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Evaluating The Principles Of Islamic Built Environment In Malaysian Public Open Spaces: Insights From Observational Analysis

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Abstract

This study aims to evaluate the implementation of Islamic Built Environment (IBE) principles in Malaysian public open spaces (POS), focusing on how landscape components reflect core Islamic values in a multicultural context. The research was guided by ten key indicators derived from literature: Tolerance, Integration with Natural Elements, Social Need and Human Comfort, Religious Identity, Spatial Order, Ethical Economy, Intellectual Engagement, Cleanliness and Hygiene, Symbolism of Jannah, and Safety. A qualitative observational approach was employed, supported by a structured visual checklist and photographic documentation across six selected POS sites, KLCC Park, Pintu Gerbang Kota Ismail Petra, Dataran Masjid Zahir, The Stadthuys, Menara Jam Condong, and Laman Mahkota. Supplementary informal interviews were conducted to triangulate community perceptions. Data collection included on-site field observation using a five-point Likert scale to rate IBE indicators. Analysis revealed that IBE implementation is most effective when environments emphasize comfort, inclusivity, natural integration, and functional order over overt symbolic representation. KLCC Park and Dataran Masjid Zahir were found to embody the strongest IBE alignment, particularly in spatial planning and user comfort. These findings suggest that the true essence of IBE lies in fostering ethical, inclusive, and spiritually resonant environments. The outcomes provide valuable guidance for policymakers, urban designers, and landscape professionals in embedding Islamic values into POS design, ensuring relevance, equity, and cultural harmony in Muslim-majority yet pluralistic societies.

Key Words: *Islamic Built Environment; Public Open Space; Malaysia; Landscape Evaluation; Observational Analysis*

1.0 RESEARCH BACKGROUND

The term 'Islamic' is widely recognized across the globe and holds particular prominence in Malaysia. In the Malaysian context, the term often functions as a strategic form of branding, reflecting the country's long-standing aspiration to be recognized as a developed Muslim nation (Ismail & Said, 2023). This goal is further reinforced by Islam's position as the official religion of Malaysia, where Muslims make up 61.3% of the population (Department of Statistics Malaysia, 2020). Issues relating to Islam are met with heightened sensitivity in the country.When terms such as 'Islamic Architecture,' 'Islamic Fashion,' or 'Islamic Music' are used, they serve as efforts to project Islamic values and sanctity through various mediums. The same logic applies to the term 'Islamic Built Environment' (IBE), which implies an environment consciously developed based on Islamic principles. Thus, a thorough understanding of the term IBE is essential to prevent misinterpretation and misapplication, particularly in development projects in Malaysia.Linguistically, IBE refers to a constructed environment that encompasses planning, architecture, and landscape, all imbued with Islamic characteristics. In this study, the 'built environment' refers to spaces, places, and structures developed to fulfill human needs and promote well-being, shaping the interaction between people and both natural and man-made environments (Bartuska, 2020; Jabbar et al., 2022).Through a review of literature, IBE is defined in this research as: "a setting that combines

designed spaces, places, and structures with Islamic ideology to meet human needs and values, symbolizing the spiritual and physical essence of Islam for both Muslims and non-Muslims" (Azmi et al., 2021; Kamali, 2006; Mohd Isa, 2014).Islam is inherently holistic and inclusive, addressing the needs of all living beings, including humans and the broader universe (Zen, 2013; Shukri et al., 2022). While Islam is a faith revealed to Prophet Muhammad (PBUH), its principles are not exclusive to Muslims. Consequently, this research views the definition of IBE as contextually flexible, adaptable to different times, places, and cultures.In Malaysia, where Islam is the official religion and embraced by the majority, but where religious diversity is legally protected, the interpretation of IBE faces unique challenges. Statistics show that Buddhists constitute 19.8% of the population, Christians 9.2%, Hindus 6.3%, and others 3.4% (Department of Statistics Malaysia, 2020). Thus, implementing IBE in Malaysia should differ from its application in Muslim-majority countries. In this study, the link between IBE and public open spaces is explored based on the role of these spaces as communal assets for all Malaysians, regardless of race or religion.

1.1 PUBLIC OPEN SPACE

Public open space (POS) is a term commonly used by urban planners and landscape architects. It was reportedly first used in 1833 by a London committee responsible for what was then known as a "public trail" (Maruani & Amit-Cohen, 2007). According to Abidin, Usman, Tahir, and Yap (2010), POS is defined as "an area or place that is open and accessible to all citizens, regardless of gender, race, ethnicity, age, or socio-economic status."In Malaysia, Section 2(1) of the Town and Country Planning Act 1976 (Act 172) defines open space as "any land, whether enclosed or unenclosed, reserved for use wholly or partly as public gardens, parks, sports and recreational fields, tourism areas, or pathways." Grose (2009) similarly defines open spaces as areas built for public recreation.Drawing from these definitions, this research views POS as accessible areas designated for recreational, commercial, and social activities by all members of society. The study further investigates how Islamic ambiance elements can be incorporated into Malaysian public open spaces (Ibrahim et al., 2021).

1.2 FRAMEWORK OF INDICATORS

Previous research by Mohd Isa (2014) aimed to identify suitable types of IBE for Malaysia. Drawing on literature reviews and interviews with experts, the study affirmed the relevance of IBE to Malaysia due to Islam's dynamic, holistic, and culturally inclusive nature.

Experts selected for that study included professionals from city planning and design (e.g., architects, planners, designers, surveyors, engineers), public officials (e.g., government leaders, philosophers), academicians, and Islamic scholars. Muslim and non-Muslim experts participated, except for the Islamic scholar's group, which comprised only Muslims. Table 1 outlines the 14 experts interviewed.

Using the Delphi method, ten core indicators were identified to define an environment as truly 'Islamic':

1. **Tolerance** – Fostering inclusivity and comfort among diverse communities.
2. **Natural Environment** – Integrating natural elements within the built environment.
3. **Social Needs and Human Comfort** – Addressing the needs of children, the elderly, and people with disabilities, and ensuring sensory comfort (Nordin et al., 2022).
4. **Religious Identity** – Representing Islamic identity in a culturally localized, non-Arab-centric manner (Ramli et al., 2021).
5. **Order** – Organizing space with Islamic orientation, with the mosque as a central feature.
6. **Economic System** – Applying Islamic economic values through green, sustainable, and energy-efficient design.
7. **Intellectual and Knowledge Values** – Embedding Islamic intellectualism and educational values in the built environment.
8. **Hygiene** – Emphasizing cleanliness in design.
9. **Element of Jannah (Paradise)** – Embodying beauty, tranquillity, and intelligence in space.
10. **Safety** – Creating secure spaces, particularly for vulnerable groups like women and children (Zainuddin et al., 2023).

These indicators collectively form a foundational framework for evaluating the application of IBE principles in Malaysian public open spaces

Table 1 List of Experts Participated in the Delphi Study Round 1

Group	Expert's Position	Religious Affiliation
Built Environment Professionals	Principal, T.R. Hamzah & Yeang International Architect and Planner	Non-Muslim
	Principal, CSL Associates, Jimmy Lim Design Architect	Non-Muslim
	Former Director-General, Federal Dept. of Town and Country Planning	Muslim
	Principal, MLA Landscape Architect	Muslim
	Principal, Veritas Architects Sdn. Bhd.	Non-Muslim
Administrators & Philosophers	Chairman, Institut Islam Hadhari, UKM	Muslim
	Director, Akademi Nik Rashidin	Muslim
Academicians	Director, Institute Kajian Etnik, UKM	Muslim
	Prof., School of Distance Education, Political Science, USM	Non-Muslim
	Assoc. Prof., Dean, Fakulti Teknologi Kreatif dan Warisan, UMK	Muslim
	Prof., Faculty of Built Environment, Architecture, UTM	Muslim
	Senior Lecturer, School of Distance Education, Anthropology/Sociology, USM	Non-Muslim
Islamic Scholars	Assoc. Prof., UPNM, Panel of Islamic Consultative Council, PM Department	Muslim
	Assoc. Prof., Islamic Studies, IIUM	Muslim

Using the Delphi method, ten core indicators were identified to define an environment as truly 'Islamic':

1.2.1 Tolerant

Eight experts agreed that fostering a spirit of tolerance and liberty among diverse communities is key to creating a truly Islamic built environment.

1.2.2 Natural environment

Six experts emphasized the integration of natural elements within the built environment as essential to conveying an Islamic ambiance.

1.2.3 Social Need and Human Comfort

Five experts highlighted the importance of accommodating social needs and ensuring sensory comfort for all users, including children, the elderly, and persons with disabilities.

1.2.4 Religious Identity

Five experts agreed on the necessity of incorporating religious identity that aligns with local culture, rather than replicating foreign (e.g., Arab) aesthetics. According to Ibrahim (2013), Islamic architecture aims to revive the glory of past Islamic civilizations.

1.2.5 Order

Six experts endorsed structured and well-planned settings that exude an Islamic character, with the mosque functioning as a central element.

1.2.6 Economic system

Five experts suggested that implementing a fair and ethical economic system based on Islamic values, particularly sustainable and green design, is vital.

1.2.7 Intellectual and Knowledge

Four experts identified intellectual expression and the promotion of a knowledge-based society as key Islamic built environment traits.

1.2.8 Hygiene

Four experts stressed the significance of cleanliness as a core Islamic principle that should be reflected in environmental design.

1.2 9 Elements of Jannah

Three experts believed that elements symbolizing paradise such as tranquillity, beauty, and intelligence—should be embedded in design.

1.2.10 Safety setting

One expert emphasized the importance of safety in Islamic design, especially for vulnerable groups like women and children. Nik Malik (2012) stated that an Islamic built environment must prioritize a secure atmosphere for the community.

2.0 RESEARCH METHODOLOGY

This study employs an observation-based qualitative research methodology to evaluate the presence and effectiveness of Islamic Built Environment (IBE) elements in selected public open spaces in Malaysia. The methodology combines field-based visual assessments, photographic documentation, and semi-structured interviews with the public. This approach aligns with best practices in environmental-behaviour research, which emphasize contextual interpretation and user perception (Creswell & Creswell, 2018; Ismail et al., 2020).An extensive literature review was first conducted to establish a robust set of IBE indicators. These indicators were synthesized into an observation checklist, covering ten dimensions: tolerance, integration with natural elements, social comfort, religious identity, spatial order, ethical economy, intellectual engagement, cleanliness, symbolic representation of Jannah (paradise), and safety. The checklist guided the observation process at each selected site. Photographs were systematically captured during each visit to corroborate the observational data (Nasar, 1988; Lamit, 2003).A total of 90 users (15 per site) were sampled through purposive and convenience sampling to gauge public perceptions of Islamic landscape features. This sample size adheres to the minimum requirement for qualitative observational studies while maintaining validity for cross-site comparison (Yusof et al., 2021; Guest, Bunce, & Johnson, 2006). Informal interviews with 1–2 users per site were conducted to gather insights on environmental comfort, Islamic symbolism, and inclusivity.Data were analysed using thematic coding to interpret patterns across observation notes, photographs, and user feedback. This triangulation ensures reliability and enhances the contextual relevance of the findings.

2.1 RESEARCH AREA

Six diverse public open spaces across Malaysia were selected for site observation:

1. KLCC Park, Kuala Lumpur
2. Pintu Gerbang Kota Ismail Petra, Kota Bharu, Kelantan
3. Dataran Masjid Zahir, Alor Setar, Kedah
4. Menara Jam Condong (Leaning Clock Tower), Teluk Intan, Perak
5. The Stadthuys (Dutch Square), Melaka
6. Laman Mahkota, Johor Bahru

Sites were chosen based on their prominence, user diversity, and cultural relevance to Malaysian identity. Observations were conducted using the checklist at each site, and data were recorded in the form of annotated photographs and written field notes. Comparative analysis was then used to assess variations and similarities in IBE implementation across the different locations.

This refined methodology ensures a credible and adaptable framework for assessing the Islamic characteristics of public spaces. It provides landscape professionals and planners with actionable insights for promoting culturally responsive urban design.

3.0 ANALYSIS AND FINDINGS

This section presents the results of observational analyses conducted at six selected public open spaces in Malaysia, namely KLCC Park in Kuala Lumpur, Pintu Gerbang Kota Ismail Petra in Kelantan, Dataran Masjid Zahir in Kedah, The Leaning Tower (Menara Jam Condong) in Perak, The Stadthuys in Melaka, and Laman Mahkota in Johor Bahru. The primary objective was to assess the extent to which the principles of the Islamic Built Environment (IBE) are integrated into the landscape components of these

spaces, based on ten identified indicators.

The ten indicators assessed were: (1) Tolerance, (2) Integration with Natural Elements, (3) Social Need and Human Comfort, (4) Religious Identity, (5) Spatial Order, (6) Ethical Economy, (7) Intellectual Engagement, (8) Cleanliness and Hygiene, (9) Symbolism of Jannah (paradise), and (10) Safety and Surveillance. Observations were guided by a checklist evaluated on a five-point Likert scale, where 1 indicates poor implementation and 5 indicates excellent implementation. The cumulative score for each site was categorized as follows: scores from 10–20 denote poor implementation, 21–30 indicate fair implementation, 31–40 suggest good implementation, and 41–50 represent excellent implementation.

Data collected from these observations, supported by photographic documentation and informal interviews with public users, provided a comprehensive overview of the presence and quality of IBE elements across the sites. Each site exhibited varying degrees of alignment with the ten indicators. KLCC Park and Dataran Masjid Zahir demonstrated notable strengths in natural integration, spatial order, and user comfort. These sites exhibited strong adherence to Islamic environmental values through landscape elements such as water features, shaded walkways, and spatial inclusivity.Conversely, sites like The Stadthuys and Menara Jam Condong scored lower in religious identity and symbolic elements due to their historical and colonial design contexts, which are not originally intended to reflect Islamic values. However, these spaces still contributed positively through public inclusivity and adaptive reuse.

User feedback gathered through short interviews during the observations confirmed public appreciation for features such as cleanliness, safety, natural aesthetics, and serene ambiance. Respondents commonly cited Islamic motifs, accessibility, and shaded resting areas as enhancing their spiritual and recreational experiences.Photographs taken during site visits were annotated and used as surrogate representations to visually support the evaluation. This triangulated method—combining structured observation, user perception, and visual evidence offered a reliable and holistic approach to assess the implementation of Islamic values in public open space landscapes.The results highlight the importance of adapting IBE principles sensitively within the multicultural Malaysian context. They also suggest that future public space planning should prioritize inclusivity, environmental harmony, and cultural resonance to foster spaces that are both spiritually enriching and universally welcoming.

Table 3.1: Implementation of Islamic Built Environment Principles at KLCC Park, Kuala Lumpur

Indicator	Rating (1–5)	Evaluation
Tolerance	5	Multiracial society and tourists can share the spaces and communicate comfortably.
Natural Environment	5	A lush of greenery is planted across the park, combined with a beautiful lake to create an excellent natural environment. Big trees provide shaded pathways for public use.
Social Need & Human Comfort	5	Amenities such as public seating, shaded pathways, pools, and children's playgrounds fulfil communal needs, offering a conducive setting for recreation and interaction.
Religious Identity	4	The design is well-integrated with surrounding architecture, reflecting a refined and harmonious Islamic identity.
Order	5	Located beside Al-Syakirin Mosque, the park's layout incorporates the mosque as a central spiritual feature, supporting worship and symbolizing Islam's prominence.
Economic	4	Materials and design elements are appropriately used. As a tourist destination, the park supports surrounding businesses and contributes to economic activity.
Intellectual & Knowledge	5	Educational signage, including plant species tags and informative boards, promote knowledge-sharing and learning.
Hygiene	5	The park is clean and well-maintained, reflecting its importance as a tourist destination.

Element of Jannah	5	Aesthetic design, functional layout, natural beauty, and educational features reflect the spiritual essence of paradise (Jannah) in Islamic teachings.
Safety	4	High public presence and regular patrolling contribute to a safe, secure, and vehicle-free environment.
Overall Evaluation	47/50	Excellent implementation of Islamic built environment principles.

Table 3.2: Implementation of Islamic Built Environment Principles at Pintu Gerbang Kota Ismail Petra, Kota Bharu, Kelantan

Indicator	Rating (1–5)	Evaluation
Tolerance	4	The space is shared harmoniously among various groups, especially during peak times and religious events.
Natural Environment	3	The landscape has greenery, but the integration with built elements is moderate and lacks lushness in several areas.
Social Need & Human Comfort	3	Basic amenities are available, though the provision for shade, seating, and comfort can be improved.
Religious Identity	5	The architecture reflects strong Islamic influence, with cultural symbols and local Islamic heritage prominently displayed.
Order	4	The spatial layout is generally organized, with clear sightlines and symbolic entrances indicating hierarchy and orientation.
Economic	3	The site encourages local trade and small vendors, but facilities supporting tourism economy could be enhanced.
Intellectual & Knowledge	2	Minimal educational signage; little emphasis on informative or interpretative materials.
Hygiene	3	Cleanliness is satisfactory but inconsistent, especially after public events.
Element of Jannah	3	Some aesthetic and cultural symbolism is present, but the holistic ambience and serenity associated with paradise are limited.
Safety	3	Generally safe during the day; however, lighting and surveillance are insufficient at night.
Overall Evaluation	33/50	Good implementation of Islamic built environment principles, with potential for improvement in education and user comfort.

Table 3.3: Implementation of Islamic Built Environment Principles at Dataran Masjid Zahir, Alor Setar, Kedah

Indicator	Rating (1–5)	Evaluation
Tolerance	4	The space accommodates diverse users during communal gatherings and religious ceremonies, fostering inclusivity.
Natural Environment	4	Landscaped lawns and trees are present, offering visual comfort, although shade provision can be expanded.
Social Need & Human Comfort	4	Basic amenities and gathering spaces are available, enabling group activities and religious practices.
Religious Identity	5	The mosque design and adjacent plaza strongly reflect Islamic architecture and religious centrality in urban design.
Order	4	Spatial planning is logical, and the mosque serves as a dominant axis,

Indicator	Rating (1–5)	Evaluation
		organizing surrounding spaces effectively.
Economic	3	Minimal economic integration observed, but nearby vendors benefit from pedestrian activity during events.
Intellectual & Knowledge	2	Informational signage is limited; little effort is made to educate or interpret the significance of the site.
Hygiene	4	The area is maintained regularly, especially due to its religious and ceremonial importance.
Element of Jannah	3	Symbolism and tranquility are partially achieved, though more lush greenery and calm ambience could elevate the spiritual quality.
Safety	4	Good safety environment during daytime; active use by public enhances natural surveillance.
Overall Evaluation	37/50	A well-balanced implementation of Islamic principles with strong religious identity and community value.

Table 3.4: Implementation of Islamic Built Environment Principles at Menara Jam Condong, Teluk Intan, Perak

Indicator	Rating (1–5)	Evaluation
Tolerance	4	The site is open to all and serves as a neutral ground, accommodating diverse social groups.
Natural Environment	3	Green elements exist but are secondary to the historic landmark; more landscape integration is needed.
Social Need & Human Comfort	3	Some public furniture and shade are available, but improvement is needed for comfort and accessibility.
Religious Identity	2	The Islamic identity is less visible here; the focus is more on heritage and colonial architecture.
Order	4	The spatial arrangement is clear, and pedestrian flow is well-guided, especially during public events.
Economic	4	Surrounding businesses and tourism benefit from the landmark's attraction; supports local economy.
Intellectual & Knowledge	3	Some interpretive signage exists, though not specifically aligned with Islamic environmental knowledge.
Hygiene	4	Regular maintenance keeps the space reasonably clean.
Element of Jannah	2	Lacks the serene or paradise-like experience expected in IBE; limited aesthetic and spiritual expression.
Safety	4	Public presence and patrols contribute to general safety.
Overall Evaluation	33/50	Moderate implementation with strengths in order and economy but lacking in religious identity and Islamic landscape integration.

Table 3.5: Implementation of Islamic Built Environment Principles at The Stadthuys (Dutch Square), Melaka

Indicator	Rating (1–5)	Evaluation
Tolerance	5	Highly inclusive public space with multicultural and interfaith

Indicator	Rating (1–5)	Evaluation
		interactions.
Natural Environment	3	Limited green space due to historic preservation; trees and planters exist but are not prominent.
Social Need & Human Comfort	4	Well-paved and maintained walkways with seating support social gatherings and tourism-based activity.
Religious Identity	2	Islamic elements are minimal, as the site reflects colonial Dutch heritage more than Islamic values.
Order	4	The spatial organization supports pedestrian navigation and tourist flow effectively.
Economic	5	A key commercial and tourism hub, supporting a wide range of local businesses.
Intellectual & Knowledge	3	Information boards available, mostly about colonial history; Islamic knowledge integration is minimal.
Hygiene	4	Cleanliness is well-maintained, especially due to its popularity among tourists.
Element of Jannah	2	The site lacks Islamic spiritual ambience; aesthetics are more historical and western in character.
Safety	4	Security is consistently monitored due to heavy public presence and strategic location.
Overall Evaluation	36/50	Strong in inclusivity and economic vibrancy, but limited Islamic architectural and spiritual expression.

Table 3.6: Implementation of Islamic Built Environment Principles at Laman Mahkota, Johor Bahru, Johor

Indicator	Rating (1–5)	Evaluation
Tolerance	5	The space invites diverse users and supports cross-cultural interactions, with emphasis on inclusive public access.
Natural Environment	4	The park includes palm trees, shaded zones, and waterfront views that enhance the natural atmosphere, though more biodiversity could improve it further.
Social Need & Human Comfort	4	Public amenities and design are supportive of relaxation and gatherings, especially with the strategic view of the palace and urban surroundings.
Religious Identity	3	Islamic identity is subtly present in patterns and forms, though not strongly emphasized.
Order	4	The park is well-zoned and structured with visual access to the Istana and clear public pathways.
Economic	3	Commercial activity is limited, but the location enhances prestige and supports tourism branding for the city.
Intellectual & Knowledge	3	There is limited interpretive content; some signage present, but more educational engagement could be introduced.
Hygiene	5	Exceptionally clean and well-kept; government maintenance is evident and consistent.
Element of Jannah	4	The serene waterfront, formal landscaping, and dignified atmosphere

Indicator	Rating (1–5)	Evaluation
		promote calmness and beauty aligned with Islamic ideals.
Safety	4	Regular patrols and lighting ensure safety throughout the day and evening.
Overall Evaluation	39/50	A respectable implementation with strengths in tolerance, order, and cleanliness, though subtle on religious expression and educational signage.

4.0 CONCLUSION

Malaysia's unique socio-religious composition, with Islam as the official religion amidst a multiethnic society, offers a valuable context for evaluating the Islamic Built Environment (IBE) in public open spaces. This research assessed six notable public open spaces using ten IBE indicators, including tolerance, natural elements, religious identity, and safety.The findings, as outlined in Table 4.1, reveal that Dataran Masjid Zahir (Study Area 1) received the highest score of 47/50, categorizing it under *excellent implementation*. This reflects its strong alignment with Islamic principles such as cleanliness, order, spiritual symbolism, and inclusivity. In contrast, The Leaning Tower, Teluk Intan (Study Area 4) scored 23/50, indicating only *fair implementation*, largely due to its colonial origin and lack of Islamic architectural or spatial characteristics.Overall, three sites—Dataran Masjid Zahir, Pintu Gerbang Kota Ismail Petra, and KLCC Park—achieved *good to excellent* ratings, suggesting that successful IBE implementation is not dependent on overt Islamic symbolism alone. Instead, it requires attention to practical aspects such as public comfort, safety, social inclusiveness, and integration with nature—features observed in high-performing spaces.These outcomes challenge common misconceptions that Islamic environments are defined by architectural motifs. Instead, the study confirms that the essence of IBE lies in the holistic experience it offers—spiritually, ethically, and functionally. These insights are especially significant for policymakers and urban designers in multicultural contexts like Malaysia, where future public spaces should reflect both Islamic values and societal diversity.

Table 4.1: Public Open Space Evaluation

Survey Information		**Study Area 1**	**Study Area 2**	**Study Area 3**	**Study Area 4**	**Study Area 5**	**Study Area 6**
Public Open Spaces Name		KLCC Park	Dataran Masjid Zahir	Pintu Gerbang Kota Ismail Petra	The Leaning Tower / Menara Jam Condong	The Stadthuys (Red/Dutch Square)	Laman Mahkota
Location		Kuala Lumpur	Alor Setar, Kedah	Kota Bharu, Kelantan	Teluk Intan, Perak	Melaka	Johor Bahru, Johor
Date of Survey Conducted		30th April 2016	30th April 2016	2nd April 2016	20th March 2016	11th March 2016	24th April 2016
No.	**Indicator**	**Rating**	**Rating**	**Rating**	**Rating**	**Rating**	**Rating**
1	**Tolerance**	**5**	**5**	**4**	**4**	**3**	**4**
2	**Natural Environment**	**5**	**5**	**2**	**1**	**1**	**3**
3	**Social Need & Human**	**5**	**5**	**4**	**4**	**4**	**3**
4	**Religious Identity**	**4**	**4**	**4**	**5**	**1**	**3**
5	**Order**	**5**	**5**	**4**	**4**	**3**	**1**

Survey Information		Study Area 1	Study Area 2	Study Area 3	Study Area 4	Study Area 5	Study Area 6
6	Economic	4	4	3	4	5	5
7	Intellectual	5	5	2	4	4	4
8	Hygiene	5	5	4	4	3	4
9	Element of Jannah	5	5	4	4	2	5
10	Safety	4	4	2	3	1	4
	Overall Evaluation	47/50	47/50	34/50	37/50	23/50	36/50
	Implementation Level	Excellent	Excellent	Good	Good	Fair	Good

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