homepage. There are seven (7) related navigation options: Takmir Teacher Profile, Check-In, Check-Out, Takmir Teacher Claims, Reports, and System Configuration. Additionally, Takmir teachers can also check the remaining valid days of their teaching accreditation or authorization to teach, as well as the remaining days of their appointment as a Takmir teacher.

Takmir Teacher Profile

Under this navigation, the background of each Takmir teacher can be identified, including personal information such as residential address, home and mobile phone numbers, bank account number, teaching accreditation reference number, Takmir teacher reference number, and a copy of the teaching accreditation letter.

Check-in and check-out

Under this navigation, there is a check-in button that marks the start of a Takmir teacher's teaching session at a specific location. For example, when a Takmir teacher clicks the check-in button at 7:30 PM, the system records the Takmir session time from that point until they press the check-out button. However, the teacher must first activate the location function on their smartphone. The Takmir teacher can press the check-out button to end the session. Before checking out, the teacher must fill in details such as the category of the teaching location, the specific teaching location, the chapter taught, the reference book used, and the number of participants in attendance.

Takmir Teacher Claims

Under the Takmir teacher claims section, important information that can be accessed includes the year and month in which the claims were made by the Takmir teachers. However, so far, the system can only display claims made in 2023 and 2024, as the system was only introduced in 2023. For the months, the system can display claims made from January to December for both years.

Teaching

Under the teaching section, it is divided into two sub-sections: individual or group reports, where Takmir teachers can print Takmir teaching reports for a specific month within the year for the purpose of submitting monthly claims for Takmir teaching. Each Takmir teacher is allowed to make a maximum of 9 claims per month. Once the teacher has printed the report, they must affix their original signature to enable the processing of their claim.

IMPACT OF INTEGRATED TAKMIR MANAGEMENT IN NEGERI SEMBILAN

As previously mentioned, the Mytakmir system has brought numerous advantages and conveniences, particularly for the organization itself and for Takmir teachers. The integrated Takmir management system has had five significant impacts in Negeri Sembilan since its introduction.

Systematic Monitoring of Takmir Teachers

PPMD officers had to manually carry out monitoring activities, requiring their presence each time a Takmir teacher conducted a class. However, now officers only need to occasionally visit Takmir teachers. Additionally, JHEAINS can quickly and easily access any data required for submission to stakeholders upon request. Furthermore, JHEAINS can efficiently plan and take swift action to resolve issues related to Takmir teachers based on the data displayed in the Mytakmir system (Abdul Hakim Abd Rashid, 2024).

Systematic Processing of Takmir Teaching Claims

According to Abdul Hakim Abd Rashid (2024), the Mytakmir system has significantly facilitated Takmir teachers, particularly concerning their monthly claims. Previously, PPMD officers reviewed and verified manual forms filled out by teachers, and the State Takmir Officer approved them. Now, officers can simply verify and approve claims online through the system without needing the old claim forms. Interestingly, the system automatically generates up to nine claims per month for teachers through the application. Additionally, Takmir teachers can track their teaching frequency and status for a month or even an entire year, with all teaching data stored in the system's database without the need to sift through piles of files or thick papers (Abdul Hakim Abd Rashid, 2024).

Systematic Record-Keeping

This system provides a robust platform for storing all information related to Takmir teachers, including personal details such as addresses, educational backgrounds, work locations, job types, and the validity period of their teaching accreditation. Compared to the previous manual filing system, which resulted in file accumulation and limited office space, the Mytakmir system eliminates such issues. Additionally, searching for specific information about Takmir teachers during certain periods used to be time-consuming due to the need to sift through multiple files. In contrast, the Mytakmir system allows instant access to all relevant teacher information by simply navigating the website (Abdul Hakim Abd Rashid, 2024).

Periodic Monitoring of Islamic Studies for Mosque and Surau Congregations

The system helps JHEAINS management monitor the progress of basic Islamic studies such as Tauhid, Fiqh, and Tasawuf to determine if they meet satisfactory levels by reviewing the number of Takmir teachers teaching each subject. For instance, if JHEAINS aims to counteract deviant teachings or misconceptions, especially concerning Aqidah, they can direct Takmir teachers in Negeri Sembilan to teach Tauhid exclusively in all mosques and suraus for a specific temporary period. Once JHEAINS is satisfied that this period has successfully curbed deviant teachings or misconceptions, Takmir teachers may resume teaching other Takmir subjects (Abdul Hakim Abd Rashid, 2024).

Systematic Placement of Takmir Teachers

According to Abdul Hakim Abd Rashid (2024), this system also facilitates JHEAINS management in monitoring the placement of each Takmir teacher in Negeri Sembilan. Currently, Takmir teachers are required to teach at least one mosque in their respective districts and may additionally teach at two suraus or one surau and another organization. Moreover, JHEAINS management can easily identify vacancies for Takmir teachers in any district's mosque or surau, promptly filling them due to reasons such as death, retirement, or job relocation.

CONCLUSION

This study shows that the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS) has implemented integrated management through the Mytakmir system, which has had numerous positive impacts on the development of Takmir education in the state. This system not only accelerates the claim process for Takmir teachers but also enhances efficiency in monitoring, data storage, and activity coordination. Additionally, it provides a solid foundation for resolving issues related to Takmir teachers, such as systematic allowance claims and placements. The innovation of the Mytakmir system demonstrates how modern management that integrates technology can empower religious institutions, thereby contributing to the comprehensive development of Islamic education. Despite its numerous advantages, the Mytakmir system also faces potential limitations. Issues such as disparities in technological access, especially in rural areas, could hinder its full utilization. Moreover, inadequate training for users, including Takmir teachers and administrative staff, may affect the system's efficiency and effectiveness. Addressing these challenges is crucial for ensuring equitable access and smooth operation.

In the future, it will be crucial for JHEAINS to continue improving the Mytakmir system to meet current needs and expand its scope toward integration with other departments. We hope that the systematic management of Takmir will further enhance the dissemination of Islamic knowledge, combat deviant ideologies, and strengthen the faith of the community through studies conducted in mosques and suraus. Future research could explore the adaptation of the Mytakmir system for implementation in other states across Malaysia, taking into account regional differences and unique challenges. Additionally, integrating advanced technological features such as AI-driven analytics or mobile application compatibility could further enhance its functionality and accessibility.

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