DEVELOPMENT OF OUTDOOR NEIGHBOURHOOD FRAMEWORK INCORPORATING ISLAMIC VALUES FOR SOCIAL COMMUNITY INTERACTION

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By

ARINAH BINTI ROZHAN

Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in Fulfilment of the Requirements for the Degree of Doctor of Philosophy

September 2019

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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Doctor of Philosophy

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ARINAH BINTI ROZHAN

September 2019

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Malaysia is always dwelled within the effort towards building a stronger and united community. This is also emphasized by Tun Dr Mahathir Mohamad when he introduced Vision 2020 and among the challenges in the vision is to develop a caring, moral and ethical society. However, there is a significant drop for Malaysia in the World's Happiness Index ranking. The report on index of happiness include the level of generosity among the community that are able to interact and corporate with each other. In relation to this matter, neighbourhood environment provides the social landscape that indirectly influences human interaction and develops sense of community. In order to ensure the right approach for development of social interaction, deciding on a set of values to be integrated in a neighbourhood design is a necessity and it can be comprehensively referred from Islam as the religion always emphasizes on the concept of *ummah* (brotherhood and unity) as well as the rights of neighbours not only with the muslims but non-muslims as well. There is yet a study that incorporates the elements of Islamic values with the outdoor neigbourhood design as a framework to provide opportunity for community social interaction. Qualitative research method is applied and the research involves several processes in proposing the final framework which includes; expert semi-structure interview to validate and refine the components from the preliminary framework; and Case study in Putrajaya which includes interview with Community Representatives and Field Observation to refine the final proposed framework. Data from the expert and case study semi-structure interview were analysed with the aid of ATLAS.ti software, and the data from field observation is analysed manually. The findings show that main component in the proposed framework is mainly related to the value of *khalifah* which includes identification of spaces and facilities that provides active and passive type of interaction for development of *Ummah*, implementation of neighbourhood design and layout, which is guided by principles of *Amal Ma'ruf*

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& Nahi Munkar which includes values of *taharah, mizan, amanah* and *ihsan.* The final proposed framework highlighted the design components that reflect these Islamic values and are validated by the experts as well. This framework contributes in providing the physical details which entails the values of Islam as guidelines towards the implementation of the neighbourhood design that provide interaction opportunity among the community.

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Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

RANGKA KERJA REKABENTUK LUAR KAWASAN PERUMAHAN YANG MENERAPKAN NILAI ISLAM UNTUK INTERAKSI SOSIAL KOMUNITI

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Negara Malaysia sering mempraktikan usaha untuk membina masyarakat yang majmuk dan bersatu. Tun Dr Mahathir Mohamad juga menekankan kepentingan ini di dalam Wawasan 2020 bagi membangunkan masyarakat yang saling mengambil berat, bermoral dan mempunyai nilai etika yang tinggi. Walau bagaimanapun, Indeks Kebahagiaan Dunia menunjukkan kedudukan Malaysia semakin merosot. Laporan indeks kebahagiaan ini merangkumi aspek kemurnian antara masyarakat yang saling berinteraksi dan saling bekerjasama. Merujuk kepada perkara ini, reka bentuk dan persekitaran kawasan perumahan boleh memberikan peluang untuk masyarakat berinteraksi, di samping meningkatkan nilai komuniti. Bagi memastikan pendekatan yang baik dalam membangunkan interaksi sosial, adalah penting untuk menerapkan nilai-nilai yang baik di dalam reka bentuk kawasan perumahan dan nilai Islam sesuai untuk diterapkan. Nilai Islam merangkumi penekanan menyeluruh tentang konsep umah dan juga menekankan hak-hak kejiranan bukan sahaja hak sesama muslim tetapi bersama agama lain juga. Setakat ini, masih belum ada kajian yang menggabungkan unsur nilai Islam dengan reka bentuk kawasan luar perumahan sebagai rangka kerja untuk interaksi komuniti. Kajian kualitatif digunakan dan kajian ini merangkumi beberapa proses bagi mencadangkan rangka kerja kajian. Proses in merangkumi temu bual bersama pakar bagi mengesahkan komponen awal rangka kerja kajian; dan kajian kes di Putrajaya. Kajian kes merangkumi proses temu bual bersama Majlis Perwakilan Penduduk (MPP) dan juga kaedah pemerhatian di kawasan kes. Data daripada temu bual bersama pakar dan MPP dianalisis menggunakan perisian ATLAS.ti dan data daripada kaedah pemerhatian dianalisis secara manual. Hasil kajian menunjukkan komponen utama di dalam rangka kerja yang dicadang berkait rapat dengan nilai khalifah yang termasuk mengenal pasti jenis fasiliti dan kawasan lapang bagi memberikan interaksi yang aktif dan pasif untuk pembangunan umah. Selain itu, pelaksanaan reka bentuk kawasan perumahan perlulah digarisi dengan

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LIST OF ABBREVIATIONS

ONIVAS	Outdoor Neighbourhood Design that Incorporate Islamic Values for Social Interaction
ND	Neighbourhood Design
SI	Social Interction
IV	Islamic Values
CR	Community Representatives
PBUH	Peace be Upon Him
IDP	Islamic Design Principles

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CHAPTER 1

INTRODUCTION

This chapter begins with the background of this research by presenting issues that can be addressed from the field of built and environment. The background and issues generate the research problem, research questions, aim and objectives for this study. This research focuses on the role of outdoor neighbourhood design and facilities in developing the community's social interaction while integrating Islamic values in the design framework. Based on past studies, the development of social interaction has shown significant benefits to the society in improving the quality of life of the community. The summary for the scope of research, research methodology, contribution and limitation of the study are elaborated in this chapter. This chapter ends by presenting the overall framework of this thesis to show the research process in achieving the aim and objectives of this study.

1.1 Background and Issues

The main area of focus for Malaysia ever since achieving its state of independence had always dwelled within its effort towards building a stronger community capable of socially interacting amongst each other. This can also be seen in Vision 2020 introduced by the Prime Minister of Malaysia, Tun Dr Mahathir Mohamad particularly on the challenges to achieve a united, caring, fully moral and ethical society. However, there have been critiques for the past few years that our country is way behind from achieving the Vision (Abd Wahab, 2014; Mohd Isa, 2016; Pennington, 2017).

Tun Dr Mahathir expressed his view that the Vision will be impossible to be achieved by 2020, but could be achieved by 2025 with the right efforts and policies (Leoi, 2018). Unity and integration, improvement of quality of life as well as high spiritual and moral values are among the issues to be concerned in racing towards the Vision 2020 (Mohd Isa, 2016). In relation to the quality of life, recent report on World Happiness Index 2019 shows that Malaysia has dropped from the 35th place in 2018 to 80th place in 2019 (Bedi, 2019 & Abdullah, 2019).

The report of Happiness Index is based on several measurements and one of them is related to social environment which includes healthy social relationship, loss of community awareness and declining in social trust (Feiya, 2019). The World Happiness Index (WHI) report explains that level of generosity as one of the key variables in which it includes sense of positive community engagement and ways that human are connected to one another

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(Helliwell, Layard & Sachs, 2019). The report also explains that happiness is promoted through social behaviour such as cooperation or helping each other (Aknin, Whillans, Norton & Dunn, 2019). Based on this report, the drop of Malaysia in the WHI shows that Malaysia is showing a declining trend of positive social relationship.

In relation to the quality of social relationship in Malaysia, the current trend of neighbourhood design in Malaysia with gated and guarded residential concept is seen to obstruct and reduce the sense of community, community interaction and creating social segregation (Sakip, Johari, & Salleh, 2012 & Tedong et al., 2014). The community is also showing a less caring behaviour and giving less trust towards their neighbours (Ahmad, 2017). Lim, Hassan, Ghaffarianhoseini, & Daud (2017) also reported that there is a rise for issue related to community integration and social trust among the community in Malaysia.

As social trust is also an indicator for community happiness, social interaction among the community is the key towards developing social trust among the community (Lim, Hassan, Ghaffarianhoseini, & Daud, 2017). Community social interaction in neighbourhood is said to be the influencing factor for a good quality of life (Abdul Rahman, Omar, & Salleh, 2012 & Hedayati Marzbali, Abdullah, Razak, & Maghsoodi Tilaki, 2014). The importance of social interaction can also be seen from the Malaysia Urban Forum 2019 (MUF) that was established to promote dialogue and discussion towards achieving a more sustainable community.

In order to support the development of social interaction, neighbourhood design creates the social landscape that will indirectly improve community interaction as well as the sense of community. Ibn Khaldun also view physical environment as an influencing factor on the shaping of human behaviour (Musa, Misnat, Talib & Mohamad, 2012). In addition to physical design, values play an important role in enjoying good neighbourhood solidarity and integration (Md. Dali, Ahmad Sarkawi, & Abdullah, 2017).

Among the many set of values that can be derived from to develop social interaction in neighbourhood, it can be comprehensively referred from Islam as the religion always emphasizes on the concept of unity, *ummah* and brotherhood (Hakim & Rowe, 1983; Kamla, Gallhofer, & Haslam, 2006; Omer, 2015). This can be seen as the importance of neighbourhood and particularly the rights of neighbours can be found extensively elaborated in the Quran. It is also worth to note that the values of neighbourhood in Islamic teachings are not limited to the Muslim society itself, but it also encompasses the non-Muslims alike.

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The significant drop for Malaysia in the World Happiness Index shows that the community quality of life needs more attention to prevent more deterioration of the country's ranking. Therefore, the development of social interaction in neighbourhood is recognized to develop a better sense of community and integration, sense of trust and a more caring community. Hence, neighbourhood design should give opportunity for the community to improve their quality of life and happiness through the neighbourhood environment and settings.

1.2 Problem Statement

The lack of attention in the implementation of neighbourhood design which is to provide opportunity for community interaction is causing a lower quality of life that creates segregations and less caring behaviour. The Ministry of Housing and Local Government also outlined their planning principles in the Housing Planning Guidelines in respective to Rancangan Malaysia ke-11; in establishing neighbourhood concept and encouraging social interaction through design components ("Garis Panduan Perancangan Perumahan", 2016).

In order to improve the social interaction in neighbourhood design, past studies are also focusing on the quality of life in urban neighbourhood and environmental setting (Salleh & Badarulzaman, 2012; Md Sakip, Hassan & Mansor, 2015), the concept of gated and non-gated residential in relation to sense of community, safety and crime (Mohammed Osman, Rabe & Bachok, 2011; Abdullah, Mohd Salleh & Md Sakip, 2012; Tedong, Grant, Abd Aziz, Ahmad & Hanif, 2014), residential satisfaction on neighbourhood criteria (Mohit & Al-Khanbashi Raja, 2014), social cohesion in multi-ethnic neighbourhood (Hedayati Marzbali, Abdullah, Razak & Maghsoodi Tilaki, 2014), walkability in Putrajaya neighbourhood (Abdul Karim & Azmi, 2013; Azmi & Ahmad, 2012) and youth activities in urban neighbourhood spaces (Omar, Omar, Othman & Mohd Yusoff, 2016).

In addition to this, studies on neighbourhood that are related to social interaction in Malaysia includes implication of guarded neighbourhood with social cohesion (Tedong et al., 2014), social capital components for better quality of life (Ahmad Marzuki, Azizah Ahmad, Shukri Abdul Hamid, & Sobhi Ishak, 2014), compact urban neighbourhood and sociability (Mardiah, 2015), vertical social pocket for better social interaction in high-rise residential (Aw & Lim, 2016), and legibility of neighbourhood park for the enhancement social interaction (Moulay, Ujang, Said 2017). Some of the studies indicated that neighbourhood spaces and facilities can influence stronger community interaction through length and duration of stay (Sakip, Johari, Abdullah, & Salleh, 2013, Lim et al., 2017 & Moulay et al., 2017).

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The neighbourhood design principles has also highlighted components such as mixed land use, mixed residential, components of walkability and integration of outdoor spaces for community social interaction. Although past studies have shown the indicator for community interaction in neighbourhood, there is still a lack of information in showing how the neighbourhood outdoor spaces and facilities can actually provide the opportunity for social interaction. It is necessary to understand the main criteria to influence community interaction in neighbourhood outdoor environment. As many recent developments are provided with good planning of outdoor spaces, there is still a limitation in understanding the factors to encourage the community to frequently used the outdoor spaces and facilities to maximise interaction opportunity.

In addition to component of the neighbourhood design, life value is one of the components of social capital (Ahmad Marzuki et al., 2014). The findings from Ahmad Marzuki et al. (2014) shows that the life values among the community is still lacking in realising the importance of taking care of one another and giving cooperation. A comprehensive concept of holistic liveable city can be achieved through a conceptual framework that includes religious values in the neighbourhood community (Md. Dali et al., 2017). In relation to this matter, Tun Dr Mahathir also emphasized on giving the right image of Islam through the way that we conduct our lives (Ahmad, 2018). His Majesty the King also gives his support in instilling Islamic values in the country's development (Muda, 2019).

However, studies on Islamic neighbourhood in Malaysia are mainly on the explanation of the Islamic worldview in neighbourhood planning (Omer, 2007), principles of Islamic neighbourhood (Ahmad Sarkawi & Abdullah, 2008; Yusof, 2011), and the concept of safety in housing according to *fiqh* (Musa, 2016). There is yet a study that integrates Islamic values into the outdoor neighbourhood design as a framework for community social interaction. This framework can contribute in improving the quality of life among Malaysians. Therefore, there is a need to develop a framework that incorporate Islamic values with the outdoor neighbourhood design in providing better opportunity for the community social interaction.

1.3 Research Question

The purpose of this study is to explore the outdoor neighbourhood design that incorporates Islamic values in providing opportunity for development of community's social interaction. Main research question (RQ) and sub-research questions (Sub-RQ) which guided this study are:

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Main RQ : How can an outdoor neighbourhood design and Islamic values provide opportunity for the development of community's social interaction?

Sub-RQ 1 : How can social interaction be enhanced through outdoor neighbourhood design?

Sub-RQ 2 : What are the Islamic values that can be incorporated in neighbourhood design framework for community's social development?

Sub-RQ 3 : What are the condition of present design and the main influence for social interaction in Putrajaya neighbourhood environment?

Sub-RQ 4 : How does a neighbourhood design that incorporates Islamic values effectively influence the community's social interaction?

1.4 Research Aim and Objectives

The aim of this research is to develop an outdoor neighbourhood framework that incorporates Islamic values for social community interaction.

The following research objectives guided the research to achieve the question and aim of the study:

Objective 1 : To analyse the components of outdoor neighbourhood design and facilities that are related to the concept of social interaction.

Objective 2 : To understand the values of social interaction in neighbourhood from the Islamic perspective.

Objective 3 : To explore the condition of neighbourhood design and facilities in Putrajaya and its influence in providing social interaction opportunity.

Objective 4 : To propose a framework that can increase opportunity for community's social interaction through its neighbourhood design that incorporates Islamic values.

1.5 Scope of the Study

This research focuses on three main factors which are social interaction, neighbourhood outdoor design and Islamic values. The scope of this research is mainly to understand the influence of the outdoor neighbourhood design which incorporated Islamic values that can provide opportunity for social interaction.

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Based on the background of the research, social interaction influences the level of community's happiness. Therefore the study on social interaction is mainly on the theories and concept that are related to improving the sense of community and quality of life. The scope of social interaction also looks into how the neighbourhood environment can provide the opportunity not only for verbal and active interaction, but also the non-verbal and passive interaction. The frequent act of non-verbal interaction can slowly create sense of familiarity and sense of belonging among the communities, which will then indirectly develop into verbal and active interactions.

It is well noted that the desire to interact is highly dependable on personal's behaviour, needs and awareness. That is why this research does not claim that it will change the behaviour of an individual or the community, rather trying to provide the best neighbourhood environment that can encourage community's interaction through its outdoor design. The scopes of neighbourhood design in this research are focusing on the components of outdoor neighbourhood design and facilities, as well as external factor that shape the design environment. The neighbourhood design criteria are mainly focusing on how the neighbourhood planning influences the usability of the outdoor spaces ad facilities; as it affects the interaction opportunity.

In integrating Islamic values in this research, it will be only focusing on the principles and values of Islam that are related to community development. The values analysed are those that can be related to both Muslims and non-Muslims. Therefore, this study does not look into the aspect of Islamic law and syariah and also Islamic physical design elements that are usually adopted from the Middle East such as the Islamic art or forms, patterns or ornaments. By saying that this research is to adapt Islamic values in the neighbourhood, it refers to how the design framework are directed to develop a living environment of a neighbourhood which reflects values of *amal ma'ruf nahi munkar* such as *khalifah, ummah, amanah, taharah* and *ihsan*.

1.6 Qualitative Research Method

This research adopted the qualitative research approach due to the nature of its philosophy. The background and purpose of this study created the philosophical assumption that neighbourhood outdoor design that incorporated Islamic values can enhance social interaction opportunity. The ontology is socially constructed and carrying the epistemology to understand and explain the situation of a neighbourhood community, thus creating a value laden research judgement.

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The Islamic values and social interaction behaviour is intangible and Musa et al. (2012) stated that intangibility carries the character of qualitative research. Neuman (2014) highlighted King et al. (1994: 118) statement that “Research designs in qualitative research are not always made explicit, but they are at least implicit in every piece of research.”

In order to propose the design framework of this study, this research adopted Case Study in Putrajaya neighbourhood as the city is proven to have a better sense of community from a comparative study being conducted by other researcher (Sakip et al., 2012). The design elements of the green spaces in Putrajaya neighbourhood are also seen to increase the level of social interaction (Moulay et al., 2017). Ten of the parks in Putrajaya are ranked among the top 40 parks in Malaysia; and the city council stated that efforts is still on-going to give better sense of belonging and integration among the residents (Singh, 2019). The selection of Putrajaya as a known place in providing sense of community and striving to improve the liveability of its residents will provide a better understanding on how the outdoor neighbourhood environment influences the level of social interaction.

Before conducting the Case Study, experts are purposively selected for semi-structure interview and to validate the component from the preliminary theoretical framework that are established by the technique of systematic review. The interview is conducted to ensure the components used during the Case Study has been refined and validated. The Case Study selected two Precincts in Putrajaya as a unit of analysis.

The Case Study involved data being collected through field observation and semi-structured interview with the Community Representatives (CR) from Precinct 9 and 11. A total of 12 (6 from each Precincts) CR contribute in the interview. CR are more appropriate to be interviewed for the purpose of this research compared to others as they understand more about the community values, activities and involvement in the neighbourhood. Documents from the expert and case study semi-structure interview were analysed with the aid of ATLAS.ti software, and the data from field observation is analysed manually. The findings support the development of the proposed final framework which is also validated by the Experts.

1.7 Significance of Study

This research is to be benefited in providing theoretical and practical contributions. The framework proposed is to support the improvement for the quality of life in enhancing community social interaction. It will also develop a more sustainable community when there is a value in the neighbourhood environment that will enhance the sense of familiarity, sense of trust, sense of community and caring for each other.

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This study will also expand the Islamic values with outdoor neighbourhood design body of knowledge. The proposed framework will translate designs and elements that can portray Islamic values in the living environment. It is also an integrated framework that covers various apects in neighbourhood design.

Although this study focuses on 2 Precincts in Putrajaya, the proposed design framework can be expanded and tested to other areas. The implication of community that is provided with a sustainable neighbourhood environment will improve their physical, mental and social health which will contribute to the country's vision in creating a caring, united, fully moral and ethical society.

1.8 Thesis Structure

This thesis is divided into six chapters as follows:

CHAPTER 1 elaborates the background of the study, issues, problem statement and explanation on the significance of the scope of the study. The aim and objectives are highlighted to answer the research question. The research methodology applied is in a process to achieve the research objectives. This chapter also explains the limitation for this research which can be a recommendation for future research.

CHAPTER 2 consists of theoretical and conceptual review of analysis on subject of the study. It is divided into three parts which are social interaction, neighbourhood outdoor design and Islamic values. The content from the literature was reviewed systematically in order to develop the preliminary framework.

CHAPTER 3 explains the research inquiry of strategy chosen for this qualitative research. The preliminary components from the framework is refined and developed through Expert interview and Case study in Putrajaya. This chapter highlighted the steps taken during the data collection process, as well as the justification on selection of the sampling and unit of analysis. The process of data analysis using ATLAS.ti software is further explained in this section.

CHAPTER 4 shows the analysis and discussion of findings for the Expert semi-structured interview. The ATLAS.ti software aided the analysis process and helps to present the frequency of code in relation to the quotation. The validation of preliminary framework components by the experts are also presented and analysed manually. The findings from the Expert interview and

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validation are used as a guide in developing open-ended interview question and field observation checklist for the Case Study.

CHAPTER 5 elaborates the analysis and discussion of findings of the Case study which includes the field Observation (manual analysis) and Semi-structured interview (analysed with ATLAS.ti) with the CR.

CHAPTER 6 elaborates the findings from the data of this research which helps the development of ONIVAS proposed framework. The chapter also presents the validation of the proposed framework by the Experts.

CHAPTER 7 concludes the finding of the research objectives and the final proposal of ONIVAS framework validated by the Experts. It starts with the summary of this research, and further elaboration on the implication of this research, limitation and knowledge contribution of this study as well as its recommendation and suggestion for future research. The following **Figure 1.0** presents the structure of this thesis:

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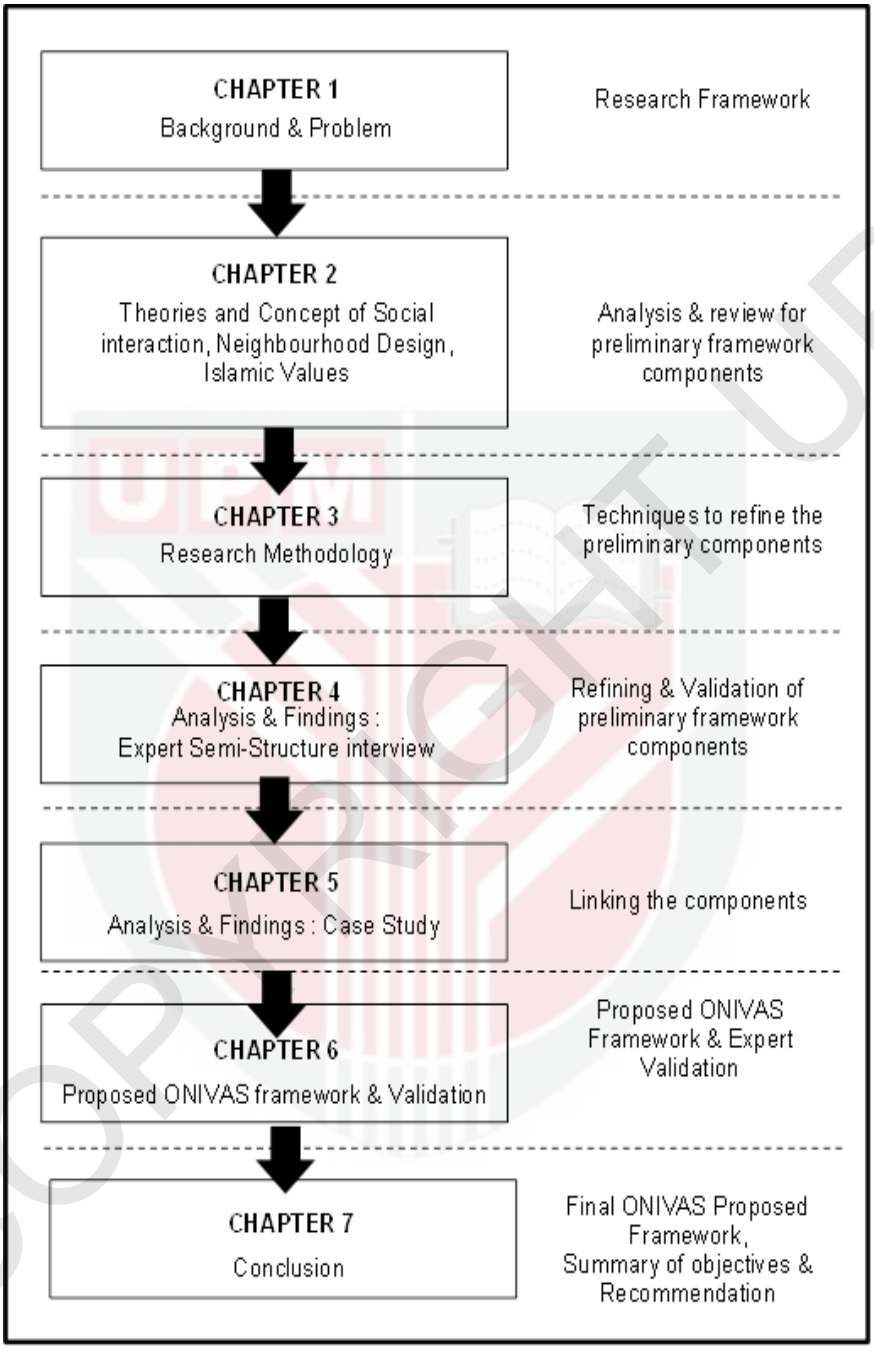

Figure 1.0: Thesis Structure

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