

ISLAMIC HERITAGE

LEADS THE TRANSFORMATION OF THE UMMAH

ISLAMIC HERITAGE
LEADS THE TRANSFORMATION OF THE UMMAH

Editors

Hasan Bahrom
S. Salahudin Suyurno
Abdul Qayyum Abdul Razak

© Akademi Pengajian Islam Kontemporari (ACIS), UiTM Melaka 2015

Hak cipta terpelihara. Tiada bahagian daripada terbitan ini boleh diterbitkan semula, disimpan untuk pengeluaran atau ditukarkan ke dalam sebarang bentuk atau dengan sebarang alat juga pun, sama ada dengan cara elektronik, gambar serta rakaman dan sebagainya tanpa kebenaran bertulis daripada ACIS, UiTM Melaka terlebih dahulu.

Perpustakaan Negara Malaysia

Data Pengkatalogan-dalam-Penerbitan

Hasan Baharom

Proceedings of the 1st international Islamic heritage conference / Hasan

Bahrom, S.Salahudin Suyurno, Abdul Qayuum Abdul Razak

978-967-0637-13-6

1. Islamic Heritage 2. Civilization I. Hasan Bahrom

II. S.Salahudin Suyurno III. Abdul Qayuum Abdul Razak

Reka bentuk kulit : Mohd Zaid bin Mustafar

Dicetak di Malaysia oleh :

AKADEMI PENGAJIAN ISLAM KONTEMPORARI (ACIS),

UNIVERSITI TEKNOLOGI MARA MELAKA,

KM 26 JALAN LENDU,

78000 Alor Gajah, Melaka, Malaysia

Tel: +606 558 2058

CONTENTS

PRAKATA	i
KATA ALUAN REKTOR UITM MELAKA	ii

ARTS

A DOCUMENT OF IBÂDI JURISPRUDENCE RELATED TO THE ARCHITECTURE OF MOSQUES Benkari Naima	1
RE-THINKING THE DEPICTIONS OF TWO-DIMENSIONAL ‘LIVING BEINGS’ IN CONTEMPORARY ISLAMIC ART Lina Kattan	15
REVIVING THE CLASSICAL ISLAMIC ARCHITECTURAL DESIGNS OF MOSQUE IN TIN MINING AREA: KINTA VALLEY, PERAK, MALAYSIA Wan Noor Anira Hj Wan Ali @ Yaacob, Norasikin Hassan, Khalilah Hassan & Ameri Mohd Sarip @ Shariff	25
TOWARDS A CONCEPTUAL FRAMEWORK OF ANIMATED INFOGRAPHICS IN AN ISLAMIC CONTEXT Nur Nazihah Rahim, Nik Zulkarnaen Khidzir, Anuar Mohd Yusof & Khairul Azhar Mat Daud	38
QUR’AN AND SPLENDOR OF ISLAMIC CALLIGRAPHY: DEVELOPMENT OF IRANIAN CALLIGRAPHY UNDER INFLUENCE OF QUR’AN TRANSCRIBING Mahdi Sahragard	49
PLANT AND LANDSCAPE DESIGN: REFLECTION FROM THE QURAN AND HADITH Khalilah Hassan, Nur Huzeima Mohd Hussain, Norizan Mt Akhir & Mazlah Yaacob	60
SUSTAINABLE AND DIVERSE ISLAMIC ART: A SOCIAL AND CULTURAL EXPERIMENT IN AUSTRALIA Abdul Attamimi & Majdi Faleh	70
KUFI LARI’: THE HYBRID OF KHAT KUFI TO UPHOLD THE MALAYS’ IDENTITY IN DIGITAL ART APPLICATION Mohd Amin bin Mohd Noh, Mohd Fauzi bin Harun, Nik Narimah bt Nik Abdullah, Zaharah bt Hj. Ramli & Nor Fariza bt Baharuddin	81

KONSEP SENI DALAM ISLAM: SATU SOROTAN	89
Nor Adina Abdul Kadir, Nang Naemah Md Dahlan, Mohd Farhan Abd Rahman & Norsaeidah Jamaludin	

GENDER

CANNING CHILDREN: ABUSE OR EDUCATE?	101
Ekml Krisnawati Erlen Joni & Salmiah Salleh	
THE WISDOM OF POLYGAMY IN ISLAM: THE LAW AND CUSTOMARY PRACTICE IN AFGHANISTAN	114
Hekmatullah Muradi & Nasir Ahmad Yousefi	
PERBEZAAN TANGGUNGJAWAB PERIBADI PELAJAR DI KOLEJ UNIVERSITI ISLAM MELAKA (KUIM)	125
Siti Marhamah binti Kamarul Arifain, Atini Alias, Farrah Wahida Mustafar & Faudziah Yusof	

CULTURE

VOLUNTEER TOURISM FOR MUSLIM COMMUNITY DEVELOPMENT: APPLYING SOCIAL EXCHANGE THEORY FOR CROSS CULTURE BENEFITS	133
Nik Rozilaini binti Wan Mohamed, Ahmad Rozelan bin Yunus, Mohd Hasrul Yushairi bin Johari & Mashita binti Abdul Jabar	
مكتبة آشوربانيبال تراث إنساني فريد	140
وان كمال موجاني & سميرة ميلاد عامر	

POLITIC

النظام الجنائي الاسلامي هو الحل للأمن في العالم	148
سعدى حيدرة	
العلاقات الدبلوماسية الاسلامية في الاندلس مع الممالك الاوروبية، دراسة و تحقيق	158
طارق عبد السلام & عصام ميلود المخرات	

حق الدولة المسلمة في امتلاك الأسلحة الحربية وضروة انتاجها وليس استيرادها	165
نور العارفة بنت محمد & ثعيم حنك	

EDUCATION

دور الثورة التعليمية والثقافية في تطوير الأمة المسلمة في منطقة مليبار، كيرلا الهند	175
على أكبر كي وي	
ISLAM AND EDUCATION	182
Nasiruddin Mizy	
ISLAM AND HIGHER EDUCATION: THE ROLE OF ISLAMIC-BASED UNIVERSITIES IN URBAN DEVELOPMENT	190
Nur Rafidah Asyikin binti Idris	
LEARNING ORAL PRESENTATION IN A COLLABORATIVE ENVIRONMENT IN TERTIARY CLASSROOMS: ISLAMIC PERSPECTIVES	201
Juritah Misman & Mardziah Hayati Abdullah	
PENDIDIKAN ISLAM DENGAN AKHLAK MORAL PELAJAR: SOROTAN FALSAFAH PENDIDIKAN ISLAM	213
Siti Noorbiah Md Rejab, Najahudin Lateh, Hanifah Musa Fathullah Harun, Nur Zahidah Jaafar & Nur Hidayah Zainal	
FAKTOR AGAMA SEBAGAI FAKTOR UTAMA MENGUBAH TINGKAH LAKU SEORANG BANDUAN	222
Ahmad Zaidi Johari, Mohd Izam Ghazali & Alis Puteh	

HISTORY

PARADIGMA ILMU KITAB JAWI DI ALAM MELAYU: SATU PENGENALAN	226
Rahimin Affandi Abd. Rahim, Ahmad Farid Abdul Jalal, Badlihisyam Mohd Nasir, Wan Zailan Kamarudin Wan Ali, Abdul Halim Ismail, Nor Adina Abdul Kadir & Zurina binti Mohamed Noor	
ANALISIS KEBANGKITAN VOLGA BULGARIA 922M	236
Harliana Halim, Kamaruzaman Yusoff, Mohd Faizal Khir & Shakila Ahmad	

LAKSAMANA PĪRĪ REIS DAN SUMBANGANNYA KEPADA KARTOGRAFI DAWLAH ^C UTHMĀNIYYAH Ahmad Sobrie Haji Ab Rahman & Roziah Sidik @ Mat Sidek	247
---	-----

SOCIETY

نظرية الطلاق في الإسلام: دراسة مقارنة مع اليهودية والنصرانية عثمان بن إبراهيم عُرْعُدو	259
A QUALITATIVE STUDY ON WIFE ABUSE IN MUSLIM FAMILIES: WHY WOMEN ENDURE? Mariny Abdul Ghani, Noor Azizah Ahmad & Azizul Mohamad	278
HIMA AS A MODEL FOR NEIGHBOURHOOD OPEN SPACE PLANNING Khalilah Hassan, Siti Syamimi Omar & Izrahayu Che Hashim	290
حكم تارك الصلاة طارق حميش	301
ASPEK-ASPEK TIDAK PATUH SYARIAH DALAM AMALAN JAMPI DI MALAYSIA Juriah Mohd Amin, PM Dr Huzaimah Ismail & PM Supani Husain	307
LELAKI BERPAKAIAN SEPERTI PEREMPUAN: ANTARA <i>GENDER IDENTITY</i> <i>DISODER</i> , UNDANG-UNDANG SYARIAH DAN PERLEMBAGAAN MALAYSIA Yuhanza binti Othman, Ida Rahayu binti Mahat, Mimi Sofiah Ahmad Mustafa & Marziana Abd Malib	316
GEJALA SOSIAL DI MALAYSIA: PENDEKATAN ISLAM DAN PERANAN PEMIMPIN DALAM USAHA PENCEGAHAN Rajwani Md. Zain, Khairullah Mokhtar & Mushaddad Hasbullah	328
PEMAHAMAN SERTA PENGAMALAN MAKANAN SUNNAH DAN SUNNAH PEMAKANAN WARGA UNIVERSITI TEKNOLOGI MARA (UiTM) JOHOR KAMPUS PASIR GUDANG Siti Fairuz Sujak, Noor Syahida Md Soh, Azizah Md. Kasah, Siti Zaleha Syafiee, Noraishah P. Othman, Rohaya Sulaiman, Nor Fazlin Uteh & Zuliana Zoolkefli	335

SCIENCE AND TECHNOLOGY

- HARM REDUCTION IN CARTILAGE TISSUE ENGINEERING EXPERIMENTATION: A COMPARATIVE REVIEW BETWEEN ISLAMIC AND CONVENTIONAL ETHICS 346
Muhammad Aa'zamuddin Ahmad Radzi, Abdurezak Abdulahi Hashi, Zainul Ibrahim Zainuddin, Rozlin Abdul Rahman, Norhamiza Mohamad Sukri, Mohd Yusof Mohamad, Noorhidayah Md Nazir, Wan Ahmad Dzulkarnain Razali & Munirah Sha'ban
- THE IMPACT OF SCIENCE AND TECHNOLOGY TOWARDS RURAL COMMUNITY IN UNDERSTANDING ISLAM 359
Abdul Hapes bin Mohammed & Nurul Diana bt Mohamed Iqbal
- KERANGKA TEORI E-WASIAT 366
Zainal Fikri Zamzuri, Noormala Rabu, Abdullah Hj Said & Mohd Fauzi Md Isa
- KAJIAN TINJAUAN LITERATUR TERHADAP APLIKASI MUDAH ALIH BERUNSURKAN ISLAM "*ISLAMIC MOBILE APPS*" 373
Ronizam Ismail, Shahrul Niza Samsudin, Wahid Ab Sulaiman, Norzaimah Zainol & Dina Syafini Zaid

ECONOMICS

- المضاربة الشرعية البديل الإسلامي للفائدة الربوية 388
عبدالله بن عمر بلعدي
- AWARENESS OF CASH WAQF AMONG THE MALAYSIAN MUSLIMS 409
Wan Musyirah binti Wan Ismail, To' Puan Prof Dr Rokiah binti Embong, Nur Hayati binti Abd Rahman, Noor Rafhati binti Romaiha & Nur Hazwani binti Mohamad Roseli
- DELIVERING CONVENIENT SERVICE AND BETTER ZAKAT DISTRIBUTION MANAGEMENT THROUGH UITM PULAU PINANG eZAKAT SYSTEM 421
Naemah Abdul Wahab, Saiful Nizam Warris, Jamal Othman & Muhammad Che Saad
- KEUSAHAWANAN TANI MENURUT PERSPEKTIF ISLAM 432
Noorfazreen Mohd Aris, Sharipah Amirah Hj Abas, Sarah Dina Mohd Adnan, Mariam Farhana Md Nasir & Hamidah Jalani

FINANCE

- A STUDY OF THE ATTRACTIVENESS ON ISLAMIC PAWNBROKING AT AR-RAHNU MAIDAM KUALA TERENGGANU 443
Najdah bt Abd Aziz, Syahrul Hezrin bin Mahmud, Nurul Syazwani binti Ahmad, Adida binti Muhammad, Asmawati@Fatin Najihah bt. Alias & Rubiah Abu Bakar
- EXAMINING THE DIFFERENCES BETWEEN AR RAHNU AND CONVENTIONAL PAWN BROKING IN COMPATIBILITY TOWARDS MAQASID SHARIAH 455
Salbiah Nur Shahrul Azmi, Nazimah Hussin & Rohaida Basiruddin
- THE MAIN FACTORS THAT INFLUENCE THE PUBLIC TO PURSUE ISLAMIC PAWN BROKING (AR-RAHNU) COMPARE TO THE CONVENTIONAL PAWN BROKING IN KUALA TERENGGANU 467
Rubiah Abu Bakar, Najdah bt Abd Aziz, Syahrul Hezrin bin Mahmud, Norliyana binti Zulkifli Mohd, Adida binti Muhammad & Asmawati@Fatin Najihah bt. Alias
- THE AWARENESS OF EFFECTIVE FINANCIAL PLANNING AMONG THE STUDENTS OF FACULTY OF BUSINESS AND MANAGEMENT UITM MELAKA CITY CAMPUS 476
Mohd Sufian bin Ab Kadir, Mohd Fuad bin Othman, Nur Izzati binti Abas, Saloma binti Mohd Yusoff, Maymunah Ismail, Sharina Shariff
- PANDANGAN FUQAHA MALIKI TERHADAP JUALBELI SUKUK PADA ZAMAN MARWAN AL-HAKAM: SATU ANALISIS RINGKAS 501
Mohd Asyadi Redzuan, Mohd Farhan Ahmad, Siti Noor Ain Aziz & Shahidatul Ashikin Shahrhan
- PENILAIAN KESAHAN INSTRUMEN PELABURAN EMAS PATUH SYARIAH (IPEPS) DENGAN MENGGUNAKAN MODEL PENGUKURAN RASCH 506
Najahudin Lateh, Ghafarullahuddin Din, Muhammad Rahimi Osman, Ezani Yaakob & Salmey Edawati Yaacob

PHILANTHROPY

- DANA KHAIRAT: PENGALAMAN INSTITUSI PENGAJIAN TINGGI 515
Hasan Bahrom & Rawi Nordin

PHILOSOPHY

- THE SIGNIFICANCE OF RELIGIOUS KEY TERMS AND THEIR NEW MEANINGS IN AL-FARUQI'S AL-TAWHID: ITS IMPLICATIONS FOR THOUGHT AND LIFE 520
Fadzilah Din

- LEGASI MAZHAB SYAFI'I DI MALAYSIA: ANTARA KEKANGAN TRADISIONALISME DAN TUNTUTAN LIBERALISME 526
Muhammad Ikhlas Rosele, Mohd Anuar Ramli, Mohd Farhan Md. Ariffin & Syamsul Azizul Marinsah

- KAJIAN PEMIKIRAN BADIUZZAMAN SAID NURSI TERHADAP KENABIAN BERDASARKAN KITAB RASAIL AN-NUR 535
Muaz bin Hj. Mohd Noor, Faizuri bin Abdul Latif, Mohd Zaid bin Mustafar, Mohd Khairul Nizam bin Mohd Aziz, Muhammad Taufik Md Sharipp, Mohd Norazri bin Mohamad Zaini & Mohd Paidi bin Noman

- PANDANGAN HAMKA TERHADAP AYAT-AYAT EMBRIOLOGI DALAM TAFSIR AL-AZHAR 547
Wan Helmy Shahrman Wan Ahmad, Sharifah Norshah bani bt Syed Bidin & Kamarul Shukri bin Mat Teh

- KAJIAN *TURATHIY* DAN '*ILMIY* TERHADAP BUAH-BUAHAN DAN HERBA YANG DISEBUT DALAM AL-QURAN DAN AL-HADITH 556
Mohd Asmadi Yakob, Mohd Yakub @ Zulkifli Mohd Yusoff, Monika @ Munirah Abd Razzak, Khadher Ahmad, Nurulwahidah Fauzi, Khalijah Awang, Rozana Othman & Mohd Rais Mustafa

LANGUAGE AND COMMUNICATION

- MEDIA SOSIAL SEBAGAI MEDIUM TERKINI PEMBENTUKAN AKHLAK DALAM KALANGAN PELAJAR 571
Aina Sabariah Md. Isa & Huzaimah Hj Ismail

- FAMILY COMMUNICATION MANAGEMENT FROM MUSLIM ADOLESCENT PERSPECTIVE 581
Aziyah binti Abu Bakar

- KEBERKESANAN DAKWAH MELALUI LAMAN JARINGAN SOSIAL DALAM MEMBENTUK MASYARAKAT ISLAM 593
A.Rauf Ridzuan, S. Salahudin Suyurno, Rusydi Kamal, Fakrulnizam Jafri, Dzaa Imma Abd Latif & Siti Nurshahidah Sah Alam

فوائد وسائل الإعلام الحديثة وأضرارها على الإسلام والمسلمين: الإنترنت نموذجًا	600
محمد الأمين محمد سيلا	
THE ROLE OF PARENTAL COMMUNICATION IN DEVELOPING MUSLIM PERSONALITY: AN OVERVIEW OF PARENTAL ACCEPTANCE-REJECTION THEORY	606
Aini Faezah Ramlan, S. Salahudin Suyurno, Muhammad Shafiei Ayub, Rosilawati Sultan Mohideen & Norazlinda Hj Mohammad	
PERANAN LAMAN JARINGAN SOSIAL DALAM MENGUKUHKAN UKHWAH KEKELUARGAAN	614
Rosilawati Sultan Mohideen, Abdul Rauf Ridzuan, Aini Faezah Ramlan, Fakhruhnizam Jafri & Faridah Hanem Ab. Rashid	
KESAN PENGGUNAAN MEDIA SOSIAL TERHADAP PERPADUAN UMMAH DI KALANGAN MASYARAKAT ISLAM DI MALAYSIA	620
Afiqah Mior Kamarulbaid, Abd Rauf Ridzuan, Siti Nur Fadzilah Abdullah, Efina Hamdan & Mohd Hilmi Bakar	
PENCARIAN TEMAN HIDUP BERLANDASKAN ISLAM MELALUI LAMAN JARINGAN SOSIAL	627
Fakruhnizam Jafri, Abdul Rauf Ridzuan, Rusydi Mohamad Kamal, Rosilawati Sultan Mohideen & Nur Alyani Mohd Shukri	
AN ADVERTISING MEDIA: THE RELATIONSHIP OF ADVERTISING MESSAGE, IMAGE AND LANGUAGE USAGE TOWARDS SENSITIVITY IN ISLAMIC PERSPECTIVE	636
Norazlinda Hj. Mohammad, Norida Abu Bakar, Nurliyana Kamilah Khairul Anuar, Siti Nur Fadzilah Abdullah, Aini Qamariah Mohd Yusof	
HIKMAH DALAM BERDAKWAH SEBAGAI MANHAJ RABBANIYYAH: SATU SOROTAN DEFINISI	645
S.Salahudin Suyurno, Mohammad Taufik Md Sharipp, Mohamad Shafiei Ayub, Muaz Mohd Noor, Mohd Khairul Nizam Mohd Aziz, Mohd Zaid Mustafar & Abdul Qayuum Abdul Razak	
PEMBIKINAN FILEM ISLAM DI MALAYSIA: PERJALANAN DAKWAH ATAU PELABURAN KOMERSIL	651
Shafezah Abdul Wahab, Siti Najah Raihan Sakrani & Prof Madya Dr Mohd Adnan Hashim	

MANAGEMENT

- THE EFFECTS OF SERVICE QUALITY TOWARDS CUSTOMER SATISFACTION OF ISLAMIC BANK IN KUANTAN PAHANG 659
Maz Izuan Mazalan, Faresya Zunaida Mohd Zubair & Rozman Mohd Yusof
- COMPATIBILITY OF PLANTS APPLICATION WITH ISLAMIC VALUES IN THE MALAY LANDSCAPE OF KOTA BHARU CITY 680
Nur Hafizah Ramle & Nik Ismail Azlan Rahman
- THE IMPLEMENTATION OF SHARIAH COMPLIANT HOTEL: A CASE STUDY OF PULAI SPRINGS RESORT BERHAD 688
Zuliana binti Zoolkefli, Nor Fazlin binti Uteh, Ruqaiyah binti Ab Rahim & Noor Syahida binti Md Soh
- A DETERMINANT MODEL FOR ISLAMIC MANAGEMENT 692
Azman Che Omar



Prakata

Sejarah warisan Islam telah memberikan impak yang cukup besar kepada perkembangan dunia hari ini. Ia bukan sahaja memberi sumbangan kepada aspek kerohanian malah turut menyumbang kepada aspek ekonomi, politik, pendidikan, sosial, kesenian, kebudayaan, sains dan teknologi. Perkembangan ini memperlihatkan bahawa pentingnya ketamadunan ilmu kepada ketamadunan dunia. Perkara ini selaras dengan tuntutan al-Quran yang menyatakan dengan jelas bahawa Allah SWT memuji sesiapa yang berusaha menuntut ilmu dan juga bertaqwa kepadaNya. Namun sejak akhir-akhir ini, sumbangan hasil pensejarahan Islam sering dipandang sepi oleh generasi muda. Sejarah warisan Islam tidak lagi dijadikan panduan dan iktibar dalam melebarkan ketamadunan ilmu Islam. Mereka lebih tertumpu kepada ketamadunan Barat yang dikatakan ‘kaya’ dengan khazanah ilmu. Sedangkan kemajuan hari ini seharusnya berlandaskan kepada ketamadunan Islam.

Penelitian atau pengkajian mengenai warisan Islam perlu direncanakan sebagai ketamadunan dunia. Idea-idea baru mengenai sejarah warisan Islam perlu diketengahkan, Oleh yang demikian, menerusi *1st International Islamic Heritage Conference* (IsHeC 2015) dilihat akan dapat membantu kepada perkembangan produksi seterusnya menjana idea-idea baru khususnya untuk memperkayakan kajian dalam bidang sejarah warisan Islam kepada masyarakat. Dengan penganjuran seminar ini secara tidak langsung membantu untuk menjalinkan hubungan antara para sarjana dalam bidang sejarah warisan Islam. Ini adalah satu cabaran dan membuka peluang baru untuk membina satu perpaduan intelektual merentas sempadan dunia.

Buku ini merupakan kompilasi diskusi ilmu antara para ilmuan yang terlibat secara langsung dalam pembentangan kertas kerja mereka dalam *1st International Islamic Heritage Conference* (IsHeC 2015) daripada pelbagai platform ilmu Islam antaranya Kesenian, Ketamadunan, Komunikasi, Pendidikan, Kewangan, Sains dan Teknologi dan lain-lain lagi. Semoga curahan ilmu melalui penulisan ini mampu memberi sumbangan dalam menambah khazanah ilmu Islam kepada masyarakat.

Editor,

1st International Islamic Heritage Conference (IsHeC 2015),

Akademi Pengajian Islam Kontemporari,

UiTM Melaka.

Kata Aluan Rektor UiTM Melaka

Dengan Nama Allah Yang Maha Pemurah Lagi Maha Pengasih
Assalamu'alaikum warahmatullahi wabarakatuh

Segala puji bagi Allah, Tuhan seru sekalian alam, dengan limpah kurniaNya serta keizinanNya, kejayaan penganjuran *1st International Islamic Heritage Conference 2015* yang berlangsung di Hotel Mahkota Melaka pada 11-12 November 2015, telah menghasilkan banyak kertas kerja yang amat bermutu. Justeru, buku ini mengumpulkan puluhan penulisan para ilmuan dan cendekiawan dari dalam dan luar negara untuk bacaan semua.

Pelbagai isu telah dikupas termasuklah perihal seni Islam, budaya, politik, gendar, pendidikan, sejarah, kemasyarakatan, sains dan teknologi, ekonomi, kewangan, falsafah, bahasa dan komunikasi, kedermawanan dan pengurusan. Pembaca juga akan mendapati buku ini memuatkan kajian-kajian yang komited melaksanakan usaha mengintegrasikan antara ilmu duniawi dan ukhrawi. Ini membuktikan kesegaran keilmuan tamadun Islam itu sendiri.

Semoga perkongsian ilmu ini dapat meningkatkan komitmen umat dalam memartabatkan perintah Ilahi dalam kehidupan duniawi sebagai jambatan ukhrawi. Sekaligus ia bakal memberi manfaat pada alam sejagat.

Pihak UiTM Melaka merakamkan setinggi-tinggi tahniah dan ucapan terima kasih atas segala sokongan dalam bentuk material, tenaga dan sebagainya dalam merialisasikan seminar ini. Buat semua penaja yang telah memberikan sumbangan kepada wacana ini, sekalung penghargaan diucapkan. Semoga seminar dwi tahunan ini akan terus diperkasakan demi mengangkat martabat umat melalui kecemerlangan tamadun Islam yang diakui telah terbukti diseluruh jagat.

Sekian, terima kasih. Wassalam

PROF. MADYA DR MOHD ADNAN BIN HASHIM

Rektor ,
UiTM Melaka.

COMPATIBILITY OF PLANTS APPLICATION WITH ISLAMIC VALUES IN THE MALAY LANDSCAPE OF KOTA BHARU CITY

Nur Hafizah Ramle⁶²⁶
Nik Ismail Azlan Rahman

ABSTRACT

The research is accomplished to delve the compatibility of Malay landscape between the Islamic values, especially landscape in Kota Bharu city. Islamic religion has expended to Tanah Melayu since long ago had conquered Malay society's culture and surrounding. The characteristic in Islam that can tolerate with many kind of culture make it easily to accept this religion through culture assimilation among Malay society. The occurrence of assimilation of Islamic values has changed many aspect of their way of life either directly or indirectly, including the landscape surrounding. In the proceeding research in Kota Bharu city of Islam which is eagerly developed by Municipality Council of Kota Bharu (Majlis Perbandaran Kota Bharu), the attempt of inserting Islamic landscape motif in the city is under progress. However, this attempt has much or less erode the local Malay landscape. For example, the application of flora species mostly from the Middle East did change the environment of Malay landscape. As such, this research has been undertaken to unearth the compatibility of plants application with islamic value in the malay landscape. Interviews were conducted with few group of respondent to get information and identify people skills with regards to plants and Islam religion. Consequently, identifying functional of plant that compatible with islamic value helps to preserve the Malay landscape and meanwhile protecting the natural heritage and its knowledge.

Keyword: Culture, Islamic Values, Malay Landscape, Plants

INTRODUCTION

The previous researches mentioned that religion plays important role in dominating individual point of view of a place through city design. Religion values not only affecting the organisation of a city also the area used including floras inculcation or landscape with particular tree species. Landscape could be advertise as culture practice of an active area, which is a process to know one another and it is a factor that could help social shaping process and also subjective to the identity (Mitchell, 1994). This shaping process is a symbol to belief and values of a cultural ethnic in homogeneous and heterogeneous society which known as cultural landscape (Ismail, 2001). According to Zaharah's passage (2004), in Peter (1975) statement which is society structure organisation, language, religious, material technology, belief, institution, culture and genetic group could be characterised into human society group.

Malay landscape also very synonym with the Mother Nature motif elements application such as flora and fauna, wood carving and other natural related elements and it is indirectly related to his/her creator. Relationship that could be visualised between Malay landscape and the religion (Islam) are very clear in which Islamic values clearly practiced in Malay society's daily routine especially from the landscape angle itself. Therefore, this research able to view the compatibility between Malay landscapes with Islamic teachings. This research covers from the angle of opinion and apprehension of skilful academics of this field.

⁶²⁶ Phd Candidate, Faculty of Creative Technology & Heritage , University Malaysia Kelantan, nurhafizahramle@yahoo.com.
Senior Lecturer, Faculty of Creative Technology & Heritage , University Malaysia Kelantan, nik_phd@yahoo.com.

The development of Islam starts around 13th century and continually diffuses and evolves till it ends the long-time exploitation of Hindu and Buddha influence in Tanah Melayu (Aziz, 1978). The religion is the core religion to the Malays until today. Influence from Islam religion conveyed by Arabic merchants has indirectly more or less dominated landscape scenario in Malaysia. Hindu religion the first comes to Tanah Melayu before Islam has a major manipulation over Malay society's culture. The presence of Islam later then destroys the belief and custom brought in by Hindu according to order (Othman, 1989). Islamic teachings that are more incline toward humble characteristic and appreciating the nature is the factor causing Islam are easily accepted among Malay society (Jelani, 2004). The compatibility did cause Malay society are more facilitate to approaching Islam.

Landscape architecture development in Kota Bharu city which is known as Islamic city has a major domination of Middle East design concept that affecting the erosion of Malay's own landscape identity. Muhammad Tajuddin (2003) sees this matter as '*Middle Eastern Inferiority Complex*' that occur in the interior character of a nation, as the Islam followers in Malaysia owns humble characteristic toward architecture in Middle East because Islam's birth place is Middle East.

In Kelantan, social and political advancement of this state was designed by Islam until Kelantan is known as 'Mecca Balcony' (Muhammad Naim, 2002), with landscape development concept in Kota Bharu city is depending on Islamic City concept based on Islamic elements in the art of landscape architecture. By following 5K philosophy which comprehend erudition, duteousness, welfare, hygiene and tranquillity, Municipality Council of Kota Bharu-Islamic City (MPKB-BRI) has a role in designing Islamic city advancement in Kota Bharu city wholly nearing year 2015 (Suhana&Marsitah, 2009). In this research context, Kota Bharu city known as Islamic city or the city of Islam is mostly influenced by Middle East architecture concept and is clearly could be seen the application of exterior elements from soft landscape usage aspect (*softscape*) and hard landscape (*hardscape*) in landscape designing without maintaining Malay identity value. MPKB-BRI endeavour in shaping the surrounding that reflect Islam character from landscape aspect, in which the type of flora usage for soft landscape such as *Phoenix dactylifera spp.* (date palm) mostly utilised in landscape in Kota Bharu city.

Effect from this imitation, Kota Bharu city is facing identity confusion problem also hindering local landscape development for allowing exterior landscape elements set their foot without control. This matter has resurrect the issue of distinguishing Malay identity landscape that suitable with Islamic elements to be insert into soft landscape in Kota Bharu city to generate a more harmony landscape in absence of any identity confusion.

PROBLEM STATEMENT

Most common understanding about the understanding of Islamic City is the only pattern focuses on Islam in the Middle East, particularly in Saudi Arabia. This interpretation is mainly because of the narrow understanding of the concept and the city of Islam. This problem occurs when the ideology of Islamic city has not been studied in depth. Most of the cities who wish to apply the concept of Islamic city take a lot of building and landscape design patterns in famous Islamic cities without concern about their socio-cultural factors, climate, and environment of the local community.

Much of the writing about the Islamic City of work referred to are members of the Western historians who are not Muslims and lack of understanding of Islam itself. Ideas and beliefs they give a general idea of where Islam was only an ancient culture that grew up to achieve excellence and eventually fall away and become a historical reference only (Mohamad Tajuddin, 1998). There are also some writings they have elements of fraud and have specific purposes in distorting the perception of Muslims against the characteristics of an Islamic City. Some of them do not understand the true concept of Islam in shaping an Islamic City of holistic and human nature as a caliph in the welfare of the occupied (Sophie & Mark, 2010).

Understanding the landscape and elements of Islam to develop an Islamic city is very important in order to be understood by residents and visitors. Lack of knowledge of the concept design and the aesthetics of Islam in our society towards environmental aspect or landscape causes views on plant selection is so limited to a particular species and alienated from the local plant.

The richness of biodiversity in Malay landscape also shows the power of the Almighty in creating something with the right place and its suitability. Therefore, there is no reason to marginalize local plant landscape, especially in Malay landscape to implement it in the Islamic city landscape. Thus, this study was undertaken to integrate the Malay landscape and Islamic values in the form of a model Islamic city landscape in Malaysia.

METHOD

Determination of Islamic values as related to Malay landscape was based on the Koran, historical precedents of the Islamic city and also perception of four group respondent.

1. Koran

Verses of the Koran which related to the Islamic city and the garden design were identified. Quotations were interpolated into guidelines for Islamic modification to the model for Islamic city in Kota Bharu.

2. Historical Islamic City

Analysis the key elements in historical Islamic city on the Islamic version from the beginning of Islamic civilization until the present were reviewed for insight for model modification.

3. Perception of respondent

Four group respondent were interviewed which is related to give the opinion about Islamic city in Kota Bharu. Group respondent were selected based on academic profession, plant nursery, imam and also businessman around Kota Bharu city. The questionnaires were given with different question based on their expertise and level of knowledge.

Synthesis of perception for model modifications

Based on the three sources of information, modification to the basic model were suggested as a landscape guideline for Islamic city for Kota Bharu city.

RESEARCH RESULT

The occurrence of assimilation process in Malay society after Islam presence provides huge impact to daily life till Malay and Islam could not be part which there is a degree someone said that if an individual entering Islam, then that person has joining into the Malay race (Osman, 1989). Nowadays, most society has realise, also could differentiate Malay as a race and Islam as religion. The close compatibility between Islam and also Malay make everything relating to Malay society's daily life are mostly influenced by Islam teachings and it is included also in Malay landscape.

Historical of Islamic City Landscape

In context of landscape in presence of Islamic element, paradise's garden image often utilised to convey the concept of landscape with Islamic element. Heaven is symbolised as an area that include a space advantage, where there are plants, floral, fruits and also animal (Atasoy, 2002). This element can be seen through historical Islamic city such as Madinah city, Alhambra in Spain, Shalimar Bagh in Lahore and Istanbul that rich of Islamic element in their design. From this four great historical Islamic city, there have a point of similarity can be summarized in general terms about the shape and pattern of the selection of plant species used. When observed, species of plants were used more to plant that can adapt well to the local environment. Generally, plants used are of species that can live well with weather and local topography. What is observed in general, most of the Muslim landscape was started from Islamic government. It is seen how Islam was first put into practice in landscape castle area

and administrative center. In addition, the use of elements such as water, trees, flowering, fruiting and leafy landscapes were seen in all four of the city. Although different species of trees, but they are still practicing the same elements, ie using local plants that fit in highlighting the elements that you want to emphasize.

The Concept of Landscape in the Image of Islam in the Quran

Natural or man-made landscape has its own importance in human life. Generally, many landscape elements associated with the activities of daily life. Water, which is a key element in the landscape of human life. Landscape Islam, water is seen as a symbol of ideal elements that provide a haven of peace and pleasure to its occupants (John, 1993). These elements are described in the Quran as according Wescoat (2003) there are 166 references in the Quran relating to the park, which tells the story of the state of paradise and its elements. Between quotes verses of the Quran that describe the atmosphere of heaven is as follows:

“The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire”. (Ar-Ra’d:35)

Use of water and shade are ideal elements to put into practice, especially in the Islamic gardens in the psychological effect (peace) and physical (cooling effect) (Nik Azlan Ismail, 1997). Comfort and tranquility of the elements of water and this is a nice shade in achieving comfort. Surah Al-Mursalaat there stated:

“The righteous will be amidst shades and fountains”. (Al-Mursalat:41)

That why, Quran states in several chapters about the importance of water in the needs and interests of people and the entire universe. Therefore, the water element is called more than 60 times, the river is more than 50 times and 40 times with a whole ocean more than 150 times (Nik Azlan Ismail, 1997).

In addition, many elements of the plant are also emphasized in the Qur'an either in the ambiance of paradise or plants on earth. According to what is written in the Koran, trees and shade is something that is often mentioned as one of the delights of paradise. Among the chapters that tell a clear description of the plants in heaven are as of passages below:

“The companions of the right - what are the companions of the right?[They will be] among lote trees with thorns removed, And [banana] trees layered [with fruit], And shade extended, And water poured out, And fruit, abundant [and varied], Neither limited [to season] nor forbidden”. (Al-Waqiah:27-33)

The variety of fruit depicted in many verses of the Quran to show that the situation in heaven is full of plants that bear fruit. Ishrak (2006) lists only 22 species of plants are simply called by the Al-Quran that can be classify with fruiting plants, smell, medicines, vegetables and flowers.

In fact some verses in the Quran relating to the plants in heaven and on earth has been one of the factors which the plant is used as an important element in Islamic art (Treat, 1975). There are a number of principles stated in the Qur'an used in landscape design Islam is through diversity, beauty, conservation, contextual, individualism, diversity of use and simplicity. From these principles too, the consolidation (unity) in Islam is a landscape design (Safei el-Deen, 1994).

Malay Landscape in the Modelling of Islamic City

Traditional Malay society were not disclosed formally about what it is landscape. However, in the life of the community, the landscape is already well established in their lives. This is seen when crops are grown are related to lifestyle to meet the daily needs as well as forming a harmonious environment Malay landscape. Although not formally expressed about the use of

natural resources, but the use in their daily communication scenarios clearly show that the environmental community is closely linked with nature.

The initial formation Malay landscape, mostly starting from the time of Malay sultanate, where parks were established for the purpose of the Kings relax and enjoy the beauty of the park (Nik Ismail Azlan & Siti Zubaidah, 2012). Malay historical often tells environment Malay palace beautiful and full of trees and flowers such as Taman Serendah Sekebun Bunga and also Taman Ghairiah was built during the reign of Sultan Iskandar Thani (Hawa, 1992). The gardens are displaying the diversity of local plant species varied properties such as *Michelia champaka* (Chempaka), *Cananga odorata* (Kenanga), *Jasminum sambac* (Melur), *Durio zebathinus* (Durian), *Nephelium lappaceum* (Rambutan) dan juga *Musa spp.* (Pisang) which is flowering, fruiting, aromatic and so on.

This shows that, even though the ultimate religion of Islam was established in the Malay, garden decorations do not marginalize local plants. In fact, it incorporates the values of Islam from a different angle.

As seen in plant organisation in Malay society' house area, there are several same speculation as gardens that are visualised in heaven which is state by Atasoy as all of it have certain function that are beneficial for their daily life. For example, most of the plant cultivate in Malay landscape are fruit trees, herbs or medicines, for kitchen basics and others that are beneficial and advantageous. This matter is meant in Quran in surah Ali-Imran which is translated as below:

"Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire". (Ali-Imran: 191).

"It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the datepalm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe." (Surah Al-An'am; 99).

Some of society thought that Islam did not care about the beauty for there is no basis in Quran and also as-sunnah about it. The truth is the Islam itself already too beautiful because Allah is too beautiful and He loves beauty and it is said in hadith that a human duty on earth, one of them is to beautify the earth (Fatos, 201).

"Allah is indeed beautiful and He loves the beauty." (Hadith riwayat Muslim)

Allah s.w.t.'s mighty can be seen through His creations' beauty so that every creature bow to this one and only creator. It is however, stated in surah An-Naml as below:

"Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allah? Nay, but they are a people who ascribe equals (to Him)!" (Surah An-Naml, 27:60)

It is understandable that the beauty not only beautiful and delicious to ones sight, but it also contain hidden meanings. Islam's beauty could be seen in the way Muslims celebrates guests to their home, and in landscape context, Malay society usually cultivate beautiful and bright colour flowers around their home to bring out '*sense of welcoming*' (Abdullah Sani,

2012). The sentence of “whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees.” clearly shows beautiful expression carries the soul composed meaning besides it cool the eyes whoseseen it. Besides that, Allah s.w.t also said that:

“And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth)”. (Surah Al-hajj, 22:5)

This verse also had clearly state that plants and crops are significant elements in existing the beauty of this earth. Thus,we can see here how the connection of the flora was utilized to produce the image of beauty not only in heaven but also on earth.

So does flowers that produce good fragrant are mostly plant in Malay landscape also symbolise Islamic elements (Abdullah Sani, 2012). There is a saying that roses fragrant are Prophet Muhammad s.a.w’s odour and the symbol of beauty (Fatos, 2011). Along with Islamic teachings that encourage the Muslims to wear fresh or fragrant odour, Malay society’s culture also love to cultivate plant that produce fragrant plant, not only for celebrating the guest but also as perfume for ladies, which is putting flowers in their hair. Among the fragrant plants are *kesidang* plant (*Canangiumscortechinii*), jasmine, *kemuning* (*Murrayapaniculata*, commonly called *Orange Jessamine*), *cempaka* (*Gardenia spp.*) and others. The suitability from application of the fragrant smell aspect could be value with paradise visual which is also said has fragrant odour. Imam IbnuQayyimr.a wrote that:-

“It is true Allah had shown to His followers of this world some effect reflecting paradise’s characteristic, for example fragrant and delicious smell, cool, beautiful scenery, good quality fruits, all the heavenly joy and leisure.”

Malay cultures of love to give present when the guest come are one of the custom symbol of how they serve their guest with full of kindness and polite. Islam also asking its followers to serve the guest with full of custom and polite and providing gift is assumed as alms or charity. Besides that, Malay society culture concept of love to help could be seen in Malay landscape context. The floras that were planted around the house were also shared with close neighbours (Nur Huzeima & Byrd, 2012).

As it is quoted in Quran;

“O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all wants), and Worthy of all praise”. (Surah Al-Baqarah, 267)

Fruit plant cultivation is also an essential in Malay landscape in which not only pretend as food source also as an alternative to provide present for guest that come to their house. Concept of Malay landscape in its basic function is not allowing any waste. It is proved every plant were cultivated have their own function, directly or indirectly. For example, application of the cultivated *pandan* leaves is not limited only for a function, but much more such as cake’s fragrant extract, cake colouring and also as flower mixture for wedding ceremony, *berzanji* (a type of song to praise Prophet Muhammad), and completion of Quran. It proves that wasting concept is not practice as what was prohibited in Islam. Allah had said that which is translated as:

“Verily, spendthrifts are brothers of the Shayatîn (devils), and the Shaitân (Devil Satan) is ever ungrateful to his Lord” (Surah Al-Isra, 27).

It is understandable that Allah forbids His followers from doing any waste. It is practically align in Malay landscape, in which every plant cultivated has its own value or functions.

Malaysia position at tropical area indicates that most of the plants are green. It is an advantage for Malay landscape which most of the plants are green. From colour application aspect, Malay landscapes are rich with green plants. What can be seen from aspect of compatibility of Malay landscape with Islam as what was said in hadith green is also Rasulullah's favourite colour.

"Colour that Rasulullah.s.a.w like the most is Green."

Nevertheless, Rasulullah.s.a.w also clearly loves white. There are also statements Rasulullah.s.a.w did wore clothes of black, heart of red, grey and mix colour. It could be seen here that there is no permanent colour specification in visualising colour for plant selection in Malay landscape (Tajuddin, 2012). Compatibility of Malay landscape with Islamic elements not only could be seen from external perspective, but also from '*spirit of the thing*' aspect (Ismawi, 2012). It involves aspect of function of a cultivated plant for its better utility. In additional Malay society are more comfortable with '*rastic environment*' or in another word environment that are more natural. In Allah s.a.w quote:

"It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars". (Surah: Al-Nahl, 105).

Environment and the cultivated plants in Malay landscape are more toward nature (Nur Huzeima & Byrd, 2012). It not only includes plants, but also includes animals which make the plants as their food source. It can be found in Malay's verse, *gurindam* (two lines of poem as advice and lesson or teaching to the natives) or poetry that also that has relevance of wild animal.

In applying landscape concept of Islamic element, plants utility not only focus on plants used at Middle East like date palm, but plants in the surrounding that able to, especially reflect Malay society's identity. It is parallel with Islamic element that concern about justice concept in positioning the whereabouts of plants to be cultivated and not creating fake environment just like Frank Lloyd Wright's statement (1949):

"The truth is we need originality more than it was ever needed to make good our claim to democratic freedom. Why can't we be honest about it? If one must steal it-steal it. Take it straight! Why fake it and spoil it?"

The usage of date palm is not necessarily used in visualizing Islamic elements in the landscape (Fatos, 2011). As what can be seen in Kota Bharu city, the usage of date palm is one of the symbols utilised to deliver landscape concept of Islamic element. In Islam art, there is no species or certain type of palm could be symbolised in paradise in context of plants cultivation (Fatos, 2011).

CONCLUSION

Every creature on earth shows the greatness of God in creating object. The greatness of God's creation in turn used as plant and he various species, shape, color, smell and taste clearly showed love and compassion toward creatures (Siti Norlina, Ahmad Kilani, Zulkifli, and Abdul Rahman, 2004). Despite these creatures, humans realize Tawheed which leads men to repentance and remembrance of Allah every time I see the environment that unfolds. This matter is also not a foreign in Malay landscape itself, which there is adaptation practised according to Islam teaching itself directly or indirectly. Combination between Islam values and Malay landscape itself makes landscape applied in Malay society, give clearly definition in terms of Islamic city in Malay world. It's means that, another species of plants also can be

used to create nice landscape in Islamic city which is appropriate with their culture, ecology, climate and environment.

REFERENCES

- Atasoy, N. (2002). Taman "köşkleri Uthmaniyyah. T Majalah: Taman dan Seni. (33. ms. 96-111) Istanbul.
- Aziz, D. (1978). Islam dan Pengucapan Kesenian: Suatu Tinjauan Mengenai Kesenian Alam Melayu. Hari Sastera 1978 (p. 6). Kuala Lumpur: Kementerian Kebudayaan, Belia dan Sukan Malaysia.
- Fatos, A. (2011). *Islamic Gardens with a Special Emphasis on the Ottoman Paradise Gardens: The Sense of Place between Imagery and Reality*. *Online Journal of Communication and Media Technologies*, 66.
- Ismail, S. (2001). Cultural-Ethnic Landscape of Terrace Housing Community in Peninsular Malaysia. *Jurnal Teknologi B*, UTM, pp. 41-53.
- Ishrak, K., Amira, Z., Ahmed, D., & Khaled, E.-Z. (2006). A Voyage in the World of Plants as Mentioned in the Holy Quran. *International Journal of Botany* 2 (3), 242-251.
- Jelani, H. (2004). Bustan Al-Salatin, 'The Garden of Kings': A Universal History and ADAB work from seventeenth-century ACEH 1. *Indonesia and the Malay World*, 32 (92), 21-52.
- John, B. (1987). *Gardens of Paradise: The History and Design of the Great Islamic Gardens*. New Amsterdam: The Meredith Press.
- Mitchell, W. (1994). *Power and Landscape*. University of Chicago Press.
- Muhammad Na'im, D. (2002). *Pentadbiran agama Islam di Kelantan: Kajian di akhir abad ke-19 sehingga awal abad ke-20 Masehi*. PhD Thesis. Jabatan Pengajian Islam, Universiti Kebangsaan Malaysia.
- Nik Ismail Azlan, R. (1997). *Development Of A Riverfront Park Planning Model With Application To Islamic Perspective*. Michigan: Michigan University.
- Nik Ismail Azlan, R., & Siti Zubaidah, A. K. (2012). Characteristics of the Malay Gardens from the Historical Perspective: Exploring The Theory and Design Concept. *The 9th Regional Symposium of The Malay Archipelago (SIMPOSIUM NUSANTARA 9 2012)* (pp. 223-229). Perak: Universiti Teknologi Mara.
- Nur Huzeima, M.H. Byrd, H. (2012). *Towards a Compatible Landscape in Malaysia: An Idea*. *Procedia - Social and Behavioral Sciences*, 275-283.
- Othman, M. Y. (1989). *Warisan Kesenian dalam Tamadun Islam*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Osman, M. T. (1989). *Malay Folk Beliefs*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Peter, H. (1975). *Geography: A Modern of Synthesis*. London: Harper International Edition, Harper and Row.
- Safei el-Deen, H. (1994). Paradise on Earth: Historical Gardens of the Arid Middle East. In J. M. Bancroft, *Desert Architecture III: Building A Sustainable Future*. Arizona: Arid Lands Newsletter.
- Siti Hawa, S. (1992). *Bustan Al-Salatin*. Kuala Lumpur: Dewan Bahasa dan Pustaka, Kementerian Pelajaran Malaysia.
- Suhana, S. and Marsitah, M. R. (2009). *Urus tadbir sebuah bandar raya Islam Malaysia: Kajian kes di Kota Bharu, Kelantan*. *Malaysian Journal of Society and Space*.
- Tajuddin M Rasdi, Mohd. 2003. Crisis in Islamic Architecture. *KALAM Papers: Crisis in Islamic Architecture*, Johor Bahru: Pusat Kajian Alam Bina Dunia Melayu (KALAM), hlm. 2.
- Wright, Frank Lloyd (1949). *Genius and Mobocracy*. New York: Horizon Press.
- Zaharah, H. M. (2004). *Traditional Landscape of the Malays of Peninsular*. UPSI.