

A CONCEPTUAL PAPER OF ISLAMIC NEIGHBOURHOOD PRINCIPLES

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ABSTRACT

Most neighbourhoods in Malaysia are currently developed and promoted as sustainable, green and eco neighbourhood. It is done to attract the buyers to buy these types of housing schemes and live in a sustainable and liveable manner.

However, nowadays the concept of Islamic neighbourhood has been neglected even though most of the residents are Muslim. Besides, there is also a dearth of clear principles that constitute an Islamic neighbourhood. This problem has brought to a lack of understanding amongst researchers, policy makers and housing industry players. Islamic neighbourhood is an important mechanism to ensure a Muslim can live by the Quranic teachings and the Prophet (PBUH)'s sunnah. Thus, the main objective of this study is to identify these Islamic neighbourhood principles through literature review and previous research done at the local and international level. Literature review has been adopted as the main research strategy for this study in reviewing articles, journal, guidelines, reports, and policies documents that are related to Islamic neighbourhood principles. The findings of this study have shown that Islamic neighbourhood consists of five main principles namely land use, social, privacy, housing, and management. These findings have formed an important guideline for policy makers, developers, architect, engineers, planners, industry players and the community itself in planning and developing Islamic neighbourhood. Hopefully, this study is beneficial for more planning and development of Islamic neighbourhood concept that can bring happiness and harmony to multi racial society in Malaysia and other Muslim and non-Muslim countries around.

Keywords: Islamic; Neighbourhood; Planning; Principles; Development

INTRODUCTION

Islam defines 'house' or 'residence' as the place to rest, relax one's body and mind, to enjoy the legitimate worldly delights, worship, teach, learn, and propagate the message of Islam. The Prophet Muhammad (peace be upon him) once said that a house is the best place on earth, which indicates that a house is a place of expression and strengthening the family relationships. An Islamic house is designed based on its functions, social role, and the nature of the family life. A house is expected to respond to a family's needs and fulfil their lifestyle, provide comfort, suit their culture, geographical conditions, economics, building materials, and so on. However, nowadays, the current residential design does not fully incorporate Islamic values. Many issues that are related to the Islamic values like privacy, social integration, and internal planning especially for the internal layout arrangement in the house are claimed as inappropriate for the Muslim society. In addition, there is also no documentation and guideline on ways to incorporate Islamic values in designing the internal layout for Islamic neighbourhood (Ali et al., 2022).

A house is a sanctuary for everyone in a family from the outside world as it exudes peace and love in a harmonious situation. Islam as the perfect "deen" provides guidance on making a house a place for, and creating a home that encompasses the concept of "*Baiti Jannati*" (home sweet home). This kind of house will generate peace, love, and invites mercy from Allah, like heaven on earth. Owning a house that observes Islamic elements is a dream of every Muslim. Unfortunately, since there is a general lack of understanding of the real concept of

an Islamic house, many have misinterpreted it (Muafani, 2019). This argument is also supported by Ismail et al. (2017) who argued that urban designers need to understand and incorporate core values of the culture in which they are working, in order to meet the needs of a city's residents. The most appropriate dwelling design fits the use, it is not the use that fits the design. Islam requires homes to be built in accordance with these principles and therefore designers should treat them as guidelines for their dwelling design. It is clear that the design of a Muslim dwelling should be the product of the Islamic beliefs and values of the inhabitants. In addition, according to Dash(2016), the typical design elements of traditional residential houses are the expression of a culture created by Islam and they show an introverted order that contributes to privacy. However, generally, due to the change of time, tradition and changing requirements of the society, many modifications of the design elements occurred in the face of modernization to preserve the cultural needs. Furthermore, as mentioned by Othman et al. (2015), information on how to design Muslim homes in non-Muslim countries is also extremely limited.

Drawing from these drawbacks, this study has tried to identify the significant Islamic neighbourhood principles that can meet the needs of current Muslim community. Therefore, the researcher has formulated two important research questions namely 1) What are the main principles of Islamic neighbourhood? and 2) What are the elements of these main principles?. Hopefully, the findings of this study will lead to comprehensive principles and elements of Islamic neighbourhood for Malaysia and other Islamic and non-Islamic countries as well as enrich the existing literature towards the contribution to the body of knowledge. Last but not least, this study is also able to provide guidelines for policy makers, architects, engineers, urban planners, real estate managers and industry players in designing a comprehensive Islamic neighbourhood.

SUMMARY OF LITERATURE REVIEW

In order to identify the publications related to this study regarding Islamic neighbourhood principles, data base search was carried out from Scopus, Science Direct, Google Scholars and Google Search Engine. The publications from 2009 to 2022 were successfully selected for this study and 17 relevant publications were identified. These publications have outlined the principles, design, elements, concept and characteristics of Islamic neighbourhood. The summary of these publications is presented in Table 1 below.

Table 1: Summary of Literature review on Islamic Neighbourhood Principles

No	Authors	Title	Main Variables	Sub-variables	Country
1.	Alashi, A. T.Y. (2017)	Philosophy of Islamic Town Planning	1. Natural law. 2. Religious and cultural beliefs. 3. Design principles according Sharia law. 4. Social principles.	Mosques, suqs, baths, Quranic School (Madrassa), small quarters, separation base on ethnic (Muslim and Jews), courtyard, garden, street network, terrace, privacy.	Turkey
2.	Ali et. al. (2022)	Islamic Values in The Design of Residential Internal Layout	1. Privacy. 2. Social integration. 3. Internal layout	Layout plan, public and private areas, separation between male and female, aesthetic value, segregation of public and private space, house orientation, decoration, modesty, cleanness, bathing and toilet.	Malaysia
3.	Yousif and Aziz (2021)	An Evaluation of Visual Privacy Level in Residential Unit's Layouts in Khartoum, Sudan	1. House's components. 2. Privacy features and mechanism.	Yards, entrance, bedrooms, veranda, kitchen, family zone, male guest zone, solid fence wall, gender segregation.	Sudan
4.	Birawi and Adawi (2018)	Privacy Criteria and Elements in Islamic Residential Architecture	1. Privacy	Courtyard, mashrabiyyah, entrance, external walls and fence.	Jordan

5.	Rahnama et al. (2016)	Expression of Islamic identity in the design of new neighbourhoods on the basis of Islamic components Case Study: West Emamieh neighbourhood of Mashhad	<ol style="list-style-type: none"> 1. Land use. 2. Section size and land subdivision. 3. Street width. 4. Height and position of building in section. 5. Occupancy level. 	Marketplace, mosque, worship, pond, workshop, gym, small squares, school, nurseries, infrastructures and utilities, green spaces, services, sport, street network, street width, building high, light and wind, privacy, plinth area and plot ratio.	Iran
6.	Ezziti et al. (2018)	Islamic Law and Neighbourhood Building Principles: The Cases of Privacy and Avoidance of Harming	<ol style="list-style-type: none"> 1. Visual privacy. 2. Acoustical privacy. 	Public rights (Pathway, drainage water), Neighbouring house right (smoke, excessive smell, noise)	Morocco
7.	Pitasari et al. (2021)	Islamic Residential Concept on Sharia Housing Consumers' Satisfaction	<ol style="list-style-type: none"> 1. Security. 2. Beauty. 3. Cleanness. 4. Wordship facilities. 5. Housing 	Security post, street lighting, one gated system, green open space, vegetation, hygiene management, cleanness infrastructure, waste management system, mosque, privacy, modesty, hospitality.	Indonesia
8.	Amalina and Pranggono (2017)	Study of the Application Islamic Housing Principles at Bukit Az Zikra Muslim Housing	<ol style="list-style-type: none"> 1. Physical development planning. 2. Environmental planning. 3. Facilities. 4. House. 	Mosque, safety, beauty, health/hygiene, accessibility, user friendly facilities, privacy, modesty.	Indonesia

9.	Perdana (2020)	Evaluation of Physical Aspect of Islamic Residential Concepts in The Sharia Housing Project	1. Building unit. 2. Environmental Area Design	Entrance, room, park, vegetation, privacy, aesthetic, ventilation, lighting, climate responsive, building hight, religious support facilities, security, cleanness, infrastructure, public facilities, friendly elderly, women and children, health, commercial,	Indonesia
10.	Haider (2021)	The Role and Importance of Mosque as an Educational Institution	1. Education.	Education institution, foundation of universities, educational activities and teaching, authority and gender, library, social institution, administrative, political role.	India
11.	Muafani (2019)	Islami House Design Concept	1. House design.	Cleanliness and purity, beauty, voice, knowledge and worship, relationship, health, protecting from haram, makruh and dangerous things, modest, neighbours, entrance.	Indonesia
12.	Asror et al. (2009)	Islami House Design	1. House design	Special worship room, bedroom, house wall as hijab, kiblat direction, ornament.	Indonesia
13.	Junara et al. (2020)	Study of house orientation and their placement towards sustainable Islamic residential area	1. Physical approach. 2. Social approach.	Form relationship, respect for environment, cleanness, Excellent, social interaction, prohibition of harm, authenticity, justice, balance, middleness, mercy, trust, taharah, haq, ilm nafi'.	Indonesia

14.	Khamui et al. (2022)	Contemporary Residential Areas as an Example of Tradition-led Urban Design in Islamic Cities. Case study of Jazan in Saudi Arabia	1. Urban structure. 2. Mosque. 3. Residential layout.	Mixed-use buildings, meeting place, place for rest, source of water supply, education, social gathering, public space, urban form, climate control, accessibility, public, semi-public and private spaces, privacy, segregation of male and female members, courtyard, entrance.	Saudi Arabia
15.	Ismail et al. (2017)	The Establishment of Islamic Dwelling Principles for The Malaysian Communities	1. Islamic dwelling principles.	Location, climate and topography, orientation/qiblah direction, zoning, privacy, entrance, house design, beauty, opening, safety, social interaction, recreational facilities, nature responsive, disable friendly.	Malaysia
16.	Dash (2016)	Urban Residential Area in Indo-Islamic Context	1. Design elements	Entrance, open space, rooms, service area, openings,	India
17.	Othman et al. (2015)	Privacy, modesty, hospitality, and the design of Muslim homes: A literature review	1. Visual privacy. 2. Acoustical privacy. 3. Oldfactory privacy.		Australia

Source: Adapted from Various Authors, (2023)

ANALYSIS AND FINDINGS

Based on the publications analysed, this study has outlined five key principles and 23 elements for Islamic neighbourhood. The analysis results show that these five main principles and 23 elements for Islamic neighbourhood are land use principles with five elements, social principles also come with five elements, privacy principles with three elements, housing principles with seventh element and lastly three management principles. The details of these principles and their elements are explained below.

(i) Land Use Principles

In Islamic neighbourhood, land use aspects are the important criteria. Node or the centre area of Islamic neighbourhood must be located by mosque, madrasah and school. Others public services and activities such as public hall, open space, administration, swimming pool (Bath/Hammam) and small shops also must be located at the centre (Kubat & Sungur, (n.d) as cited in Alashi, 2017). From the analysis done, the land use principles for Islamic neighbourhood consists of five main elements namely residential area, mosque/madrassa, commercial area, public facilities and street network.

a. Residential

Residential land use is the main and most significant land use for Islamic neighbourhood. It can be divided into three categories namely low density, medium density, and high-density residential land use. In determining the limits of neighbourhoods' boundary, the distance of 40 residential houses (about 600 meters) from religious land use (the mosque) and public facilities are most suitable to be considered as a focal point (Rahnama et al., 2016).

b. Mosque/Madrasah

The findings show scholars indicated that the most important land use for Islamic neighbourhood is the mosque or madrasa. This mosque or madrasah's key role is not only for being the place of worship, but it also must become as an educational institution (for religious and other science-based knowledge teaching), foundation of universities, educational activities and teaching, authority and gender place, library, social institution, administrative, and political role (Haider, 2021). Mosque or madrasa must be centred in the heart of the area within the range of 600 meters of radius distance. Therefore, residents can easily reach this facility (Rahnama et al., 2016; Haider, 2021). These mosque and madrasah can also be surrounded by markets or shops (Amalina & Pranggono, 2017; Kubat & Sungur (n.d) as cited in Alashi, 2017). According to Rahnama et al., (2016), during the early days of Islamic emergence, religious and educational land use was carried out in combination with each other.

c. Commercial area

Secondly, another important land use is for commercial area (souqs). This commercial area has been divided into two categories which are neighbourhood services commercial area and the main commercial centre. Neighbourhood service commercial area must be located at the centre of the neighbourhood, near the mosques or madrasah. Only a few types of businesses are allowed such as groceries, restaurant, perfume shop and others which do not hinder business activities. Therefore, residents can easily access this area and get their daily needs. However, for the main commercial centre, they must be placed outside of the neighbourhood area and near to the main road, junction, and the area requires good access to road network (Kubat & Sungur (n.d) as cited in Alashi, 2017).

d. Public facilities

In addition, there is also a need to provide other public facilities such as public hall, administration centre and swimming pool (bath/Hammam) (Kubat & Sungur (n.d) as cited in Alashi, 2017). According to Rahnama et al., (2016), these pond and public bath existed in the cities of early Islamic centuries but are not recommended nowadays due to the lack of application. In a hadith narrated by Ibn Umar, there are three kinds of exercises greatly encouraged by the Prophet (peace be upon him): *"Teach your children swimming, archery and horse riding."* (Sahih Bukhari and Sahih Muslim). In addition, open space is also another important public facility for residents. It does not only serve its purpose as a recreational centre, but it also acts as a feature which adds beauty to a neighbourhood's landscape. In Islam, it is understood that Allah loves beauty, and this is stated in a hadith which reads "Verily Allah is beautiful and loves beauty" (narrated by Tabrani). In addition, in Surah Al-Qaaf verse 7, the beauty of the earth is mentioned, and it can be interpreted that this beauty is set by various aspects of nature especially lush vegetations. Hence, applying the concept of beauty in the form of the availability of green, open space, both in the house and the residential surroundings which are very important elements for Islamic neighbourhood is paramount to the society's well-being (Amalina & Prangono, 2017; Ezziti et al., 2021).

e. Street network

Streets must be connected from the neighbourhood area to the city or urban centre (Kubat & Sungur as cited in Alashi, 2017). In addition, the street network must be differentiated by the hierarchy and street width (Rahnama et al., 2016). To enhance the safety aspect, efficient lighting system must be installed along these streets (Perdana, 2020; Pitasari et al., 2021). When the Prophet (peace be upon him) was in Medina, the buildings were all connected to sub roads from the main street because the main area was considered the heart of the humanitarian and economic activities. In this context, the Prophet urged Muslims to evacuate the roads from anything that can face commuters and impede their circulation or expose them to any degree of harming (Ezziti et al., 2018).

(ii) Social Principles

Based on the analysis carried out, it is found that the social principles consisted of five elements which state that a society must be ethnically and religiously organized, encourage social interaction, segregation between male and female, security and safety and lastly practice neighbours' rights. The detailed explanation of these elements are discussed below.

a. Ethnically and religiously organized society

In Islamic neighbourhoods, residents must be ethnically and religiously organized. Muslims must be grouped in one quarter and non-Muslims in others. Therefore, these various ethnic groups could practise and celebrate their own cultural beliefs and religion in peace (Kubat & Sungur (n.d) as cited in Alashi, 2017). The above statement shows that dividing the ethnic based on the beliefs is not an act of racism. Such practice was common during the Prophet's (peace be upon him) stay in Medina. Segregating different ethnic groups makes it easier for the community to practice their cultural and religious activities without disturbing others.

b. Social interaction

Basically, in almost every social interaction, the women are separated from the men in Islamic neighbourhood. Female family members, relatives, and neighbours spend a lot of their time at the back portion of the house which is in the kitchen. It is a clear domain where womenfolk cook, wash, and socialize but sometimes they also use the passageway. For young females, they are usually kept away from most of the public domains of the house (Ali et al., 2022). This indicates that the concept of Islamic neighbourhood emphasizes on the separation between male and female in social interaction especially among the non-mahram to freely socialize.

c. Segregation between male and female

The segregation between male and female is important in Islam in protecting the aurah and avoiding something that haram and prohibited in Islam. For instance, the building design must consider this aspect. The entrance for male and female that are not mahram have to be built at two locations. The front area is for male entrance and the back area is reserved for female entrance. Such practice makes it easier to practice the segregation between male and female in Islamic neighbourhood (Muafani, 2019). In traditional Arab courtyard house, there are two external entrances for the purpose of separating the male and female to enter the house. The courtyard is carefully designed to ensure privacy by using a short corridor or screening wall, which acts as a space filter so that visitors cannot see into the house, even if the door is left open to create an indirect entrance. The male entrance is in the front of the house and the female entrance is at the backyard of the house or the service area (Dwidar et. Al., 2020).

d. Security and safety

Having the highest security and safety standards is one of the main criteria of an Islamic neighbourhood (Ismail et al., 2017). In accordance with the Hadith of Tirmidhi which explains about getting a sense of security in the house, this sense of security is a reflection of security for oneself, family and society (Pitasari et al., 2021). The security and safety are the most important elements in Islamic neighbourhood. Islam has prioritized safety especially for women and children. One of the important elements in enhancing safety in the neighbourhood area or house is by installing the fence. Fence can be functional not only for safety purposes, but it also acts as privacy element in protecting the aurah of dwellers in the house (Birawi & Adawi, 2018). To achieve security in the sharia residential environment, facilities in the form of security support infrastructure and system can be provided: they are facilities such as security posts, one gate system and public street lighting (Amalina & Pranggono, 2017; Pitasari et al., 2021). Besides, Amalina and Pranggono, (2017) mentioned that residents movements five times a day to mosques can also reduce the possibility of isolated space which is vulnerable to crime.

e. Neighbours right

Neighbours right is one of the important aspects that must be considered in Islamic neighbourhood principles (Rahnama et al., 2016). In a hadith, the Prophet said:

"By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger (peace be upon him)?" He (peace be upon him) said, "That person whose neighbour does not feel safe from his evil"

(Sahih Bukhari)

In another hadith the Prophet said:

"Whoever believes in Allah and the Last Day should not harm his neighbour"

(Sahih Bukhari)

Apart from the social obligations that Muslims have toward their neighbours, Islamic law set up a set of principles that should be applied to the neighbourhood to avoid harming others and uphold neighbours' right. Neighbours have their rights if they are being harmed. Islamic scholars have categorized harm to neighbouring houses into three types of harm namely smoke, offensive odour, and noise (Ezziti et al., 2018).

(iii) Privacy Principles

Islam emphasizes the privacy of mankind and considers it as the priority in Islam especially when it involves the aurah (private parts) of women. Privacy in this

context is divided into two main categories namely visual and acoustic privacy. Visual privacy involves the features such as the openings of a house like door and windows, their heights and also the methods to ensure privacy for the female family members. In addition, acoustic privacy is related to noise level and sound (Al-Munziri & Abd al-Qawiyy, 2003 as cited in Ali et al., 2022). However, Othman et al., (2015) and Ezziti et al., (2021), in their studies propose three types of privacy namely visual, acoustical, and olfactory privacy to be considered in Islamic neighbourhood.

a. Visual privacy

Visual privacy means residents can completely withdraw from the public view by utilizing the house design or through other means such as the use of curtains, screens and, isolation to provide full visual privacy (Walker, 2012 as cited in Birawi & Adawi, 2018). The visual privacy inside the house also should be maintained with careful design of the public and private areas. The public domain is an area to serve guests and it is necessary to have one for a Muslim residence. However, the privacy of house occupants should be protected by creating indirect visual access between the guest and the family area. Another area that should be protected is the living room and kitchen. This is because women always spend time in that area. For a sleeping quarter, it is considered as the most private area and must be separated between male and female children (Ali et al., 2022).

b. Acoustical privacy

Acoustic privacy means providing a suitable sound environment whether it is inside or outside the residence to achieve the desired amount of psychological comfort where the dweller may do various activities without being disturbed by others and vice versa. This entails the elimination of sound or noise traveling outside or inside of the residence (Birawi & Adawi, 2018). Acoustical privacy is one of the important aspects of a house that should be considered in preventing sound transmissions from one house to the outside and also from the private domain to the public area (Al-Munziri & Abd al-Qawiyy, 2003 as cited in Ali et al., 2022).

c. Olfactory privacy

According to Othman et al., (2015) and Ezziti et al., (2021), olfactory privacy plays an important role in controlling the smells or odours produced in the kitchen. Olfactory privacy concentrates on the privacy in the interior spaces in the house. Another example is the practise of removing shoes before entering a house. This is an attempt to minimize something unpleasant and maintain the hygiene of the house.

(iv) Housing Principles

A house is a place to perform ibadah. Hence, one should follow that regulation to gain 'barakah' (Ali et al., 2022). In the hadith collection by Şaḥīḥ al-Bukhari, there

is a hadith regarding building, which was narrated Ibn Umar (may Allah be pleased with him) during the lifetime of the Prophet (peace be upon him), *“I built a house with my own hands so that it might protect me from the rain and shade me from the sun and none of Allah’s creatures assisted me in building it”*. This provides evidence that building a house is permissible (Mubah) in Islamic Shariah (Birawi & Adawi, 2018).

a. Courtyard

Courtyard is the internal open space or an area within the house, which is surrounded by the building elements from two, three, or four sides. Muslims have adopted the concept of the courtyard because it suits their religious and social needs, especially for the degree of privacy needed, and to achieve human interactions (Birawi & Adawi, 2018). Courtyard is one of the important elements in Islamic house design (Alashi, 2017). The courtyard represents the core of all Islamic-Arab houses because the courtyard is interconnected to the surrounding interior spaces, and it also allows the women to move freely about the house (Yousif and Aziz, 2021).

b. Veranda

A veranda is defined as a roofed platform along the house exterior. It is located on the ground floor and often extends across both the front and sides of the structure. In addition, it can be partially enclosed by a railing or half wall. A veranda is constructed from local materials, opened from the sides to provide a natural cross-ventilation, and it protects the main building from direct solar radiation. The veranda is the most socially active space in the house because it functions as a living space, dining room, and even sleeping area during summer. In addition, the veranda may be the only living space available for a family to spend the day chatting and watching television (Yousif & Aziz, 2021).

c. The segregation of public and private space

Housing design in Islamic neighbourhood must carefully separate the public and private spaces. The public space is to serve the guests who come to visit (Yousif & Aziz, 2021). The public and private spaces should be segregated based on the Islamic teachings. In the house, the private area is mainly for the family members, so it is important to segregate the private area to protect the female family members. The segregation between public and private space is about the arrangement of the family area and the guest area. The guest room should be located separately from the family area. Normally, the design for two-story residential house is, the guest room is located downstairs while the family area is upstairs together with all bedrooms. This should be segregated to protect the aurah of female members from the public (Ali et al., 2022). The outermost areas are for the public while more private areas are located at the back, and they have their own private entrances (Yousif & Aziz, 2021).

d. Rooms

Spaces inside the house are divided into areas rather than rooms, which serve various social and, household activities (Yousif & Aziz, 2021). A room in an Islamic house can be categorized into a few types such living room, prayer room, bedrooms, and visitors room (Ali et al., 2022). Besides the parent's or master bedroom, bedrooms can serve multiple functions. These rooms can be used by both male and female guests, with female guests in the family zone and male guests in the male zone (Yousif & Aziz, 2021). In addition, these rooms also need to have a good ventilation and lighting system for its dwellers (Ezziti et al., 2021).

e. Entrance

Entrance is one on the important elements in designing an Islamic house. House entrance has been used to separate the pathway between male and female areas in traditional Arab courtyard house (Yousif & Aziz, 2021). It also acts as a mechanism in protecting the aurah for Muslim women (Ali et al., 2022). Typically, the main entrance is in the front area and there is a double door entrance for male guests. For females, a secondary single door entrance is located in the backyard or service area (Yousif and Aziz, 2021). The entrance is the most important element because it provides the connection between the public space of the street or the sidewalk, and the private space of the building. It must be located in the centre of the house's area thus making the rest of the elements of that front dependent on it. In addition to the doorway itself, its position should respect the existing pattern of surrounding building entrances (Birawi & Adawi, 2018).

f. Moderation

Islamic teachings always encourage the believers to live moderately. Muslims are not encouraged to flaunt their wealth by building a gigantic and monumental mansions (Ali et al., 2022). In Surah Al-A'raff chapter 7 verse 31, Allah SWT said:

“O children of Adam, wear your beautiful apparel at every time and places of prayers, eat and drink, but waste not by excess, for God loveth not the waster.”

(Al-A'raf:31)

This verse strongly mentioned that being excessive is prohibited in Islam (Ali et al., 2022). A building's simplicity is also in accordance with Surah Al-Isra verses 26 to27 which concern with the prohibition to waste one's wealth (Ezziti et al., 2021).

g. Building

The residential building must be constructed by considering the direction of the qiblah, building height, light and wind direction, plinth area and plot ratio (Rahnama et al., (2016). Abu Ayyūb al-Ansāri (may Allah be pleased with him) reported that

the Prophet (peace be upon him) said: *"When you go to a place to relieve yourselves, do not turn your face or back toward the Qiblah while defecating or urinating, but face east or west"*. Besides, building decoration must comply with the shariah laws and most importantly have the element of modesty as proposed by the Islamic teachings. Decoration based on human and animal figures must be avoided. Furthermore, to ensure the building has a good ventilation system and able to reduce heat, direction of wind flow and the source of light must also be given a lot of consideration (Ali et al., 2022).

(v) Management Principles

From the analysis, it was found that the management principles consisted of three elements namely the element of cleanness, the element of solid waste management, and the element of neighbourhood committee. The detailed explanation of these elements are as follows:

a. Cleanliness

Maintaining cleanliness for a Muslim is a plus point, and it is undeniably part of the shariah laws (Muafani, 2019). Islam has put cleanness as an important aspect that should be emphasized (Ali et al., 2022). In a hadith, Prophet Muhammad (peace be upon him) said that *"God be praised is good and He loves goodness, cleans and He also loves cleanliness, He loves generous and generosity, perfects and he loves perfection, so clean your fina"* (Sunan Al-Tirmidhi). Islamic housing must also have a clean and healthy environment. This is in accordance with the Hadith narrated by Ahmad, Muslim and Tirmidhi about cleanliness being part of iman (faith) for a Muslim. This argument is also supported by Surah Al-Maidah verse six which is about cleansing the body. From the interpretation of the verse, Muslims are reminded to stay clean and pure as these qualities are part of their faith (Ezziti et al., 2021). From the above statements, it is understood that in Islam the neighbourhood area must be well managed to ensure its cleanliness. This is important to ensure diseases such as cholera, dengue and Covid 19 can be avoided. Without threats of diseases, a society can live in a healthy and clean environment.

b. Solid waste management

Solid waste managements need to be efficiently managed to ensure the neighbourhood area is clean, neat and healthy (Amalina & Pranggono, 2017). In a hadith by the Prophet (peace be upon him) which was narrated by Salih bin Abi Hassan (may Allah be pleased with him), he said that *"I heard Sa'eed bin Musayyab saying: 'Indeed Allah is Tayyib (good) and he loves Tayyib (what is good), and He is Nazif (clean) and He loves cleanliness, He is Karim (kind) and He loves kindness, He is Jawad (generous) and He loves generosity. So clean' - I think he said - 'your courtyards, and do not resemble the Jews'"* (At Tirmidhi).

c. Neighbourhood committee

Neighbourhood committee is crucial for an Islamic neighbourhood. They are the main body in governing the neighbourhood in term of activities, planning and development process. In an Islamic residential environment, a good management is vital (Ezziti et al., 2021). Nowadays, neighbourhood committee has become an important entity to ensure neighbourhood area can be properly managed. There is evidence which shows that a good neighbourhood management by its committee members is crucial to ensure the neighbourhood area is safe, comfortable, and conducive for residents to live in.

DISCUSSION AND RECOMMENDATION

The major finding of this study has shown that the main Islamic neighbourhood principles consists of five main principles. First principle is land use with five elements; second is social principle with five elements; third is privacy principle with three elements, fourth is housing principle with seven elements and lastly, management principles with three element. The land use principles consist of five elements namely, residential, mosque/madrassa, commercial area, public facilities and street network.

This finding has also been concurred by the study done by Rahnama et al., (2016) which indicated that mosque or madrassa's role is the main factor in Islamic neighbourhood as it determines the physical dimensions, and meeting social, political, and cultural needs. It also stands as the main criterion to determine an Islamic identity. Therefore, a mosque or madrassa must be well designed and integrated into the neighbourhood area. Rahnama et al., (2016) also mention that to provide essential and every day needs of the residents, neighbourhoods should have required land use. For ease of access, these land use must be located at the centre of the neighbourhood and further supported by the centrality of the nearby mosque. Moreover, streets in the neighbourhoods should be designed in a way that at least two vehicles and pedestrians can pass easily.

The social principles also consist of five elements namely ethnically and religiously organized, social interaction, segregation between male and female, security and safety and neighbours' rights. This finding has validated the study carried out by Junara et al., (2020) which indicated that the religious social principle has a great influence on a settlement. For privacy principle, it has three elements namely visual privacy, acoustical privacy and oldfactory privacy. Again, findings from this research are similar to the findings from a study by Othman et al., (2015) which highlighted that these three privacies are the main types of privacies in designing an Islamic neighbourhood. However, there a few researchers who have outlined only two types of privacies namely visual and acoustic privacy such as Birawi and Adawi (2018), Ezziti et al., (2018), Yousif and Aziz, (2021), and Ali et. al., (2022). Nonetheless, this study strongly suggest the incorporation of all three types of privacies since they are significant for the hygiene and comfort of the house dwellers and neighbourhood area.

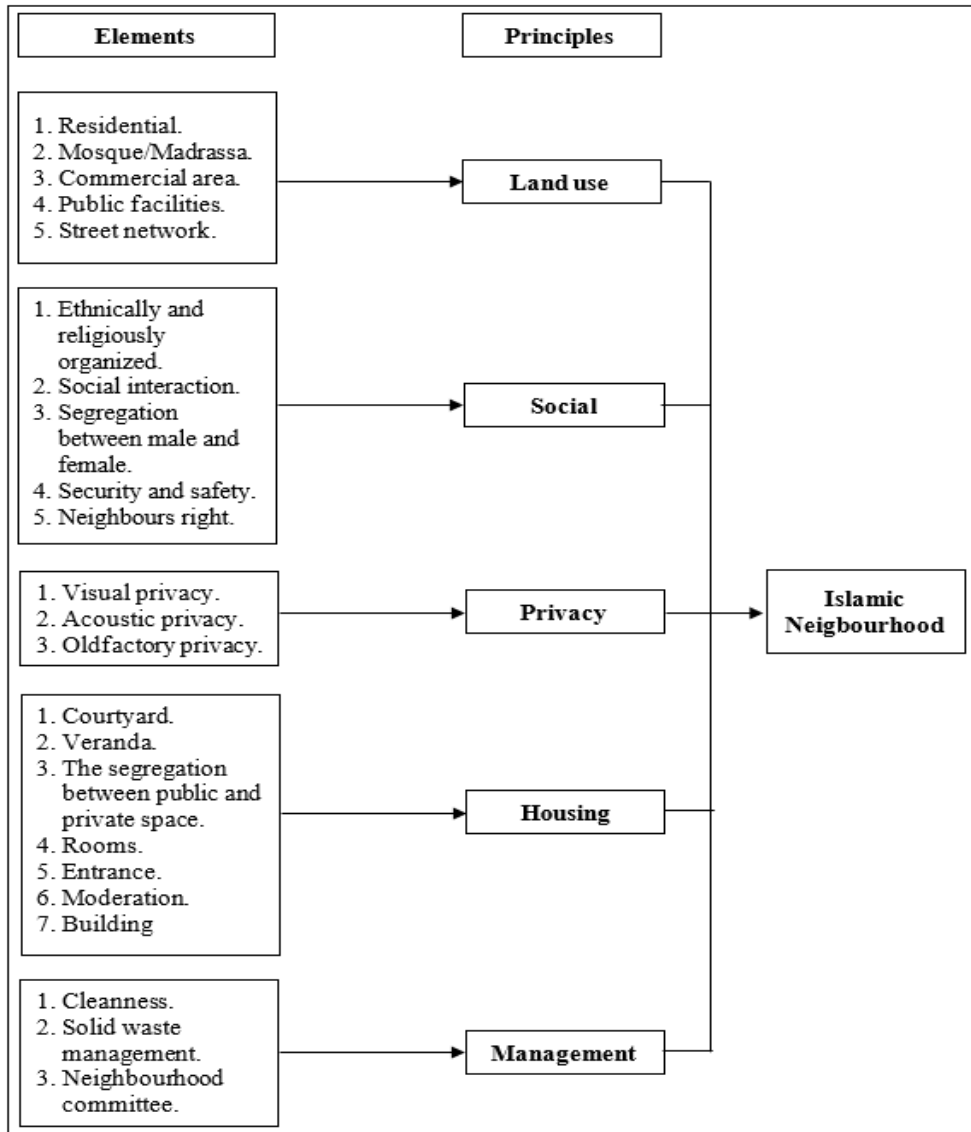


Figure 1
 Conceptual Framework for Islamic Neighbourhood
 Source: Author, (2023)

For housing principles, it has seven elements namely courtyard, veranda, the segregation of public and private space, rooms, entrance, moderation, and building. The finding of this element is supported by the research done by Muafani et al., (2019) who emphasize on the elements of Islamic housing are such as cleanliness and purity, beauty, voice, knowledge and worship, relationship, health, protecting from haram, makruh and dangerous things, modest, neighbours and entrance. This

result is also supported by a research carried out by Asror et al., (2009) who come out with the relevant aspects such as special worship room, bedroom, house wall as hijab, kibra direction and ornament. The last principle for the finding of this study is the management principle which comprises of three elements namely cleanness, solid waste management and neighbourhood committee. Management principles are considered important to ensure the neighbourhood can be clean and well managed by its own committee. To date, the management aspects are already accounted as an important determinant in governing a neighbourhood. Without proper management system, a neighbourhood cannot be well managed towards achieving a smart, sustainable, and resilient residential area that is integrated with the Islamic philosophy. Hence Figure 1 shows the conceptual framework proposed for this study in strengthening Islamic neighbourhood principles in Malaysia and other Muslim and non-Muslim countries.

CONCLUSION

The elements of Islamic neighbourhood design have undergone drastic change. Understanding the complexities of the neighbourhood fabric is a fundamental requirement for the development and design of the future Islamic neighbourhood (Dash, 2016). Therefore, more research to strengthen Islamic neighbourhood are required since such residential area needs to be developed to match with the needs of the local cultural context. Duplication of neighbourhood principles from other regions and continents will result in failure due to the various differences of societal needs. Above all, this study has highlighted the concept of Islamic neighbourhood principles. Hopefully, these principles will provide important guideline for policy makers, architects, engineers, urban planner, developers, and industry players in developing a comprehensive Islamic neighbourhood in Malaysia and other Islamic and non-Islamic countries.

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